Wind (Feng 风) talks on ‘Six Steps’ – Lester Levenson, Lester Levenson’s Six Steps & Lester Levenson’s Original Release Method (Original 1992 Sedona Method Release Technique)

Source (original in Chinese language): https://github.com/deng-bowen/6-steps

Translation Date: 18 February 2026 (thanks to DeepSeek and pandoc).
Version : 2.2 (more complete than previous versions)

Language: English (en)

The Six Steps (Lester Levenson - Original Sedona Method 1992) :

1 - You must desire freedom, happiness, and absolute security more than life itself.

2 - Decide that you want to be free and do the method.

3 - See that all your feelings culminate in two wants, the want of approval and the want to control. See that immediately and immediately let go of the want of approval and the want to control.

4 - Make releasing constant 24/7. Release all your wanting approval and wanting to control when alone or with people.

5 - If you are stuck, let go of wanting to control the stuckness.

6 - Each time you use the Method, you are lighter and happier. If you release continually, you'll be continually lighter and happier. Go back to Step 1.

For permanent shift in Consciousness – attaining (i.e. remembering) Spiritual Enlightenment / Freedom / Awakening (“Being your Beingness “ - “Simply Be” - “Beingness”) .

Who is Wind (Feng 风 in Chinese **) in relation to Lester Levenson, Lester Levenson Six Steps, and Lester Levenson’s Release Method (Sedona Method) ?**

"Wind" (Feng), holds a very important and unique position within the Chinese spiritual seekers community for Lester Levenson's Release Method (often known as the Sedona Method). Wind is not an official teacher, but rather a contributor who, through deep research and personal practice, is dedicated to restoring and disseminating Lester Levenson's original teachings.

"Wind's" relationship with the Six Steps, Lester Levenson, and spiritual awakening can be understood from the following aspects:

🌬️ Who is "Wind"? His Relationship with Lester Levenson

"Wind" is an experienced practitioner and researcher of the Release Method within the Chinese community. Over several years, by engaging with Lester Levenson's later audio recordings and original Sedona Method course materials from 1992, he attempted to reconstruct a map of the Release Method that he believes is the most concise and closest to Lester Levenson's original intent (total freedom).

His core view is that many versions of the Release Method circulating today may have been altered. Therefore, he is dedicated to **presenting the "original release process purely for everyone."** His contributions are primarily shared online through the "Wind Talks on the Six Steps" series of articles, dialogues, and translations – collected by volunteers.

📜 "Wind's" Translation and Interpretation of the "Six Steps"

"Wind" believes that the "Six Steps" are "the key to everything" in Lester Levenson's teachings. By piecing together Lester Levenson's scattered original words, he compiled and translated a version he calls the "Original Six Steps to Freedom," which he believes is closer to the source. Its core content is as follows:

- **Step 1:** You must want freedom more than you want the world (more than you want approval and control).
- **Step 2:** Make a decision to be free.
- **Step 3:** All feelings come from wanting approval and wanting control. They are survival programs. Release them.
- **Step 4:** Release continuously.
- **Step 5:** When you are stuck, release the wanting to change the feeling of being stuck.
- **Step 6:** Each time you release, you feel happier, lighter, and more unlimited.

Wind (Feng) emphasizes that the "Six Steps" are a perfect map, and answers to all questions arising in practice can be found within them.

💡 "Wind's" Core Insights on Spiritual Awakening following Lester Levenson's Six Steps

"Wind's" dialogues and interpretations contain many insights on how to practice the Release Method in daily life to move towards "awakening" or "freedom."

- **Emphasizing "Getting Everything Just by Releasing":** He considers this one of the most practical aspects of Lester Levenson's teachings. He encourages learners to write down what they want (whether material, relational, or otherwise) and then aim to achieve it **solely through releasing**.
- **"Turning Around" by Achieving Goals:** He points out that suppressing desires for the world is not true "wanting freedom." The real turning point comes from achieving a goal through releasing and discovering that the joy and happiness doesn't come from the goal itself, but from the **emergence of your inner "Infinite Being" when the mind is quiet**. When you experience this repeatedly, your orientation naturally turns inward toward freedom.
- **Valuing "External Confirmation (Gains) ":** "Wind" proposes a unique perspective: the first step to freedom is **mastering the world**, and then releasing attachment to it. If you feel great inside but nothing changes in your external world, it indicates a subconscious program of "I can't do it" is still suppressed. Changing the world through releasing serves as **"external confirmation"** of your own capability.
- **Maintaining the Purity and Free Nature of the Teachings:** He strongly advocates that the dissemination of the Release Method (Sedona Method) should **remain free**. He believes any form of charging would harm the pure presentation of the method and could potentially hinder the growth of the disseminator themselves.
- **Not Fearing Freedom:** He repeatedly reminds people that the reason many cannot make continuous progress is an unconscious **fear of freedom** – a fear of losing feelings or losing the body. In reality, after attaining freedom, you don't lose anything except your suffering.

In summary, "Wind" can be seen as a key **compiler, translator, and pioneering practitioner** within the Chinese spiritual seekers community studying the Release Method (Sedona Method). Through his own research and experience, he provides fellow Chinese

learners with what he believes is a purer, more direct version of Lester Levenson's original teachings, encouraging people to verify this path to freedom through their own practice.

In China (population : 1.4 billion people) , the TSM (The Sedona Method Release Technique) and Lester Levenson (The Sedona Method) (1909-1984) are wildly popular , because it is free, simple, requires no belief system, no external authority/guru or teacher.

As of February 2026, it appears that Lester Levenson (The Sedona Method) and TSM (The Sedona Method) is more popular in China, than in the rest of the entire world combined.

Wind (Feng 风 in Chinese) 's personal direct awakening experience of inner freedom , is one important historical factor (Wind's chat logs document) that catalyzes the popularity of Lester Levenson (The Sedona Method) and TSM (The Sedona Method) among Chinese spiritual seekers. Wind (Feng) never charges any fee or money in sharing his experience.

Wind (Feng) : his commentary and interpretation of each of the Lester Levenson (The Sedona Method) Six Steps to Freedom, as reflected in his discussions, explanations, and guidance within the WeChat (Weixin) groups (" Shortcuts to Freedom " and "The Sedona Method Liberation Release Diamond Island) .

[PS. Not sure , if this is the correct name of the WeChat (Weixin) chat groups , this is what Google Translate provided]

In the Chinese speaking community, there is this person with the ID **"Wind" / “Feng” (風 in Chinese /** 风 **in Chinese**) who claimed to have been thrown into spiritual awakening / freedom (Nirbīja Samadhi) after constant release (every moment 24/7) for about over a month in 2020.

Wind applied the following pointers:

* 1992 Original Sedona Method
https://archive.org/details/sedona-method-1992-audiobook

* Lester Levenson (The Sedona Method) Levenson’s the Way Lecture
https://archive.org/details/Lester Levenson-levenson-magnum-opus

* The key is, according to Wind/Wind (Feng): have an intense burning desire for Beingness (Freedom) , determination and priority / direction for Freedom, follow 24/7 the Original Lester Levenson (The Sedona Method) 6-steps for Freedom , as a form of constant reminder to release both any repressed subconscious negative feeling and positive feeling (as well) .

All intellectual understanding or discourse is an obstacle and hindrance toward Freedom (Beingness), not a help.

Lester Levenson (The Sedona Method) (Original 1992 Sedona Method) 6-steps to Freedom
Six Steps to Freedom

*Note: Content begins on **Page 6, after Table of Contents.***

Lester Levenson's quotes from his talks:

" Feelings Are Suppressed Energy Under Pressure. Allow them to be and decide to release them, up and out."

" If you are stuck, let go of wanting to change or control (effort) the stuckness or vague feeling. "

" Even more simply, release the feelings as soon as you notice them. "

" Allowing feelings to surface , float up and out , and decide to release / let go of them instantly . "

"Releasing is simply allowing the suppressed feelings to come up and go out—without resistance, without effort, without identification.
It's not thinking it away; it's feeling it and letting it float away.
When you do this consistently—especially from a high state—you dismantle the entire structure of ego, and what remains is your Infinite Beingness. "

"You hear that word **allow**? That's just the way it happens.
Instead of holding it down or toying with it, you **allow** the feelings up and out."

"There is so much of it -- releasing occasionally helps but if you want to get it all out a huge accumulation, it's got to be constant it's in the Six Steps, you got to make it constant and all day long it's floating up and out you see the feeling and you see it release sort of like sitting back and watching the show go on."

"The way is simple and the way is easy. Let the feelings come up. Get them under approval or control and let them out."

"Taking a feeling up is tracing a feeling to a more basic feeling until you get the source feeling of wanting to control or wanting approval."

"The feelings comes up in waves, goes out. The waves stop and then you're finished."

Lester Levenson's description of the core of ego (false self) – 3 wantings

3 core wantings (3 ego's false needs) described in The Original 1992 Sedona Method

Category	**Description**	**Synonyms - Positive Polarity /Wanting**	**Synonyms - Negative Polarity /Fear**
Wanting Approval or Disapproval	Feeling of not being worthy Feeling of not good enough Fear of others' disapproval Intense neediness	Wanting love Wanting acceptance Wanting to be admired Adulation from others to be noticed to be understood to be stroked to be nurtured to be liked to be recognized to be popular to be praised	Wanting to be disliked Wanting to be rejected Wanting to be looked down on Wanting to hide Wanting to be misunderstood Wanting to rebel Wanting to be ignored
Wanting Control or to be Controlled	Feels rigid, controlling, hard-edged and pushy . To be controlled: feels like wanting to be taken care of .	Wanting to change Wanting to understand, make sense Wanting to manipulate	Wanting to change Wanting to be changed to be confused to be manipulated to be fixed to be forced

Category	**Description**	**Synonyms - Positive Polarity /Wanting**	**Synonyms - Negative Polarity /Fear**
		Push, fix, force struggle, effort, strain, strive, seeking, inner violence Wanting to have it my way Wanting to be right Wanting to be on top Wanting to dominate or be superior Wanting to make it happen Wanting to coerce	to follow to be the underdog to blame to be the victim
Wanting Security / Safety / survival or fear of death	Feels threatened and unsafe Insecure, uneasy Feels like wanting to give up Rejecting life .	Wanting safety to survive to get revenge to protect ourselves and others to attack to defend to kill or eliminate to be safe	Wanting danger to end it all to expose ourselves and others to be attacked to be defenseless to be killed to be annihilated to be threatened

Lester Levenson defines "resistance" or "resisting" as:

The mechanism of holding suppressed feelings/energy down, preventing them from naturally rising up and releasing themselves. As stated by Lester Levenson:

> "Resistance turns out to be that mechanism of holding the suppressed garbage suppressed. If you could throw your resistance out, all the suppressed feelings would come up and expend themselves and you would be free."

Key aspects of **resistance** according to Lester Levenson:

1. **Energy expenditure to suppress**: "Every piece of suppressed feeling is under pressure to expend itself... You're using that much energy plus to hold it down."

2. **Fear-based avoidance**: Resistance stems primarily from the fear that "*if I let go of my feelings I will die"* – the mistaken belief that releasing feelings (especially the fear of dying) threatens bodily survival. It is not true.

3. **Habituated running away**: "The tendency to run away from it [feelings] is very strong and very habituated... Instead of holding it down, you allow it up and out."

4. **The barrier to freedom**: "When your resistance is zero, you are free." Resistance is explicitly identified as what prevents liberation.

5. **Ego preservation**: "Holding it down is holding on to the ego programs. You've got to recognize that first you want to be a limited ego."

Lester Levenson emphasizes that resistance requires constant effort to maintain suppression, whereas releasing is simply "allowing" the natural upward movement of suppressed feelings – "it comes up in waves, goes out" – without fighting them. Resistance is not a feeling itself but the act of blocking feelings from releasing.

Key leading questions to stir up suppressed feelings - to to let go of any feeling or emotional charge (resistance):

1. Do you try to control this person ?
2. Does this person try to control you ? Do you automatically wish to rebel against this person?

3. Do you try to get approval (or love or acceptance or validation) from this person ?
4. Does this person want to get approval (or love or validation or acceptance) from you ?

5. Do you wish to be controlled (dominated) by this person (so you can feel safe or avoid responsibility or blame) ?
6. Does this person wish to be controlled (dominated) by you ?

I am writing this summary from the provided PDF transcripts (2020.09–2021.08), to document general approach of Wind Feng's (风 in Chinese) detailed account and commentary (following " **Lester Levenson (The Original 1992 Sedona Method) -- Six Steps** ") on how Wind (Feng) arrived at the state of abiding peace and freedom—what he identifies as **Nirvikalpa Samadhi** or the **complete fulfillment of Step 1 of Lester Levenson's Six Steps**.

🧭 The Core Realization: "Complete Fulfillment of Step 1 = Nirvikalpa Samadhi"

Wind consistently equates **fully achieving Step 1** ("Want freedom more than anything else") with entering **Nirvikalpa Samadhi**—a permanent, irreversible shift in orientation where every subsequent choice naturally moves toward freedom. He explicitly states:

"Nirvikalpa Samadhi in the Six Steps is simply the complete fulfillment of Step 1. After that, your every choice, decision, and action naturally turns toward freedom because the seeds of worldly desire no longer function."

This is not a temporary peak experience but a **fundamental reorientation of life's direction**—what Buddhism calls *Sotāpanna* (Stream-Entry).

📅 The Timeline and Process

Phase 1: Early Practice (2014–2019)

- Wind began practicing the Sedona Method around **2014**, but initially used distorted versions from books by Hale Dwoskin and Larry Crane (Lawrence Crane).
- His practice of The Sedona Method Release Technique was **intermittent and ineffective**: "I released for six years (2014-2019) , on and off, constantly regressing."

- Wind accumulated vast theoretical knowledge (Buddhism, spirituality, philosophy, psychology, theology) but found it **useless without direct release**.

Phase 2: Encounter with Original Teachings (Early 2020)

- In early 2020, Wind discovered Lester Levenson's **original 1992 course videos** and the **"The Way" audio series**.
- He realized that later interpretations had **diluted or altered** the method -- for having a happy comfortable life , etc - which in itself is nice but does not lead to TRUE FREEDOM.
- Wind committed to **strict adherence to the Six Steps as Lester Levenson originally taught them**.

Phase 3: Intensive Release Retreat (October 2020)

- Wind entered a **one-week intensive release retreat**.
- He did **not sit in passive meditation** but actively **released continuously** while testing goals:

"I listed things I wanted to achieve, then just kept releasing. Most of them happened. But more importantly, after each release, I felt higher—more joyful, lighter, freer."

- He used **Step 6 as constant feedback**: "If I didn't feel lighter after a release, I knew I wasn't doing it right."
- When stuck, he applied **Step 5**: "I'd notice my wanting to change the stuckness—and release *that* wanting."

Phase 4: The Breakthrough (~Day 5–7 of Retreat)

- After several days of **continuous releasing**, a profound shift occurred:

"I directly *knew* that **all joy comes only from within**—from the quieting of the mind and the revealing of Infinite Being. The world offers nothing but suffering."

- This insight matched **Buddhist "seeing dukkha and its cause"** (*dukkha-sacca*, *samudaya-sacca*).

- At that moment, his **life's direction permanently reversed**: "My every next decision—automatically, effortlessly—moved toward freedom. I could no longer choose the world, even if I tried."

He later recognized this as **Nirvikalpa Samadhi** (as described by Yogananda) and **Stream-Entry** (as described in the Buddhist Āgamas/Pali Canon).

🔑 Key Practices That Led to Enlightenment of Wind (Feng)

1. **Exclusive Use of the Lester Levenson Six Steps**

   Wind abandoned all other methods, affirming:

"The Six Steps are the complete map. You don't need anything else. Adding anything slows you down."

2. **Relentless Application of Step 6 (Gains)**

   He used the **joy, lightness, and freedom after each release** as proof of correct practice:

"Step 6 isn't optional—it's the engine. The Momentum proves release works, which fuels more release, which strengthens Step 1."

3. **Using Goals to Validate "Get Everything by Releasing Only"**

   Wind (Feng) tested Lester Levenson's promise by releasing to achieve worldly goals (e.g., passing exams, improving relationships). Success proved that **release—not effort—delivers results**, reinforcing his trust in the method.

4. **Immediate Handling of Stuckness via Step 5**

   Whenever resistance arose, he didn't analyze it—he released **the desire (wanting) to change the resistance itself**.

5. **No Stopping ("There Is No Stop in the Six Steps" as Lester Levenson said in "The Way Lecture")**

   He emphasized **continuity**:

“After my first week in 2014, I stopped for six months—and all progress vanished.

The negative feelings AGFLAP returned. Never stop until you’re free.”

🌟 The State of Abiding Peace and Freedom

After the breakthrough, Wind describes his state as:

- **Imperturbability**: “Nothing can disturb me. Not people, events, or thoughts.”
- **Automatic Release**: “Releases happen like waves—feelings float up and out without effort.”
- **Freedom from Worldly Pull**: “I see the world clearly as *miserable*. No attraction remains.”
- **Constant Contact with Infinite Being**: “I frequently enter Samadhi. Each time, more desires drop away.”
- **Irreversibility**: “Once Step 1 is fully done, you cannot fall back. The seed of worldly desire is dead.”

Wind (Feng) clarifies this is **not emotional numbness** but **pure, unshakable presence**—what Lester Levenson (The Sedona Method) called **“ imperturbability --freedom beyond happiness.”**

💬 Wind (Feng)'s Final Advice on Six Steps

“You don’t need my story. You have **Lester Levenson’s Six Steps**.

Just **do them—exactly, continuously, without adding anything**.

One month of true practice can bring you to Nirvikalpa Samadhi.

If you’re not free in 1–2 months, you’re not in the Six Steps.

Stay in them—and freedom is guaranteed.”

In essence, Wind (Feng) attributes his enlightenment solely to the faithful, uncompromising application of Lester Levenson’s original Six Steps (The simplest 1992 Original Release Method - Sedona Method) —nothing more, nothing less.

PART 1 of 4

Wind's Talk on the "Six Steps" (Five) 2020.11.20

The Shortcut to Freedom 2021-03-07 15:51

Talk Date: 2020.11.20

Wind (Feng 风 風) :

You can achieve anything through Release; let it become your experience.

During the release retreat, I also achieved many goals, but I didn't use a goal sheet. I just listed what I wanted to achieve.

Then I kept releasing, and afterwards, I found that most of them were accomplished.

Q: Had you already taken the first step during the retreat?

Wind (Feng 风 風) : That later time, I *validated* the Six Steps. When I validated the Six Steps, I knew something had fundamentally transformed.

Later, I suddenly realized that was the *Stream-enterer* in the Agamas. After that, looking at the master's explanation, I knew it was also *Nirbikalpa Samadhi* in Yoga.

Validation is achieving the first step. Only by achieving the first step can you cut off doubt. Cutting off doubt is what's called "*validation*."

The entire path will be presented before you. You directly know how to proceed to the finish line next, a direct knowing, without needing thought.

Then you discover that none of your actions can go in the opposite direction of freedom anymore. This feeling of the changed flow is very clear.

Q: How did you suddenly validate the Six Steps?

Wind (Feng 风 風) : *Sustained Release*.

Q: How long did you sustain release?

Wind (Feng 风 風) :

I released for less than a week.

Q: In retreat, releasing continuously for a week?

Wind (Feng 风 風) :

Yes. My sustained release wasn't sitting there forcing myself to release. I wrote many goals down. My mental activity was *verification*. At that time, it was like this:

I would do a Release, and then feel very good. Then I would say to myself, let's release once more, see if it feels even better. I'd say to myself, let's verify the *Sixth Step*.

Then I'd get stuck, and I'd say, let's verify the *Fifth Step*, release the *wanting to control* this stuckness and see if it gets better. I'd look, and haha, it would indeed become smoother, so happy.

===== Page 2 =====

Continue releasing once more. So the whole process was actually quite interesting, not like the ascetic practice sitting in meditation that many imagine.

After probably a few days of sustained release, I was already feeling very happy. At that point, insights naturally emerged.

I directly knew what the *only source of happiness* is. Then, when you cover it with feelings, that is suffering. Suffering is limiting your *infinite being-ness*.

The moment this understanding occurred, I immediately felt something had changed. Release became very proactive, no longer needing the lure of those goals on paper.

Just releasing, releasing continuously, and then I reached the point I mentioned: suddenly, I felt a complete disidentification from the entire mind. It felt like all the force I was using in my mind turned inward. In that instant, it felt like my whole being turned around, and then I instantly knew all the subsequent steps.

At that time, I thought those experiences were individual, so I didn't elaborate much. For example, when the physical pressure unloaded, my body suddenly completely relaxed and straightened up.

Now I know this is bound to happen, because it's a prerequisite for entering *samadhi* and also one of the limbs preceding the attainment of *Nirbikalpa Samadhi*.

Dialogue with the Master | Lester Levenson's Teachings Emphasize External Confirmation and the Complete Process to Freedom

2021-09-25 Brave Heart 2 Reads 93 Transferred 4 (The Shortcut to Freedom)

Wind (Feng 风 風) :

I'll stay for a week, then disappear into the crowd. One week is already long enough for the mind. (Editor's note: Wind has already left)

Using the Release Method, you can awaken in one or two months, unless you procrastinate. While I'm here, people's minds will procrastinate because you will keep seeking answers externally.

Only a limited, separate ego needs an external master.

Lester Levenson talked about his two advantages: one was knowing nothing about the subject, the other was having a gun to his head.

My advantage is that I never sought, nor did I encounter a precursor leading me by the hand.

No one can lead you to freedom; only you can make that decision yourself.

Q:

I have failed many times. Many times, it's not that I can't do it, but that I'm unwilling to do it.

Wind (Feng 风 風) :

so fearful to be free, Lester Levenson kept telling students this since his time. Because almost everyone using the Release Method unconsciously procrastinates.

The reason is foolish: it's the *fear of freedom*. The fear that freedom will mean losing feelings, losing the body, but in reality, it doesn't.

Therefore, Lester Levenson constantly emphasized, do not fear freedom. After freedom, you won't lose anything; you'll only lose your suffering.

===== Page 3 =====

Q: How did you break through this fear?

Wind (Feng 风 風) : See it, then let it go.

Q: It's that simple.

Q: Unable to sustain release, still having fear, is the nausea for freedom not strong enough?

Wind (Feng 风 風) : These two video clips I clipped can help you. *When you want freedom more than you want anything else in the world, you will be free.* What do you want? Attain it through Release. Do you want a materially abundant life? Do you want intimate relationships? Attain everything you want through Release. Then, you will discover that it does not bring happiness. The *only source of happiness is your infinite being-ness*. You will turn your direction around.

want freedom more than anything else in the world. If this sentence has no practicality for you, then Lester Levenson has another, more practical sentence: *get everything you want by releasing only*. What is everything? Everything means everything, all desires. Every minute of your life, when you are dissatisfied, that is a desire. Release the desire, and you immediately experience *being-ness*.

Furthermore, I want to emphasize one thing that is completely different from what the current spiritual circles in the world tell you. This thing is: **you must value external confirmation (gains)**.

First Step: *Mastering the World*, then, *Mastering the Mind*. If you feel very good right now, but you are powerless in the world, then you are unconsciously suppressing those agflap.

Therefore, Lester Levenson's teaching emphasizes external confirmation. This is almost something forgotten by most of his later students.

Q: What is external confirmation? Still not quite clear.

Wind (Feng 风 風) : Think about it, things just happen, an effortless thought, things just appear there, just like in a dream.

Q: Does this also need to be experienced?

Wind (Feng 风 風) : Of course. Through Release, don't compromise. The first step to freedom is *mastering the world*, then you release attachment and aversion concerning the world.

===== Page 4 =====

But if you can't do it, and you hide the "I can't" in the subconscious, you cannot be free. You must be the *victor*.

This is what Lester Levenson repeatedly emphasized to students, but most of his students compromised. The reason I say to value external confirmation is that many people mistake a superficially good feeling for freedom. Their world hasn't changed because the subconscious still holds those patterns.

A person who has truly changed their mind must have their world change. Because what is the world? The world is merely the projection of your own set of thoughts.

Q:

Teacher Wind, can you tell us the complete process to reach freedom?

Wind (Feng 风 風) :

The complete process to reach freedom is that through Release, you continuously become lighter, happier, and freer. Then you arrive at the place where you watch everything happen, arriving at the place where effortless thoughts can create everything. Besides that, there is nothing else to accumulate in the mind.

Q:

Setting freedom as the goal, only then do I realize how many "I can'ts" hidden in the heart need to be released.

Wind (Feng 风 風) :

That's why Lester Levenson advocated using goal sheets; their function is to pull out the programs hidden in your subconscious.

Don't compromise on your goals. If you can't achieve it, that's just a feeling of being unable to achieve it. See it, release it.

Release until you see it realized right now, taste it, know it's already yours.

Article link: Implement the Six Steps, you can complete the whole journey and reach the finish line in one to two months (missing)

Dialogue with the Master | The Secrets to Success in Gaining Freedom and the Departure of the Masters

Dialogue One

Q: Teacher, Lester Levenson encourages doing it in action in The Way, but he mentions in his autobiography needing to go to a secluded place to do it. Isn't this a contradiction?

Wind (Feng 风 風) : Wrong, you read it wrong. Lester Levenson talked about *isolate* elsewhere. You can only isolate in one place, and that's by quieting the mind.

You cannot isolate by isolating the external. The only place you can *isolate* is in the quietness of the mind.

Q: Lester Levenson also mentions in the first chapter of *The Ultimate Freedom Path*, "lock yourself in a room, and then add a lock," etc.

Wind (Feng 风 風) : That's explaining omnipotence. You only need to Release, you don't need to do anything, and it will still be effective.

Q: Isn't this about actions at the behavioral level?

Wind (Feng 风 風) : No. The context was, a student asked him if he needed to go out and find a job. He said, no need, just Release, adding a lock will work too.

===== Page 5 =====

This emphasizes you don't need to do anything, just Release.

Q: But when Lester Levenson started his exploration, he did isolate himself at home, as he said in his autobiography.

Wind (Feng 风 風) : If you don't believe it, just try it out. Try isolating yourself and see if it helps.

The group leaders and others have tried it themselves for a few days. The conclusion they drew after their retreats was that it's completely useless, it only leads to avoidance, not Release.

Q: So what about your retreat?

Wind (Feng 风 風) : I didn't deliberately go into retreat. I didn't force myself to do anything. I wanted to reach the finish line; I just Released, time and again. I didn't lock myself away; I just forgot to interact with people.

Q: Teacher, can you talk about your path to success?

Wind (Feng 风 風) : The Six Steps.

Q: Why were you able to do it? While so many people can't?

Wind (Feng 风 風) : The Six Steps. Because you need other things, whereas I only need the Six Steps.

Q: So, one must do it in action.

Wind (Feng 风 風) : The key is you haven't done it. Soon enough, you think of another mental question and start researching it, just like this question. There are no contradictions within the Six Steps. But if you explore Lester Levenson's words and twist and process them with your mind, you can always find so-called "contradictions." It will immediately lead you in the direction of limitation.

Those mental questions, those contents that deviate from the Six Steps, will lead you away from freedom.

I am a highly intellectual brain, but I used my intellect correctly, that is, to recognize the *limitations of the mind*.

Throughout the entire process, I only looked at the Six Steps. I didn't need anything outside the Six Steps. If there is a secret to success, this is it.

People who keep collecting materials will never reach the finish line, especially if their intellectual minds cannot distinguish those contents.

Q: So what should I do to reach the finish line?

Wind (Feng 风 風) : The Six Steps.

Dialogue Two

Q: Teacher, are you really leaving completely this time?

Wind (Feng 风 風) : Mm. I will leave the world.

Q: Directly merging into the Infinite?

Wind (Feng 风 風) : No. No longer communicating with people. What people call *isolation*.

Q: Is this your inner guidance?

Wind (Feng 风 風) : Mm, when I decided, I just went and did it.

Q: Teacher, why can't you continue to help us?

Wind (Feng 风 風) : Leaving *is* the help. I see the whole picture. If I stay here, no one will become free. Dependent relationships are fatal to growth.

===== Page 6 =====

Q: But when I need you, can you come and help me?

Wind (Feng 风 風) : Complete departure *is* the help. Does an infinite being need help?

When you seek help externally, that is an opportunity. Become aware of it, Release.

Find everything you want within. Absolute安全感 (security/anxiety-free state) is only found in your *infinite being-ness*.

Among all kinds of help, none is better than destroying all your supports.

["Lester Levenson told me the world would knock down his props", so everyone is forced to find answers from within. "That's good," he said. "It's not explosion, but ascension," he laughed. Currently, people always seek happiness externally using various escape methods the world provides. Eventually, when external escapes become endless, he predicted, we will be forced to go within. "This is really a good thing," he said, "because people will be

forced to find the answer, know who they truly are, just like me." He always told me he was especially grateful for his heart attack.]

When all external escapes are knocked down, you will be forced to go within. But you can become more conscious, more proactive. Don't wait for a gun to your head to do it.

You all know yourselves very well, maybe not deeply, but you know your own behavior.

Where there is dependence, you will cling. If you depend on the external, you cannot discover the infinite within. These things are all very simple.

As a self-reliant method, the Release Method doesn't have that many problems. All problems arise when you deviate from the Six Steps. Therefore, either you return to the Six Steps and continue Releasing, or you head towards limitation.

As someone who has attained ultimate freedom, I cannot be here.

Q: Why can't someone with ultimate freedom be here?

Wind (Feng 风 風) : Lester Levenson stayed here for decades, repeating this, in his own words "over and over and over and over again," he kept repeating the same things.

One year before he left, he told a student, I cannot stay here anymore. If I'm here, you will only depend on me, and no one will become free.

Because they thought Lester Levenson was here and could guide them, so they kept forgetting. Not long after Lester Levenson left, that lady from the Sedona Institute gained freedom.

I've talked with Lester Levenson a lot about his past. When he was alive, no one gained freedom under his direct guidance.

Q: You chatted with Lester Levenson?

Wind (Feng 风 風) : I often chat with Lester Levenson.

Q: Is this free master a Release Method teacher or a student?

Wind (Feng 风 風) : A student. No Release Method teacher has gained freedom. Moreover, the Release Method teachers Lester Levenson appointed were mostly those he felt had a lesser inclination, i.e., more inclined towards the world.

Q: How do you chat?

Wind (Feng 风 風) : No medium is needed for communication between free people. Existence in every point. There is no separation between us.

Q: I don't have the idea of becoming a Release Method teacher now.

Wind (Feng 风 風) : You might in the future, unless you release the drive of those programs. If you don't release, it will keep driving you to do things.

===== Page 7 =====

All brilliance, all creativity, comes from *infinite being-ness*. The mind is a mechanical program; it only repeats. Perhaps it can be said like this: a person free from the mind program truly begins to live; before that, they are just a robot driven continuously.

Q: Yesterday, a friend contacted me. After discussing Release Method content, he sent me some money. This time I refused, even though I'm still quite poor. Because I don't want to charge fees using the Release Method.

Wind (Feng 风 風) : Well, using this to make money will give you false feedback. Using talking about the Release Method to replace actually Releasing. These things can easily lead people astray. Furthermore, spiritual books are the easiest to lead people astray because when reading them, people deceive themselves that they are on the path. When you deviate, if you know you are deviating, you can turn back.

So, you don't need anything outside the Six Steps. *The Way* is good, the books of those masters are good. *The Ultimate Freedom Path* is also good.

But when reading them causes you to stop Releasing, they are not good. Ralph once held a book by Ramana Maharshi, reading and researching it constantly.

Later Lester Levenson said, you're crazy, you could have been Releasing. Lester Levenson told me he tried countless times to correct students' tendencies. His students would come up with many ways to escape, like asking "What am I?" – this is a very noble way to escape.

Lester Levenson advocated this method for a specific period, but they were just escaping Release.

He taught it during an era when this method might still succeed. By the end of 1970, no one would succeed with this method anymore.

Q: Teacher, is there anything else you want to say to me?

Wind (Feng 风 風) : Actually, none of the above needs to be said. The less said, the better. Does accumulating these things in the mind help? To reach freedom, all accumulation must be released.

Even Kriyananda, the venerable one, can be obstructed. He recalls Yogananda's teachings word for word. Does this help? It doesn't help at all. Writing books and promoting for his guru replaced actually doing it. Freedom must be *attained*.

Q: Actually, where did Kriyananda, the venerable one, reach?

Wind (Feng 风 風) : Kriyananda, the venerable one, reached the stage of *Dhyana* (meditative absorption), but did not reach *Samadhi*.

Q: So, he can still fall back?

Wind (Feng 风 風) : Mm, as long as you don't *attain* it, no matter how much you talk, it's useless.

Q: Did Master Yogananda continue to help him?

Wind (Feng 风 風) : The best help is to leave.

Q: Yogananda leaving Kriyananda is the best help?

Wind (Feng 风 風) : As long as Yogananda is there, he will always look towards the guru, always regard the guru as the source of knowledge and power. And this makes freedom impossible. No matter how much he calls, Yogananda will not come. To turn the direction around, you must find no安全感 externally. Only when you cannot find a master externally will you find one within yourself.

Q: You didn't depend on a guru; is this an advantage in your success?

Wind (Feng 风 風) : Mm. And I never thought of calling upon Lester Levenson or other masters. When studying Mahayana Buddhism, I leaned towards Zen and away from Pure Land. That was my advantage; I only wanted to walk alone.

Q: Self-reliance.

===== Page 8 =====

Wind (Feng 风 風) : Mm, that was a tendency of mine for a very long time.

Q: Previously, seeing your shares in the group was quite useful.

Wind (Feng 风 風) : When you feel seeing something is useful, you'll keep looking at it. Returning to the Six Steps would be very simple. But looking at other texts, even the teachings of masters, even Lester Levenson's own teachings, will make your mind more and more complicated, because the mind tends towards complication.

You also like "*observance of rules and rituals*," the idolatry forbidden in the teachings of Moses and Jesus. The Buddha categorized one type of behavior as "*observance of rules and rituals*," which is the belief that rituals and such are beneficial to liberation.

Actually, it's useless. Those behaviors of yours, organizing photos of masters, are all useless. On the contrary, this is based on a wrong view, the view of "*observance of rules and rituals*."

You think things related to external images and rituals are helpful. When you do this, you deepen this view, and thus move further away from the *infinite being-ness* that can only be found within.

You have come to know the master, yet you still treat them with worldly superstitious methods.

Q: Yes, I have to admit it. So what should I do?

Wind (Feng 风 風) : What to do? There is only one solution. The Six Steps. Release. If I said there was a second solution, you wouldn't Release.

Q: Teacher, if I have any other mistakes, please tell me.

Wind (Feng 风 風) : You are making a mistake right now, because you are not Releasing. Not Releasing *is* the mistake. Any time, any place, not Releasing is a mistake, even if you are listening to me speak.

Q: Teacher, can you leave me a letter before you leave?

Wind (Feng 风 風) : No. The Six Steps. Implement the Six Steps, walk towards the finish line.

I hope that after I leave, you will no longer depend on those texts or anything else, but directly walk towards the finish line.

Again, nothing outside the Six Steps is needed. No matter what happens, it's only the Six Steps.

Wind (Feng 风 風) : Implement the Six Steps, you can complete the whole journey and reach the finish line in one to two months (*omniscient, omnipotent, omnipresent*)

Wind's Talk on the "Six Steps" (Two) 2020.12.02

The Shortcut to Freedom 2021-03-04 08:01

Talk Date: 2020.12.02

Student:

Teacher Wind, must the first step of the Six Steps be achieved first? But I don't know how to achieve it? Can the order of the Six Steps be swapped back and forth?

Wind (Feng 风 風) :

The Six Steps are achieved through *sustained release*. You need to continuously gain pleasure from the *Sixth Step* to accomplish the *First Step*.

Initially, all Six Steps are useful. When you don't want to Release, remind yourself of the First Step. Then decide to Release, that's the Second Step.

===== Page 9 =====

Directly release *wanting to control* and *wanting approval*, that's the Third Step. Sustain the Release, maintain continuity, that's the Fourth Step. When stuck, release the *wanting to control* the stuckness, that's the Fifth Step. Feel lighter and happier with each Release, that's the Sixth Step. Implement the Six Steps continuously, it will gradually strengthen the momentum towards freedom, thereby completely achieving the First Step.

Student:

I feel that as long as I Release, these Six Steps happen naturally, like breathing, no need for reminders. Is my understanding correct?

Wind (Feng 风 風) :

Reminders are needed, because the Six Steps are easily forgotten. As soon as you are not in the Six Steps, you are not in sustained release. As long as you are truly in sustained release, you must be conforming to the Six Steps.

Student:

Releasing continuously isn't necessarily sustained release. Using the Fifth Step when stuck is also sustained release, right?

Wind (Feng 风 風) :

Using the Fifth Step when stuck is also sustained release. If you are stuck, and remain stuck continuously, then that is not sustained release.

Student:

When I don't want to Release, reminding myself of the First Step doesn't give me much feeling. Instead, reminding myself that I want to change myself, that I want everything to get better, gives me more motivation.

Wind (Feng 风 風) :

That works too. Release can make you freer. Freedom includes everything. Just provide a motivation for Releasing.

Wanting approval develops into *wanting to control*. When you feel *wanting approval*, you need to release *wanting approval*. After releasing enough *wanting to control* and *wanting approval*, *wanting safety* becomes apparent.

If you don't release *wanting safety*, *wanting approval* and *wanting to control* will develop again, and so on ad infinitum. So only by continuously releasing *wanting to control* and *wanting approval*, and then continuously releasing *wanting safety*, can you reach the finish line.

Implement the Six Steps, everyone can be free.

Student:

If you keep releasing continuously, you are always in the Six Steps, and you will reach freedom?

Wind (Feng 风 風) :

Yes.

Student:

Can it also be understood that as long as you are in the Six Steps, you are releasing continuously?

Wind (Feng 风 風) :

Yes, use the Six Steps to check. As long as you are in the Six Steps, you can be free.

Dialogue with the Master | An Enlightened One is Omniscient, Omnipotent, Omnipresent

2021-09-25 Brave Heart 2 Reads 57 Transferred 4

Q:

===== Page 10 =====

That is to say, to reach freedom one must become a superman, an omnipotent superman? As long as there's even the slightest thing one cannot do, they cannot be free. Is that so?

Wind (Feng 风 風) :

Mm. Freedom is becoming your *infinite being-ness*, releasing all limitations. If your mind is completely quiet, your feelings and thoughts completely released, you are *infinite being-ness*.

Omniscient, Omnipotent, Omnipresent.

Q:

Can an enlightened one do all the things mentioned in Yogananda's book, *Autobiography of a Yogi*?

Wind (Feng 风 風) :

Yes. All the things in *Autobiography of a Yogi*, and all the things not mentioned in it.

****Omnipotent means omnipotent. There is no compromised interpretation.*

Omniscient, omnipotent, omnipresent, literally mean omniscient, omnipotent, omnipresent.

Q: Teacher, Lester Levenson said that after freedom, you can have one hundred bodies. Have you played with this experiment?

Wind (Feng 风 風) : Ten thousand bodies也行 (is also fine). They are all just images. Break through the limiting concepts about freedom.

Although Lester Levenson constantly talked about *omniscient, omnipotent, omnipresent*, people still understand that sentence in a limiting way.

Article link:

Implement the Six Steps, you can complete the whole journey and reach the finish line in one to two months (missing)

How to Quickly and Experientially Achieve the First Step?

2021-09-25 Shortcut to Freedom Backup Source

Tian Cheng:

Wind, how can one quickly and experientially achieve the first step?

Wind (Feng 风 風) :

Implement the Six Steps

Wind (Feng 风 風) :

Among the Six Steps, the easiest to overlook is the *Sixth Step*

Wind (Feng 风 風) :

But the Sixth Step is precisely the key to achieving the First Step

Wind (Feng 风 風) :

Because, in fact, on the experiential level, you are seeking happiness in the direction of the world

Wind (Feng 风 風) :

So you need to practice Lester Levenson's favorite teaching

===== Page 11 =====

Wind (Feng 风 風) : *get everything by releasing only*

Wind (Feng 风 風) : Every time you want something, achieve it through Release

Wind (Feng 风 風) : This gain will make you want to Release even more

Wind (Feng 风 風) : Continuously confirming your *gain* will keep you Releasing

Wind (Feng 风 風) : Until you find that your goals are being achieved one by one, yet you are still not happy

Wind (Feng 风 風) : Then you will experientially discover that nothing can truly bring you happiness

Wind (Feng 风 風) : Instantly, you will become aware of the *only source of happiness*

Wind (Feng 风 風) : At this moment, a change in direction will immediately occur

Wind (Feng 风 風) : A complete turn in the flow of life

Wind (Feng 风 風) : You have completely, utterly reversed your direction

Wind (Feng 风 風) : This is the complete achievement of the First Step

Wind (Feng 风 風) : *Wanting freedom more than wanting the world*

Wind (Feng 风 風) : Then, as Lester Levenson said, you will continuously fall into the subsequent five steps

Related content link: Lester Levenson's Favorite Most Practical Teaching: *Get Everything Just by Releasing*

Wind's Talk on the "Six Steps" (Six) 2020.11.17

The Shortcut to Freedom 2021-03-08 15:13

Talk Date: 2020.11.17

Wind (Feng 风 風) : I also failed for six years.

Q: Where? Didn't you discover the original Release Method three years ago?

===== Page 12 =====

Wind (Feng 风 風) : Not releasing continuously is failure, getting stuck.

Q: Then is it possible that we might also get stuck for a few years?

Wind (Feng 风 風) : Using the Six Steps, no. Before, I didn't fully understand the Six Steps. After understanding them and getting on the path, I wouldn't get stuck anymore.

Q: Is it possible that we also haven't understood the Six Steps? That's why you think we need to truly see the Six Steps, otherwise we'll keep getting stuck?

Wind (Feng 风 風) : Mm, it's enough to have someone who understands from the experiential level. Then they can also answer all questions. Just like the Buddha said, after the first turning of the Four Noble Truths, one enters the second turning.

Q: What exactly is the experiential level?

Wind (Feng 风 風) : When you first start using the Six Steps, you use them incompletely, using them to correct your path.

Q: I find that I really do want to know what you're talking about. Can you explain it in detail?

Wind (Feng 风 風) : Sure, actually I explained it in detail yesterday.

"Venerable Sir! What is called knowing, knowing. Venerable Sir! What is knowing? What is following knowing? Bhikkhu, knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the path leading to the cessation of suffering, this is called knowing; such is following knowing."

"Noble disciple! Suffering, reflection on suffering, origin... cessation... path, reflection on the path, mental application associated with the *āsava*-free (taint-free), selection, discrimination, investigation, awareness, wisdom, realization, observation, this is called Right View, which is noble, supramundane, taint-free, not taking, completely ending suffering, turning towards the end of suffering."

"Lester Levenson: Yes, that's the first step, and it's the first step of the method, isn't it? You have to want freedom more than you want this world.

Let me put it a little differently, but this is indeed how it started. Because it seemed to have no practical meaning for people, we modified it to "you must want freedom more than you want approval and control," because approval and control are equivalent to this world.

But I think it's better to use "you must want freedom more than you want the world." If you do that, your actions will then be: turn your direction towards the world, focus back on you (yourself), do what needs to be done to get out of the world, allow your infinite being-ness to simply be here.

So the first step is you must want freedom more than you want this world.

You can compare and see, if you understand classical Chinese, you'll find it's the same thing. Let me explain it simply again.

Why do you seek happiness in this world? The reason is that on the experiential level, you mistakenly believe there is happiness in the world.

Therefore, Lester Levenson lets you discover that this world equals misery. Fully experiencing this develops a wisdom. The Buddha called this seeing suffering, the wisdom of seeing suffering.

===== Page 13 =====

Then you will see the cause of suffering. The reason the world is suffering is because of your *attachment* and *aversion*. As soon as they are extinguished, your suffering will completely disappear. All happiness is within you. This understanding, this wisdom, the Buddha called the wisdom of the origin of suffering, and the wisdom of the cessation of suffering.

Knowing the world is suffering, knowing how suffering forms, knowing how suffering ceases – this constitutes a correct observation. The Buddha called it "Right View," or "knowing" and "noble wisdom."

With Right View as the forerunner, all eight parts of the path are presented before you. The Buddha called it the supramundane Noble Eightfold Path. The direction begins to turn.

In the Six Steps, this is achieving the First Step. So, the Six Steps are initially an operating guide. When you truly and completely align with the First Step, it carries you forward.

If you truly achieve the First Step, every one of your choices and actions will naturally tend towards the direction of freedom.

"Lester Levenson: Yes, that's the first step, and it's the first step of the method, isn't it? You have to want freedom more than you want this world.

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So the first step is you must want freedom more than you want this world.

"Noble disciple! Suffering, reflection on suffering, origin... cessation... path, reflection on the path, mental application associated with the *āsava*-free, selection, discrimination, investigation, awareness, wisdom, realization, observation, this is called Right View, which is noble, supramundane, taint-free, not taking, completely ending suffering, turning towards the end of suffering."

At this point, your every selection, discrimination, investigation, awareness, wisdom, realization, observation will naturally turn.

Associated with *anāsava* (taint-free) mentation. *Anāsava* is an ancient translation, meaning perfect, without flaw.

You no longer seek happiness from the imperfect world, thus wholeheartedly and naturally turn direction in every choice.

So achieving the First Step of the Six Steps is actually already what Buddhism calls the fruit of *Stream-enterer*, *Sotāpanna*, entering the stream, wisdom-liberated, already entered the stream of the noble ones.

You will naturally cut off three *saṃyojanas* (fetters). The first fetter is doubt. Because the entire path is presented before you, you cut off all doubts.

The second fetter is *sakkāya-diṭṭhi* (personality belief). Because you see the flaw of the world, you will not seek "I" anywhere, you will not mistake the body as "I."

The third fetter is *sīlabbata-parāmāsa* (adherence to rites and rituals). Because you see the source of everything, you will no longer harbor thoughts that rituals, external forces are effective, or that they can lead to the finish line. At the same time, the karma that could lead you to unfortunate realms is completely cleared.

Here, the First Step is completed. The remaining five steps will naturally fall into your experience.

Besides in *The Way*, what Lester Levenson describes in other audio clips, "when you achieve the First Step, every action of yours will tend towards freedom," is the same.

Q:

Last night, my doubt emerged. I stayed up late reading autobiographies and didn't release continuously because I started doubting the Release Method, started doubting myself, started doubting Wind's attainment.

===== Page 14 =====

Then today I couldn't get out of bed, so tired. Not like the previous two days where I woke up and immediately started releasing continuously. I'm a bit stuck now, in apathy, misery, fear.

Wind (Feng 风 風) :

Before truly entering the Six Steps, having doubts is very normal. These come and go.

Because before the path is presented, you won't truly cut off doubt. After the path is presented, the faculty of faith is established. The ancient translation called it *avetya-prasāda* (unshakable confidence). Actually, it's the achievement of the Second Step. Because you haven't seen it, of course you will doubt.

Q:

How can one turn direction and truly achieve the First Step on the experiential level?

Wind (Feng 风 風) :

The way to turn direction within the Release Method is by continuously confirming your *gain*. You get benefits from Releasing, so you want to Release.

For example, if you have an exam today. If you have previous experience of success from studying hard, you will study hard. But if you succeed once through Releasing, you will do Release.

You need to confirm that all your *gain* comes from Release. *get everything by releasing only*. Getting benefits at the beginning is important. Let the *gain* support you to achieve higher *gain*.

Simply put, only when you see the world = suffering, and all happiness comes from within, will you turn direction and achieve the First Step. As long as you think there is happiness in the world, you will stop and pursue it.

If you often listen to audio and watch videos, you should often see Lester Levenson ask two questions: one is "Have you ever experienced the inner picture changing and the outside changing immediately?" The other is "Have you discovered that all happiness comes from within?"

Only when you truly *discover* this point will you achieve the First Step. In classical texts like the Agamas, it is expressed as seeing suffering, seeing the origin of suffering. But Lester Levenson spoke it casually in plain language, and you overlook it.

So turning direction is really not by shouting "I want freedom," but by bit by bit confirming that your *gain* comes from Release, that nothing is outside the Six Steps.

You cannot just resist the world, hate the world; that is useless. Unfortunately, when most people shout "wanting freedom," what they suppress is their disgust for the world. But disgust and attachment are the same thing; they are two directions of desire.

You must truly achieve the First Step on the experiential level for it to work. Through continuous Release, continuously confirm your gains. Confirm the source of your happiness.

OK, Release. From getting a little benefit, to getting all benefits. There's nothing else to say.

Lester Levenson's Explanations Regarding the Release Method

2021-09-25 Brave Heart 2 Reads 350 Transferred 3

Translation: Wind Excerpted from 录音 (recording) *Lester Levenson on the Mind*

Anything you develop in the mind will prevent you from reaching the top. The mind is your greatest enemy.

All this suffering is meaningless. I've had enough, I ended it. I will fully strive to remain in this state.

It will take a month, maybe two months, and you will release all the *agflap*.

===== Page 15 =====

But all in all, I think we have this only method to release the mind, by allowing the subconscious programs to surface, enabling the mind to become still.

We first enter the conscious mind, release control, approval. And those others who try to release, like fear – you know, you would spend hundreds and thousands of lifetimes releasing fear, and after that you'd still have anger, you'd still have other emotions.

And when you release *wanting to control*, everything underneath it is let go of. Then when you release *wanting safety*, you release all the *wanting approval* and *wanting to control*, and everything underneath them.

You are too low now, therefore you cannot attack *wanting safety*. You are overwhelmed, you are scared stiff by death, so you let it run you. But when you release a considerable amount of control and approval, you will have the ability to face the fear of death.

But you can see, our method is actually to release the *drivers* of the mind. Don't try to develop your mind, that way you are developing your enemy, developing what binds you.

What happens when a mind is completely quiet? Well, I have always been omniscient, I have always known everything.

But you have to release the habit of trying to survive twenty-four hours a day, what we call *agflap*. When you let all the *agflap* go, the body is still there, the world doesn't disappear, but it's like a mirage.

You go forward and discover it's just the desert. You let the body do what it did before, whatever that was. But you won't disappear. You are too afraid of losing your bondage.

Everyone combines other things with Release. When you do this, it slows down Release. If you need other things, you are slowing down on the method.

You don't need to pursue your feelings after you feel them; they are with you around the clock, you are 逃避 (escaping/avoiding) them around the clock.

===== Page 16 =====

The first item is about survival. There is nothing more foolish than working to make a living. You are eternal.

I'll tell you directly: becoming number one in the entertainment industry is trying to be the strongest ego. Then look what happens to them? How happy are Burt Reynolds, Glenn Ford? I can only talk about my contemporaries. I don't know who's popular now.

How happy are they? Do you know them? Have you communicated with them? They suffer more than a worker. They take drugs, even though they know they shouldn't, they still fall into it. They drink alcohol, they fall into it. Some of them commit suicide.

They are undoubtedly those who gained fame and wealth, and then they commit suicide. Some later do it (commit suicide) too. Judy Garland did it afterwards.

Well, who doesn't die? Where will the new prince go in a hundred years? Spinning around in front of the public? (Laughter)

Unfortunately – you may have to be very careful about this – the most successful people don't ask about freedom. Talking about rich people, they could feel around me the安全感 they didn't have.

They told me they wanted it too. But come to the course? They couldn't come to the course. They looked at me, looked down on me. They made millions. I wanted them to think I was poor, because it was those millions that got them stuck, especially the rich men's wives.

I was once invited to high society banquets in New York, partying with them in New York. They asked me, can you help us? I said, yes, but you need to know money isn't everything. Then the curtain would fall, they would leave, ditch me, stop wasting my time.

But these rich people have this mind: I do it easily, I am successful. Of course, if you can consciously use it to show you are the *master of the world*, this I recommend.

When you become the *master of the world*, having the praise like our stars, you cannot stop there. You must set out to *master your mind*. See, first you master the world, then you master the mind, then you are a master.

What is mastering the mind? Removing your *agflap*, that's all. Then you truly control the mind. You can play any feeling, any action you choose is without any worry.

When you are free from your *agflap*, you can play any emotion, much better than when you had *agflap*. When you are in the world, you can use them to communicate. If a person is extremely angry, you say oh, this is a wonderful world, everything is so beautiful! They won't listen to a single word. If you start saying oh, yes, blablablabla, they will listen to you.

When you are free, you will play, you will act out feelings, to establish communication with others. You must be at their level for them to communicate with you.

So sometimes feelings are still used to communicate, but the difference is that feelings no longer run you, but you run the feelings. However, now feelings run you.

Wind's Talk on the "Six Steps" (One) 2020.10.18

The Shortcut to Freedom 2021-03-03 08:43 **Talk Date:** 2020.10.18

Wind (Feng 风 風) :

I decided to go towards freedom, I'm going to do it. During Release yesterday, this decision became very clear. My current state, my former self could never have imagined, but I know it's not the finish line yet.

===== Page 17 =====

More than 70-80% of the time, I operate at the level of "knowing." Just "knowing," without mobilizing any "knowledge" or "belief." The mind operates much, much less than before.

I saw what Lester Levenson meant by "all happiness comes from within." When we try to gain happiness in the world, we create a *lack*, and this *lack* drives many feelings and thoughts.

What really happens when we so-called gain happiness from the world is merely that we temporarily quiet the mind by telling ourselves "I have achieved the goal."

Mind quiet = happiness. Because the only source of happiness is just *being-ness*, and the mind is the sole 遮蔽物 (veil/obscurer or obstruction or blocks) of *infinite being-ness*.

Go do it. I know now. A few months or a few weeks and you can attain freedom. This time it's not "I believe," but "I know." I clearly see the whole picture.

Implement the Six Steps, and you can do it. Allow yourself to become aware of it, let it go.

"Lester Levenson: Our basic philosophy is very simple, namely that each of us is unlimited, except for those we mentally maintain.

When you release mental constraints and limitations, we find that we have always been unlimited. We have always been omnipotent, omniscient, and perfect, because our basic nature is perfect, and we cannot change anything about it. Except for always turning our heads and looking away, 'It's there, it's there' 'Who am I, who am I,' it's like a wide-eyed drunkard trying to discover who and what we are.

Then, a part of us – we call it the mind – blinds us, preventing us from seeing that our unlimited existence is inherent and natural. The mind, 24 hours a day, unconsciously seeks absolute safety in the external world, but it's not there. So everyone, unconsciously, spends 24 hours a day going in the wrong direction, seeking where we are, who we are, what we are, where our safety is. This is a 100% hopeless, frustrating direction.

If your basic nature is whole, complete, eternal, why do you spend so much time every day struggling for survival? The nicer term is ignorance, and the practical term I give you is that any intelligent person would say 'Gee, if I knew that, I would become it immediately.'

Becoming what you are does not take time. The effort required to become what you are is zero. But becoming what you are not, becoming limited, takes endless, strenuous struggle, misery, and frustration.

Now, all of you have heard what I've said. How many smart people in this room will put down the struggle and simply allow your infinite being to be. If you do that, you will have an effortless, extremely happy life every moment. How many of us have done that? You'd rather be miserable, you'd rather do what in my eyes are the most foolish things. If you can have anything with just a thought, what is all this struggling for?

I say you are foolish because this might help you. Who here doesn't want to be smart? So, be smart! If you need the world, operate it through effortless thoughts, allow it to fall into your lap, let go of all your pain.

It's simple, it's easy, it's quick – IF YOU DO IT. If you don't do it, it's complicated, extremely hard to reach, frustrating, painful.

But the choice is yours. You can be what you are now, whole, complete, perfect, or you can choose to look away, 24 hours a day. So what will we do? In the next one to two months. Choose to be smart, or choose to be foolish?

I'll give you the answer, and I hope I'm wrong: I think you will choose foolishness. But I can't figure out why you choose foolishness. Because the first thing I realized when I sought the answer was that I was foolish. I said it more than once, I said 'Lester Levenson, you are so foolish! Foolish! Foolish! Foolish!', said it three times. I meant it.

===== Page 18 =====

So, you hear me talk about foolishness. I didn't want to be foolish, and this was the key to my turning direction. The next thing, of course, was to look in the right direction. I knew that what I had spent forty years trying to find outside wasn't there. It was at the very bottom.

So there was only one direction left, inward. What am I? What is the world? What is my relationship to it? These are all about what? After I asked, the answer came.

After it was all over, I could see my steps. I packaged it into this method, which is a very efficient technique, but you only use it partially, minimally, not fully, maximally. If you use it maximally, it will only take you a few months, and then you won't have suppressed feelings anymore.

The only thing between you and your ultimate being is your suppressed feelings. So, logically, make the decision, stop being foolish, become smart, release all these suppressed feelings. Within one to two months.

I don't think I can give you any better revelation than this. I could say you can do it in one or two centuries, but why not now? You are infinite being now, why not just let them go? Release all the 遮蔽物 (veils), they are all in your feelings.

Any questions on what I've said? I've said what I wanted to say."

You can read this repeatedly to inspire yourself.

Student:

Do we need to wait until we have released the two major desires, *wanting approval* and *wanting to control*, and let the survival desire surface naturally before doing it?

Wind (Feng 风 風) :

If you can be aware of it, Release. If you cannot be aware, your "wanting to be aware" is *wanting to control*. Release it, and you will be able to be aware.

Wanting approval is the cause of control. *Wanting to survive* is the cause of approval. As you Release further, *wanting to survive* (fear of death) will become quite apparent. And this is my main Release object now. The *wanting to control* and *wanting approval* above it have already been cleared away very rarely.

Saying "Release until later," does it sound like something very far away? But actually, it's just one or two weeks of sustained Release. Don't expand it into units of "years," because it doesn't need that.

I'm going to retreat and Release. This time, only one goal: freedom.

Student:

Why did I find it difficult to release *wanting to control* and *wanting to change* yesterday? Felt very hard to do it alone.

Wind (Feng 风 風) :

Finally, regarding this question, I'll answer it. Actually, it's very simple. You must firmly remember the Six Steps. Keep them by your side. You can pick them up and look at them anytime.

You habitually use control to do things, including during Release, this habit also runs you. And this is because you neglected the *Sixth Step*. "Each time you release, you will become lighter, happier, freer." You are doing it with *effort*. This is not right.

Student:

Yes, I do Release with a purpose. I Release very forcefully each time.

Wind (Feng 风 風) :

Your understanding is wrong. "Purpose" is not the problem; not conforming to the Six Steps is the problem. Let me explain further.

===== Page 19 =====

When the process says "allow yourself to become aware of it," it doesn't mean you forcefully dig, but rather what you become aware of in this moment while doing nothing. No need to summon effort, no need to use control. Why doesn't the course teach you "how to become aware"? Because "how" implies a mental effort.

For example, you ask yourself now, do you want control or do you want approval? You can be aware immediately. If you can't, then you are *wanting to be able to*. Wanting things to go your way, that is *wanting to control*. This is very simple.

So, I say again, you must firmly remember the Six Steps. Keep them by your side, pick them up and look at them anytime. Any question about Release can be answered within the Six Steps.

I can explain step by step.

First Step is "You must want freedom more than you want control and approval." *Wanting control* and *wanting approval* are feelings that limit you. But sometimes we are this foolish. We prefer limitation over freedom. Sometimes you get stuck really because you are unwilling to release them. *Just want it*. When you realize that *wanting control* and *wanting approval* limit you, you will want freedom more. So the Six Steps actually don't need explanation. It is the concise literal meaning.

Second Step, make the decision to be free. A decision is a decision. Because you want freedom, you decide to do it.

Third Step, is that all feelings are *wanting control* and *wanting approval*. You have feelings every moment. The whole world you see is *wanting control* and *wanting approval*. You defend 24 hours a day, preventing the fear of death from surfacing. The defense mechanism is *wanting control* and *wanting approval*.

Fourth Step, is to release continuously. Continuous means continuous. You do it the first time, then you can do it a second, third, fourth time... until the last time you reach freedom. Lester Levenson said "there is no stop in the six steps." There is no stop "within the Six Steps." Continuous means continuous.

Fifth Step, is probably used most at the beginning, because you will often get stuck. But getting stuck is just because you *want to control*. The only reason for getting stuck is that *wanting to control* is operating. It's that simple. Release this *wanting to control* that is operating you, and the feeling of being stuck immediately turns into smoothness.

Sixth Step, is also the easiest for us to overlook. Each release makes you freer, of course also described as lighter, happier, but ultimately it's freedom. The motivation brought by these experiences will strengthen your *wanting freedom* in the First Step. And Lester Levenson said, "If you thoroughly achieve the First Step, you will naturally implement the following five steps." If you thoroughly achieve the First Step, you have no obstacles.

OK, the Six Steps are the Six Steps. Keep them by your side, they will greatly accelerate your Release.

Student: Isn't getting what you want through Release a form of control?

Wind (Feng 风 風) : Control is a good thing; *wanting* control is not. *Wanting* = lack. *Wanting control* is a sense of lack regarding control.

Student:

Each time I release, do I need to repeat the Six Steps including the First and Second Steps? Or is it enough to just follow the Release process?

Wind (Feng 风 風) :

Just use the Release process. If you are not Releasing, use the Six Steps to remind yourself. If you are Releasing, just continue Releasing. I'm going to continue Releasing now. Keep it up!

===== Page 20 =====

Dialogue with the Master | Every Time You Release, You Help Everyone and the Harmonious Operation of the Universe

Dialogue One

Q: Teacher, you mentioned that reaching *Nirbikalpa Samadhi*, i.e., completely releasing the karma of the material world, actually means you are already free. At this time, the karma of the astral body and causal body still remain. Are they also free?

Wind (Feng 风 風) : Reaching *Nirbikalpa Samadhi* might not even require releasing the karma of the material world. The perspective has already shifted.

Q: Releasing the karma of the material world has already reached *Anāgāmin*?

Wind (Feng 风 風) : Mm.

Q: Reaching the First Fruit (Stream-enterer) has actually already reached *Nirbikalpa Samadhi*?

Wind (Feng 风 風) : Yes. A Stream-enterer (Sotāpanna) will not fall back.

Q: So you said, "Reaching Nirbikalpa Samadhi might not even require releasing the karma of the material world."

Wind (Feng 风 風) : Mm.

Q: Upon reaching *Anāgāmin*, the karma of the astral body is released. Does the karma of the causal body still remain?

Wind (Feng 风 風) : The karma of the astral and causal bodies still remain. An *Anāgāmin* will not return to the material world. In Buddhist terms, they still retain *rūpa-rāga* (attachment to the form realm) and *arūpa-rāga* (attachment to the formless realm).

Q: Where does an *Anāgāmin* go?

Wind (Feng 风 風) : An *Anāgāmin* goes to the *Śuddhāvāsa* (Pure Abodes), which Yogananda called *Hiranyaloka*.

Q: Why doesn't an *Anāgāmin* just complete the whole journey and reach the finish line?

Wind (Feng 风 風) : "Why doesn't a master just eliminate all his karma?" I asked, "When he is one with God?" That's because, in that state, you simply don't care anymore. You see all this as just a dream. You might even continue to reincarnate, returning to the world to help your disciples attain liberation. Masters who have reached this level might even deliberately retain a tiny bit of karma to tether themselves to this plane for a while, for that higher purpose. Once you reach the highest state, *nirbikalpa samadhi*, *ego-consciousness* no longer exists. You are essentially free. "Guru, what," I asked, "makes a soul return to the world after attaining ultimate liberation?" He replied, "He still retains 'desireless desire' to help others." It's not necessary.

Q: Mm, but can't one continue to help people after attaining ultimate freedom and becoming a *Jivanmukta*? Just like you and Lester Levenson.

Wind (Feng 风 風) : A *Jivanmukta* (editor's note: here referring to the fourth fruit *Arhat*) will not return. Let me correct my phrasing. Strictly speaking, *Jivanmukta* is a general term in the Hindu tradition for the first to fourth fruits, but it can generally refer to someone who has reached the finish line.

When you reach *Arhat*, you no longer create new karma, so you inevitably become a *Paramukta*, become a *Siddha*, merging into the infinite.

Q: Strictly speaking, are you now an *Arhat*? Have you reached the fourth stage of *Nirbikalpa Samadhi*? Have you completely released the karma of the physical, astral, and causal bodies? While retaining some desireless desire, to help others?

===== Page 21 =====

Wind (Feng 风 風) : Mm.

Q: It says here, will not return. What does that mean?

Wind (Feng 风 風) : It means will not return.

[He who aspires to reach the ineffable (i.e., Nibbāna), whose mind is full of right consideration (the Third Fruit), and who no longer clings to the sense-desires, is called *uddhaṃsoto* (going upstream). (Note: *uddhaṃsoto* "one who goes upstream" means an *Anāgāmin* who will definitely be reborn in the *Śuddhāvāsa*.] This is a verse of the Buddha. *Uddhaṃsoto* means will not go downwards again.

Q: That is to say, upon reaching the fourth fruit, *Arhat*, one will not return?

Wind (Feng 风 風) : When you reach *Anāgāmin*, you will not return to the material world. Upon reaching *Arhat*, you will attain *anupādisesa nibbāna* (Nibbāna without remainder), which is what we usually call merging into the infinite.

Q: Mm, upon reaching the third fruit, one will not return?

Wind (Feng 风 風) : Will not return to the material world, only reside in *Hiranyaloka* until attaining *Arhat*. The原型 (prototype) of the Pure Land invented by later generations is the *Śuddhāvāsa*, but the *Śuddhāvāsa* is the abode of *Anāgāmin* saints.

Q: Does an *Arhat* also go to *Hiranyaloka*?

Wind (Feng 风 風) : An *Arhat* does not go to *Hiranyaloka*. An *Arhat*, upon the end of the physical body, directly merges into the infinite. Upon reaching the fourth fruit, attaining perfection, you will have *anupādisesa nibbāna*. If you return after that, it is as an *Avatāra*. An *Avatāra* is the descent of the perfect infinite being.

Q: That is to say, after Lester Levenson left the world, he directly merged into the infinite?

Wind (Feng 风 風) : I told you this a long time ago.

Q: Later I heard you say that after Lester Levenson left, many disciples saw him.

Wind (Feng 风 風) : Merely in some form.

Q: You also said that after merging into the infinite, one does not appear in any form.

Wind (Feng 风 風) : Merging into the infinite is not disappearing; it is existing without form.

Q: Ralf said Lester Levenson came to him the day after he left. In what form did Lester Levenson come to him?

Wind (Feng 风 風) : In a dream. You can see Lester Levenson in any form. Lester Levenson no longer exists as a body. Lester Levenson is now right beside everyone, in the "form" of *infinite being-ness*.

If you want to see Lester Levenson in astral form, then you will see him in astral form. If you want to see Lester Levenson in physical form, you will see Lester Levenson in physical form. It depends on your receptivity.

But he is in all places, every point. There is not a single place where he does not exist now. After merging into the infinite, he will not appear in any image again.

Q: If I have enough receptivity, could I even see Lester Levenson in physical form?

Wind (Feng 风 風) : Mm, this is not his "appearance." He is present now. It's just that you haven't projected his physical form yet. It's not that there is a "Lester Levenson" appearing as a physical body; rather, you are trying to communicate with a "Lester Levenson" physical body.

If many people around the world simultaneously project Lester Levenson's physical form, then they will simultaneously see Lester Levenson's physical form. But that is not Lester Levenson descending; it is the function of omnipotence within *infinite being-ness*.

===== Page 22 =====

Q: After Lester Levenson merged into the infinite, he no longer became a body, but existed in the form of "*infinite being-ness*". But if I want to see a Lester Levenson in physical or astral form (if I can accept it), can I still see Lester Levenson in physical form?

Wind (Feng 风 風) : Yes. Jesus and Buddha, the same. Lester Levenson also told students you could have coffee with Jesus.

Q: Merging into the infinite, no longer becoming a body (physical, astral, causal), no more reincarnation. A *Siddha* exists in the form of "*infinite being-ness*" at every point in the universe, continuing to help others?

Wind (Feng 风 風) : Mm.

Q: Does a *Siddha* continue to help others attain freedom? Just in the form of infinite being-ness, not as a body.

Wind (Feng 风 風) : They unconsciously project to everyone, helping others attain freedom. Actually, the help of a *Siddha* is the greatest. It is at the level of *infinite being-ness*. It's just that your mind cannot understand it, so you think the help of words and teachings is greater. In reality, that formless help is the greatest.

Q: The scope of a *Siddha's* help is all life, all existence. While a *Jivanmukta* only helps a small number of people?

Wind (Feng 风 風) : A *Jivanmukta* also helps all life. Masters all unconsciously project to all life. Even if you stay in a cave, a *Jivanmukta* still helps all life. But the helping game of a *Jivanmukta* is not yet finished; some limitations remain. A *Siddha* is a perfect being.

Q: Does a *Jivanmukta* also help all life? Which specific stage of *Jivanmukta* are we talking about here?

Wind (Feng 风 風) : From the first fruit to the fourth fruit.

Q: Can a Stream-enterer also help all life?

Wind (Feng 风 風) : Mm. Not only a Stream-enterer, every time you Release, you are helping all life. The world is just a projection of the mind.

Q: How does the help work? For example, if I reach *Nirbikalpa Samadhi*, but my mother neither studies nor practices, can I still help her?

Wind (Feng 风 風) : That helps much more than you sharing. People don't know how karma works. Release makes you more selfless. As long as you have a selfless consciousness, your mind will project a more perfect world. It is true help.

But in the *agflap* state, so-called helping others is just satisfying the ego. Nourishing the ego itself does not produce much help. As long as you are free, even if you do nothing in a cave, it's greater help than all the activists combined.

Q: Every time I Release, of course it helps my world. Can it also help my mother's world?

Wind (Feng 风 風) : Yes, every time you Release, it helps everyone.

Q: Every time I Release, it helps everyone's world. Everyone means everyone?

Wind (Feng 风 風) : Everyone means everyone.

Dialogue Two

Q: Teacher, how does karma work?

Wind (Feng 风 風) : Karma is programs, action and reaction. Programs create every one of your thoughts. Your thoughts are not free; therefore, actions are not free. Programs drive thoughts; thoughts project the world. That's how it works.

The world is just a display screen. Doing anything in the world is like smashing the display screen; you can't change any of the剧情 (plot/content) playing inside.

===== Page 23 =====

Q: So directly releasing the program can change the world?

Wind (Feng 风 風) : Yes. It should be said that only releasing the program can change the world. Otherwise, the world will manifest according to the established program. Within the program, you have no free will, unless you decide to release the program. So, no matter what tricks you wanted to pull before, I would say, go Release. Tricks are useless; you're just driven by the program, repeating past karma, that's all.

Q: Can I change my family's world through Release? For example, I want to cure my mother's illness through Release (even if this illness was pre-set by herself).

Wind (Feng 风 風) : Yes.

Q: That is to say, I can change other people's karma through Release?

Wind (Feng 风 風) : You are not changing other people's karma. This is the *harmonious operation of the universe*.

Q: Isn't this interfering with other people's lives?

Wind (Feng 风 風) : You can't even talk about interfering with karma right now. That's something said for free people, because free people can do everything, can transcend all karmic bonds.

You are currently driven by "karma." All your desires are part of "karma." Therefore, what you influence is only your own "karma."

Including your mother's illness, that is your karma. You can't talk about interfering with others' karma. Interfering is a big word. You cannot interfere with others before liberation.

Q: My mother's illness is my karma? This is her life. Why is it my karma?

Wind (Feng 风 風) : There is no separation. She is one of your pictures.

Q: She preset her life, i.e., karma, before coming, which led to illness. Is this also my karma?

Wind (Feng 风 風) : She is just one of your pictures. Lester Levenson said it many times.

[**Q:** By changing my attitude, you mean that my basic understanding of him as part of my consciousness, nothing but perfect consciousness, and not thinking of him as a restricted individual?

Lester Levenson: Yes. This is a fantastic way. It works, doesn't it?

Q: It works completely, yes, it works instantly.

Lester Levenson: People actually become what we hold them as in our consciousness.

Q: Then, if "Lillian" tells me she wants a bigger house, I would need to clear my own consciousness of wanting her to satisfy my desire. Isn't it just my thought that made her think of it? Don't I need to consider "Lillian," I just need to consider myself, my own happiness, and then she is happy. That is, my own happiness will reach that ultimate happiness.

Lester Levenson: But you have a separation: "Lil" and me.

Q: I've always had this problem, you know, since I met you.

Lester Levenson: Sometimes you don't have this problem, and you say, "Besides my consciousness, who is 'Lillian'?"

Q: Yes, I say that. I said it a few minutes ago. I just need to deal with my own consciousness.

Lester Levenson: Okay. Well, that includes "Lillian," right?

Q: Yes, that's right.

===== Page 24 =====

Q: That also includes a bigger house. (Laughter.)

Q: I have to get rid of the limitations in my own consciousness. Anyway, that's all I'm dealing with. I'm not dealing with "Lillian" or the house or the land, I'm dealing with my own consciousness.

The obstacle is in my own mind, or no limitation within myself. And, as you say: If I am *infinite being-ness* right now, I can do it now! I don't need to wait until I get home.

Lester Levenson: Right.

Q: We have to act fast!

Q: By the time you get home, Lil, you'll have to be satisfied with your house as it is.

Lester Levenson: If you accept it, when you go home, the same house can become twice as big. It will be so natural that you won't even feel it. You will walk into a house twice as big as the one you left.

Q: That is to say, my mother's illness, relatives' debts, etc., are all my karma.

Wind (Feng 风 風) : Karma is your desires. The program is feelings, driven by desires.

Taking full responsibility means you are fully responsible for the entire world you created, including the sun rising, the direction of dust, the vibration of atoms – all created by you.

It's just that you are not conscious of it. By being conscious of it, you can consciously create what you want, rather than what you don't want.

Q: For example, if some of my relatives or friends get sick, can I help cure them through Release? Even if they've been paralyzed for years?

Wind (Feng 风 風) : Regarding this type of question, "Can I do xxx," I hope you can remember one sentence from Lester Levenson:

every impossible, no matter how impossible, become immediately a possible, as you completely released on it.

I have actually answered this type of question many times. The answer is always yes.

Q: What does "harmonious operation of the universe" mentioned above mean specifically?

For example, if I cure a family member through Release, is that the harmonious operation of the universe?

Wind (Feng 风 風) : At the same time you generate the thought, she will also generate the corresponding thought, without a hair's breadth of difference.

Therefore, you don't need to use words and actions to make her change her mind.

You only need to deal with your own thoughts, and the world will change.

Ultimately, besides Release, do nothing. *release only*.

Wind's Talk on the "Six Steps" (Four) 2020.10.22

The Shortcut to Freedom 2021-03-06 12:02

Talk Date: 2020.10.22

===== Page 25 =====

Wind (Feng 风 風) : Just now someone privately messaged me and asked, about the step of confirming whether you feel happier. Before my retreat guidance, this step wasn't there. It was only added in the guidance from the day before yesterday. Indeed, that's the case.

Because during my retreat release, I *validated* the Six Steps. There are some very subtle things in this, like motivation. *Wanting freedom* needs motivation.

And each time you remind yourself of the *Sixth Step*, it applies a motivation at a very basic, subtle level to your *First Step*. This will greatly accelerate your release progress. Because the subsequent steps will naturally be carried through.

So, remind yourself of the *Sixth Step* and the *First Step*. The keyword for the *Sixth Step* is "more." Each release, you will feel *more* relaxed, happy, and free. This will make you want freedom even more.

Notice, it's *each* time.

As long as you get stuck once, you won't want to release anymore. The motivation to逃避 (escape) will quickly pull you in the opposite direction.

Remember what I said a few days ago? The entire mind is *wanting*. So, before you are free, you will always have *wanting*.

The difference is *how to direct it*. Do you direct it towards the direction of freedom, or towards the direction of limitation?

Wanting freedom leads to continuing to release. That is, you do it once, you know next time you'll feel better, experience more freedom. Naturally, you want to do it a second time.

Q: Once you release control, when the emotion is gone, it's gone, right?

Wind (Feng 风 風) : Mm, if it's released, it's released. You are releasing the three core desires: *wanting to control*, *wanting approval*, *wanting to survive*.

Q: After feeling joy, do you start the Six Steps again?

Wind (Feng 风 風) : After feeling joy, continue releasing, and then you will feel even more joy, even freer. Then you release again, and you climb higher again. Feelings continuously climb upwards. Continuous joy gives you the motivation to continue releasing. Only this motivation allows you to achieve the *Fourth Step* of *sustained release*.

My purpose this time is to draw the complete map. Once a group of people roughly know the process, I will also truly go into retreat. This matter can't be delayed any longer.

Q: How to restart?

Wind (Feng 风 風) : Just restart the process.

Let me talk about the issue of getting stuck. Many people think that when they feel an emotion coming out, and can slowly squeeze it out a bit, that's sustained release, not getting stuck. Wrong. This is also getting stuck. Because you are lingering.

Release without getting stuck means each release, you feel lighter, happier, freer. Use the *Sixth Step* to validate your release.

If you feel like you're in a war of attrition with it, you're lingering. If you feel like releasing takes a lot of effort, you're lingering.

===== Page 26 =====

You must pay attention to this. Release is not a war of attrition. I know "sustained release" sounds like a war of attrition. But actually, it's not. Each release brings you great joy and freedom. Then you naturally want to continue releasing.

Student: What to do when stuck?

Wind (Feng 风 風) :

At this time, pay attention to the *Fifth Step*. Look at the feeling of being stuck, release your *wanting to control*. If you don't release this control, it will keep running you, and you will remain stuck.

This cannot be solved by a war of attrition. "Persisting" means a lifetime, or even more than a lifetime. Until you release it, you will remain stuck.

Student:

I'm doing something or eating. A feeling arises in a certain part of my body. Before I have time to see which kind of wanting it is, it suddenly disappears.

Wind (Feng 风 風) : Does that disappearance come with a feeling of happiness and freedom?

Q:

No.

Wind (Feng 风 風) :

Does it come with a feeling of more clarity? If not, then it wasn't release. It was programmatically suppressed by inertia.

Wind's Talk on the "Six Steps" (Three) 2020.11.17

The Shortcut to Freedom 2021-03-05 09:19 **Talk Date:** 2020.11.17

Wind (Feng 风 風) :

Rely on the Six Steps. Start from the Six Steps, end with the Six Steps. Use your *gain* to confirm your direction.

It's not good if sustained release becomes your "task." Sustained release happens because each release has a benefit. This is what the *Sixth Step* says: each release is lighter, happier. You feel very good, so you continue releasing.

If you just force yourself to release, you will stop. You won't be able to continue, because you are simultaneously suppressing your desires for the world.

My method is that I constantly confirm my *gain* and my direction.

For example, she just wanted to listen to music. What did she want to gain from music? Can this be gained from release? Can we try it?

Constantly confirming your gains allows you to maintain sustained release.

If you say "I must do it, I must release, I can't listen to music," this won't work. Because one direction of your subconscious is to listen to music, which you have suppressed. Your conscious and subconscious are in conflict; if you don't look at it, this won't succeed.

Actually, you don't need to enjoy anything. *you don't need enjoy anything, be joy!*

Write down the possibilities you think can bring you happiness. Where do you think happiness lies? Not intellectually, but where do you actually seek happiness?

===== Page 27 =====

If you suppress these desires, it's impossible to achieve the *First Step*. You can force yourself to do homework and work, but you cannot force yourself to release.

Let me talk about Lester Levenson's favorite teaching, *get everything by releasing only*.

What do you want? How do you plan to get it? Why not get it through Release? This is your way of practice. You choose to Release.

Sometimes you might spend an afternoon doing other things, not releasing. That's because the subconscious is seeking something. You cannot force yourself to release.

You need to see what you are seeking, and ask yourself "Can I get it from Release?" See which way is easier, more comfortable, more joyful, and thus choose to Release.

This is why I said successful experiences are important. You have to get benefits first. Without benefits, you won't do it. This is your mind. It will find every way to逃避 (escape) release, resist release. I remember I said before, paying attention to the *Sixth Step* truly allowed me to enter sustained release.

Why do many people want to sleep as soon as they release? Very simple: compared to forced release, sleeping is more comfortable for you. The mind always tends to do what is more comfortable.

That's why Lester Levenson always wants you to confirm your *gain*. This is important. The *Sixth Step* cannot be ignored. So, you must constantly get benefits.

Start from each release. Each release, you must feel better. Only then can you continue. Once you notice force or effort, immediately relax, release *wanting to control*.

If release is more comfortable for you than sleeping, you will naturally tend to release. This is really simple.

So I say, if you haven't seen the complete path, naturally you will have doubts. If you experience the Six Steps, you will know its perfection.

All of Lester Levenson's instructions are about the Six Steps. Without them by your side, you deviate from the path without knowing it.

A Complete Map of Using the Release Method to Reach Ultimate Freedom 3600 words

2021-09-25 Shortcut to Freedom Source

Talk One 2020.10.30

Wind (Feng 风 風) : Go use this method.

Wind (Feng 风 風) : Release the *wanting to control* and *wanting approval*. Release those programs covering the fear of death.

Wind (Feng 风 風) : Then allow the fear of death to surface, and release it completely.

Wind (Feng 风 風) : At the beginning, you release the programs of *wanting to control* and *wanting approval*.

===== Page 28 =====

Mm, this is *wanting to control*.

So, using too much force.

When releasing, you always release the part you are most aware of.

Last night, I was releasing very forcefully all night, with little gain. Only after relaxing did I gain a little.

Meaning, what surfaces to the top.

Yesterday, I was digging deep.

See, forceful release violates the *Sixth Step*.

You are trying to control.

Absolutely.

So it won't happen.

This afternoon I stopped.

Relax a bit.

===== Page 29 =====

I noticed one thing.

When stuck, actually you *want to control*.

Only wanting control causes stuckness.

But the way you try to achieve your goal is through mental effort and resistance.

This is not "*get everything by releasing only*".

You are trying to do release the way you struggle in the world.

Constantly *fighting, fighting, fighting*.

I find reminding each other is really good.

October 14, 17:43

So, as I released, I roughly understood how to use the *Sixth Step*. I need to write this down later.

Ok

===== Page 30 =====

Wind (Feng 风 風) : You are just releasing these two types of programs.

Wind (Feng 风 風) : When you release, those feelings, those thousands upon thousands of thoughts about the body, disappear.

Wind (Feng 风 風) : When you release the deepest fear of death, your entire mind disappears.

Wind (Feng 风 風) : Your sense of separation dissipates. What remains is *infinite being-ness*.

Wind (Feng 风 風) : You will naturally identify yourself as *infinite being-ness*.

Wind (Feng 风 風) : Is this clear enough?

Wind (Feng 风 風) :

image[[213, 395, 294, 457]] (OCR/Translation needed)

Talk Two 2020.10.30

Wind (Feng 风 風) : Also, there's the issue of the sense of separation and the fear of death.

Wind (Feng 风 風) : Just as Roller translated that article.

Wind (Feng 风 風) : After releasing the fear of death these past few days, I encountered that *separation*.

Wind (Feng 风 風) : Therefore, I think this proposition needs to be clarified more clearly.

Wind (Feng 风 風) : Because my previous expositions (editor's note: before Wind validated the Six Steps) still had some mental imagination mixed in.

Wind (Feng 风 風) : I'll continue talking about that *separation* topic.

Wind (Feng 风 風) : I released the fear of death continuously for several days.

Wind (Feng 风 風) : Indeed, a strong feeling of "I am this body" surged up.

Wind (Feng 风 風) : But when I went to touch it, the fear of death occurred again.

===== Page 31 =====

Wind (Feng 风 風) : The sense of separation is the very first feeling. It says I am this body separated from *infinite being-ness*.

Wind (Feng 风 風) : If you want freedom, the only targets of release are *wanting to control*, *wanting approval*, and the fear of death.

Wind (Feng 风 風) : When I touched the sense of separation, I saw one point.

Wind (Feng 风 風) : If I truly release all the fear of death, it will dissipate on its own.

Wind (Feng 风 風) : Because it is this program that prevents you from seeing it clearly.

Wind (Feng 风 風) : Therefore, keep it simple.

Wind (Feng 风 風) : Release the *wanting to control* and *wanting approval* covering the #1 program (fear of death).

Wind (Feng 风 風) : Then release the fear of death.

Wind (Feng 风 風) : Things are finished.

Talk Three 2020.12.1

Q: Wind, in "Goals and Winning," Lester Levenson said the first desire is the *desire to be separate*. Why isn't this considered the first desire in the Release Method?

Wind (Feng 风 風) : The sense of separation.

Wind (Feng 风 風) :

===== Page 32 =====

2020-10-30

===== Page 33 =====

Q:

image[[213, 169, 783, 379]] (OCR/Translation needed)

Q:

That is to say, releasing the fear of death simultaneously releases the sense of separation?

Wind (Feng 风 風) :

Each release releases the sense of separation.

Wind (Feng 风 風) :

However, when you release along this bottom line, you can gain freedom within a few months. Sustained release will get you there. Given the momentum you have now, you can do it. As you continue releasing, you will *get high*. Then, from a high place, you can release deeper and pull out the fear of death. When you let go of the fear of death, a much stronger pain appears – the *feeling of separation*. (When you're free of that fear of dying, there is a much stronger agony - the feeling of separation.) But because you've already released so much garbage, when you let go of the fear of death, you have the ability to handle it and eliminate this feeling of separation, and then you are there (There's).

Wind (Feng 风 風) :

After releasing the fear of death, you will encounter the sense of separation.

Wind (Feng 风 風) :

At this point, it's a choice: choose to be *infinite being-ness*, or a separate individual.

Wind (Feng 风 風) :

When you identify with your *infinite being-ness*, you immediately are.

Q:

After releasing the fear of death, the work is not finished?

Wind (Feng 风 風) :

Completely releasing it finishes it.

Wind (Feng 风 風) :

When the sense of separation emerges, you haven't completely released the fear of death yet.

===== Page 34 =====

Wind (Feng 风 風) :

2020-11-20

image[[234, 206, 284, 244]] (OCR/Translation needed)

Wind (Wind Master) 22:05:54 I penetrated to the very last limitation within.

image[[234, 285, 284, 323]] (OCR/Translation needed)

Tian Cheng 22:06:27 Is it the sense of separation?

image[[234, 362, 284, 401]] (OCR/Translation needed)

Wind (Wind Master) 22:07:00 Mm, it's the sense of separation.

Wind (Wind Master) 22:07:21 Then I retain just enough fear of death to hold onto the sense of separation.

Wind (Feng 风 風) : I mentioned this to you before.

Wind (Feng 风 風) : If you want to hold onto the sense of separation, you must retain a part of the fear of death.

Wind (Feng 风 風) : Otherwise, the sense of separation will dissipate.

Wind (Feng 风 風) : When you completely clear the fear of death, the mind program is completely cleared.

Q: Is the sense of separation also cleared? Then you reach the state of "I am everything"?

Wind (Feng 风 風) : *Infinite being-ness*.

Q: No more feeling of separation?

===== Page 35 =====

Wind (Feng 风 風) : Mm, there will no longer be a feeling of "I am an individual."

Wind (Feng 风 風) : No longer feeling like you are a body.

Q: Even while still using a body.

Wind (Feng 风 風) : Mm.

Wind (Feng 风 風) : You watch the body move.

Q: You just said, each release releases the sense of separation.

Wind (Feng 风 風) : Yes.

Wind (Feng 风 風) : Our existence constructs a mind – "imagining it is a body." Therefore, everything you do, and we will continue to do until you gain freedom, is to eliminate this sense of separation.

Wind (Feng 风 風) : The sense of separation is actually *sense of ego*.

Q: Could it also be said that you are releasing the sense of individuality? The feeling of "I am an individual"?

Wind (Feng 风 風) : The self-sense.

Wind (Feng 风 風) : *The Way* doesn't use the word *separation*.

Wind (Feng 风 風) : It uses *sense of ego*.

Wind (Feng 风 風) : Self-sense.

Wind (Feng 风 風) : Each release, you are releasing your self-sense.

Wind (Feng 风 風) : Realizing that God acts through you.

Q:
"*It's not me, but the Father (God) who works through me*" (words by Jesus in the Bible – John 14:10)— this is a slogan I used to chant a lot. (Emoji: laugh)

===== Page 36 =====

Wind (Feng 风 風) : Release until it becomes experience.

Q: Mm, do you live in this experience now?

Wind (Feng 风 風) : Mostly.

Wind (Feng 风 風) : Rarely use the mind to decide anything.

Wind (Feng 风 風) : But this is not a passive feeling.

Wind (Feng 风 風) : This is a wonderful feeling of bliss.

Talk Four 2020.12.16

Q: Do you still watch movies now?

Wind (Feng 风 風) : I don't engage in much entertainment.

Wind (Feng 风 風) : Unless I want to pull myself down.

Wind (Feng 风 風) : Doing things is feasible.

Wind (Feng 风 風) : But when you watch a movie, if your intention is on the movie, and you are drawn away by the plot, then you cannot release.

Wind (Feng 风 風) : Because you are getting happiness from the movie plot, not from within.

Q: Teacher Wind, can you know what state each of us here is in?

Wind (Feng 风 風) : Yes.

Q: Who in this group can become free?

Wind (Feng 风 風) : Give it a try. If you don't try, how will you know?

Q: Can a free person be in our group first?

===== Page 37 =====

Wind (Feng 风 風) : Anyone can be free.

Wind (Feng 风 風) : But very, very few people want freedom.

Q: Teacher Wind, can you lead us in a group release?

Wind (Feng 风 風) : I don't lead group releases. That wouldn't be helpful.

Wind (Feng 风 風) : True help is presenting the Release Method as a *self-reliant* method.

Wind (Feng 风 風) : A person cannot reach freedom by depending on others.

Wind (Feng 风 風) : That's going in the opposite direction.

Wind (Feng 风 風) : The attempt to seek power externally prevents one from discovering the source of true unlimited power.

Wind (Feng 风 風) : That's it.

Wind (Feng 风 風) :

Q: Why don't you develop an even simpler method for sentient beings to become free?

Wind (Feng 风 風) : There are 112 methods in total.

Wind (Feng 风 風) : In different eras, different masters reveal different methods.

Wind (Feng 风 風) : The most suitable method for this era is the Release Method.

Wind (Feng 风 風) : Therefore, masters chose to leave around 1952.

Wind (Feng 风 風) : Especially Yogananda, who chose to leave on March 7, 1952.

Q: 112 methods. Are there any that are not self-reliant?

===== Page 38 =====

Wind (Feng 风 風) : All require self-reliance.

Q: Oh, I feel that self-reliance is difficult in this era. For example, how can I help others? People today 只看结果 (only look at results). Unless I become free first.

Wind (Feng 风 風) : Truly helping others is releasing your *self-sense*.

Wind (Feng 风 風) : You will know from a higher perspective what is best for a particular person.

Wind (Feng 风 風) : Not just 停留在表面的帮助 (staying at superficial help).

Q: This self-sense is?

Wind (Feng 风 風) : *sense of ego*.

Wind (Feng 风 風) : It's your mind.

Wind (Feng 风 風) : The mind is constructed around the self.

Q: While we use Release, if we also use the method of love from Lester Levenson's book "The Power of Love," would it be faster?

Wind (Feng 风 風) : No.

Wind (Feng 风 風) : In fact, Lester Levenson told you in the audio.

Wind (Feng 风 風) : He took three months, and within those three months there was time for exploration.

Q: I find it hard to believe one month.

Wind (Feng 风 風) : He said if he had known the Six Steps from the beginning, he would only have taken one month or even less.

Wind (Feng 风 風) : Simple, or impossible.

Wind (Feng 风 風) : If you can't do it in one month, or two months, then for you, freedom is impossible.

Wind (Feng 风 風) : You cannot drag it out very long. You cannot say, I do a little bit every day, and then become free after ten years.

===== Page 39 =====

Q: That means one 根本不想自由 (fundamentally doesn't want freedom), that's why they can't do it.

Q: Why can't it be dragged out too long?

Wind (Feng 风 風) : Implement the Six Steps. Either you solve it within one or two months, or you will never achieve it in a lifetime.

Wind (Feng 风 風) : Because if you haven't become free in one or two months, then you are not on the Six Steps.

Wind (Feng 风 風) : Not being on the Six Steps, how can you possibly become free?

Q: Just use the Six Steps purely, no need to combine with love practice?

Wind (Feng 风 風) : Yes, the Six Steps are a complete map.

Wind (Feng 风 風) : You don't need to add anything else to it.

Q: You know the state of each of us. Am I releasing correctly or not? I release every day without end.

Wind (Feng 风 風) : Definitely not correct.

Wind (Feng 风 風) : Release according to the Six Steps. In one week, you can reach a very high state.

Wind (Feng 风 風) : Even enter *Nirbikalpa Samadhi*.

Wind (Feng 风 風) : If you drag this process out very long, then you are definitely not in the Six Steps.

Wind (Feng 风 風) : Lester Levenson tells you, one release is equivalent to meditating for many months.

Wind (Feng 风 風) : One release only takes a few seconds.

Wind (Feng 风 風) : You only need a few seconds to equal months of meditation.

Wind (Feng 风 風) : This method is the most efficient.

Q: Where are we going wrong? Releasing all day can't achieve the effect of even one release.

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Wind (Feng 风 風) : This method is the most efficient.

Q: Where are we going wrong? Releasing all day can't achieve the effect of even one release.

===== Page 40 =====

Wind (Feng 风 風) : You can look at the Six Steps and see if you are in them.

Q: The First Step definitely not.

Wind (Feng 风 風) : If you are in the Six Steps, your release will be continuous, and your happiness will continuously increase.

Q: Second Step, is this decision for freedom a decision to be free or a decision to release?

Wind (Feng 风 風) : Make the decision to be free.

Wind (Feng 风 風) : Decide not to stop until you reach freedom.

Wind (Feng 风 風) : When the Buddha sat under the tree, he decided not to rise until he found the path to liberation.

Q: At our current level, can we temporarily ignore the First and Second Steps? They will only be used when we reach the Stream-enterer stage, right?

Wind (Feng 风 風) : It's not about ignoring the First and Second Steps.

Wind (Feng 风 風) : The complete achievement of the First Step requires Stream-entry.

Wind (Feng 风 風) : But if you don't actively apply the First and Second Steps, you cannot reach Stream-entry either.

Wind (Feng 风 風) : The Six Steps require you to actively implement them.

Wind (Feng 风 風) : Then, when you thoroughly achieve the First Step, the subsequent five steps will carry you forward.

Q: So sometimes I really don't want freedom that much.

Wind (Feng 风 風) : So the most practical teaching for you is Lester Levenson's most recommended teaching.

Wind (Feng 风 風) : *get everything by releasing only*.

Wind (Feng 风 風) : Because you always have *wanting*.

Wind (Feng 风 風) : Decide to achieve every desired thing through Release. This will also keep you releasing continuously.

===== Page 41 =====

Q: What does that mean?

Wind (Feng 风 風) : Before reaching the finish line, you will always have things you want.

Wind (Feng 风 風) : *everything means everything*.

Wind (Feng 风 風) : Everything means everything.

Wind (Feng 风 風) : Getting everything you want solely through Release can also help you implement the Six Steps.

Wind (Feng 风 風) : Pick up any one of these instructions, and you can become free.

Q: Everything we get, where does it manifest from?

Wind (Feng 风 風) : Anywhere.

Wind (Feng 风 風) : First, you achieve getting what you want in the material world way. Then you reach that stage Lester Levenson talked about, materialization and dematerialization.

Q: What does "material world way" mean?

Wind (Feng 风 風) : It's what Lester Levenson showed you: what you want arrives in an *effortless* way.

Wind (Feng 风 風) : Michael reached this stage.

Wind (Feng 风 風) : But Lester Levenson said he didn't continue.

Wind (Feng 风 風) : If he continued, he could materialize and dematerialize.

Wind (Feng 风 風) : Make matter appear and disappear instantly.

Wind (Feng 风 風) : Just by changing the image in the mind, matter changes immediately.

Wind (Feng 风 風) : Reaching this stage, you still need to release further.

Wind (Feng 风 風) : Completely transcend the karma of the material world, astral world, and causal world.

===== Page 42 =====

Wind (Feng 风 風) : Reach *infinite being-ness*.

Q: Wind coming to this group today must have a reason.

Wind (Feng 风 風) : I'm just stating the complete map again.

Q: Thank you, it's much clearer again.

Q: Truly, without a teacher's guidance, who knows how many eons it would take to reach it, just going around in circles on detours.

Wind (Feng 风 風) : You're welcome.

Wind (Feng 风 風) : Keep it simple, implement the Six Steps.

Talk Five 2021.1.2

Wind (Feng 风 風) : In the Release Method, implementing the Six Steps leads to the finish line.

Wind (Feng 风 風) : Not implementing the Six Steps means not reaching the finish line.

Wind (Feng 风 風) : Do it, or don't do it.

Wind (Feng 风 風) : Just as Lester Levenson finally said to Ralph.

Wind (Feng 风 風) : "You either do it or you don't. I hope you do it."

Wind (Feng 风 風) : Simple, or impossible.

Wind (Feng 风 風) : Implement the Six Steps. You can complete the whole journey and reach the finish line in one to two months. (missing)

A Key to Valuing Goals and Setting Goals 2021-09-25 Shortcut to Freedom Source:

Dialogue One 2020.11.20

Q: I want to ask you for advice.

===== Page 43 =====

Q: How can I move towards freedom more quickly?

Wind (Feng 风 風) : Use it continuously, use it to the extreme.

Wind (Feng 风 風) : I can't give better advice.

Wind (Feng 风 風) : I strongly suggest you use it on everything.

Wind (Feng 风 風) : Use those goals.

Wind (Feng 风 風) : Use continuous *gain* to promote your release.

Wind (Feng 风 風) : To enhance the motivation to release.

Wind (Feng 风 風) : If you get used to using it on every goal, you will soon reach that place.

Dialogue Two 2021.1.2

Wind (Feng 风 風) : Value goals.

Wind (Feng 风 風) : Theoretically, you can directly aim for freedom.

Wind (Feng 风 風) : However, I know that most people who say they want freedom are suppressing their desires for the world.

Wind (Feng 风 風) : Why Lester Levenson liked the fourth instruction the most, because it is the most meaningful for people.

Wind (Feng 风 風) : The most practical.

Q: You directly aimed for freedom, right?

Wind (Feng 风 風) : Yes, but I also used that teaching.

Wind (Feng 风 風) : I wrote down everything I wanted.

Q: I also use it in combination.

===== Page 44 =====

Wind (Feng 风 風) : The earlier instructions often lose practicality and become mere theory.

Q: I can't do the first few yet. I'd better get everything I want first.

Q: Becoming a successful person is still necessary.

Q: I also use the first few instructions. Gain all happiness from within, face the fear of death directly. I use them all.

Wind (Feng 风 風) : Currently, I see that those who claim they want freedom more than the world have all turned it into mere theory.

Q:

This passage from Lester Levenson explains why he likes *get everything you want by releasing only* the most. [TheWay4 Student: You said your favorite, meaning... Lester Levenson: The most used. Student: I think my favorite is releasing to get everything I want. Lester Levenson: I like this one best too. Student: Does that mean this one is more positive? Lester Levenson: Because you can see, this is the action you need to take towards freedom. The most direct action towards freedom is to release all obstacles. So today we are going to have Release 102, the first time was Release 101. If you've been to college, you know what I mean (laughter). I don't know what your college was like (laughter). In my time, the first course was 101, the second was 102. So, today is Release 102, meaning everyone has to release 102 times, and I'll count it as credit (laughter). Suggest you make any declaration that can remind you. Get everything through release. They are all in your room, those signs. This is the most efficient way towards freedom. Ensure you move towards freedom. Now is this useful for all of you? Getting things without effort? Effort gradually decreases. Have you ever gotten things effortlessly at any time? Completely no effort, just falling into your lap.]

Wind (Feng 风 風) :

[So, what do you need to do? I summarized it in the previous four-day course. The first is you want freedom more than you want the world. Accordingly, you should get all your happiness from yourself, through release, from within you. This is Course 1. Course 2 is: You must make the decision to be free, then you do it. However, if you make the decision to be free, you will do it. It's very simple. If you are not free, then you haven't made the decision to be free. Because once you make a decision, everything you do afterwards will be towards freedom. The most basic is continuous release. The third course is to directly face the fear of death and release it. Release the fear of death directly. As you know, underneath approval and control is the fear of death. So, get rid of this deepest driver, and you're done. The fourth is from now on, get everything you want through release. I guess this is the most practical of the four. How successful are you? Most of the time are you still doing things with the ego's perspective? Remember, when we do things through release, it is effortless. If you put in effort, it's ego-driven.]

Wind (Feng 风 風) : Practicality, this is very important.

Wind (Feng 风 風) : Why did Lester Levenson say the fourth is the most practical? Because you often can't use the previous ones effectively.

===== Page 45 =====

Wind (Feng 风 風) : You need motivation.

Q: Is one million truly what I want?

Wind (Feng 风 風) : Do you have that excitement?

Q: But after gaining freedom, you get everything.

Q: Then why don't I directly aim for freedom?

Wind (Feng 风 風) : That works too.

Wind (Feng 风 風) : Directly aiming for freedom is also possible.

Q: What advice do you have?

Wind (Feng 风 風) : You can write down everything you want.

Dialogue Four 2021.1.2

Wind (Feng 风 風) : Dare to think big.

Q: Can I become a billionaire through release?

Wind (Feng 风 風) : Of course.

Wind (Feng 风 風) : A few days ago, a group member also felt he didn't want goals.

Wind (Feng 风 風) : Until I mentioned one to him.

Wind (Feng 风 風) : Go to the world's top Eastman School of Music, find a blonde girl, and experience his favorite romantic life.

Wind (Feng 风 風) : He immediately got excited.

===== Page 46 =====

Wind (Feng 风 風) :

image[[215, 176, 291, 227]] (OCR/Translation needed)

Q:

image[[215, 257, 450, 313]] (OCR/Translation needed)

Wind (Feng 风 風) : So dare to think big.

Wind (Feng 风 風) : Many people think they don't want the world simply because they don't dare to think, they have suppressed it.

Wind (Feng 风 風) : Feeling it's impossible, so they don't want the world.

Wind (Feng 风 風) : This is not true *wanting freedom*.

Q: I realize I suppressed it. Felt it was impossible, and didn't dare to think about it.

Wind (Feng 风 風) : *dare think big*

Wind (Feng 风 風) : Lester Levenson said that.

Wind (Feng 风 風) : Dare to think big.

Q: But currently, I haven't even achieved a single small goal.

Q: In this situation, can I directly think big?

Wind (Feng 风 風) : If it's not a goal you truly want, you won't have motivation.

Wind (Feng 风 風) : One function of goals is to give you the motivation to release.

Wind (Feng 风 風) : After that group member found this goal that excited him, his release accelerated.

Q: So the key is to set goals you truly want.

===== Page 47 =====

Dialogue Five 2021.1.8

Wind (Feng 风 風) : You can set any goal you want.

Wind (Feng 风 風) : As long as it provides you with motivation for continuous release.

Q: I don't need to practice with small goals first, accumulate momentum, right? As long as this goal helps me release continuously, it's meaningful to me. Is this understanding correct?

Wind (Feng 风 風) : Mm, if this is what you want most, then use this.

Q: Understood, thank you.

Dialogue Six 2020.12.22

Q: Teacher, can you cure a family member's illness through release? Or accomplish other things, like about money, career, relationships, or anything else?

Wind (Feng 风 風) : Regarding this type of question, "Can I do xxx," I hope you can remember one sentence from Lester Levenson.

Wind (Feng 风 風) : *[Every impossible, no matter how impossible, become immediately a possible, as you completely released on it.]*

Wind (Feng 风 風) : *[Every impossible, no matter how impossible, become immediately a possible, as you completely released on it.]*

Related content links:

Lester Levenson's Favorite Most Practical Teaching: *Get Everything Just by Releasing*
Dialogue with the Master | Lester Levenson's Teachings Emphasize External Confirmation and the Complete Process to Freedom By Practicing "Get Everything You Want Just by Releasing," You Will Achieve the Six Steps How Can I Quickly and Experientially Achieve the First Step?

On Applying the Six Steps and How to Break Through Stuck Programs 2020.12.29

The Shortcut to Freedom 2020-12-29 09:53

Tian Cheng: Wind, how did you break through stuck programs?

===== Page 48 =====

Tian Cheng: I find I've been stuck for several days.

Tian Cheng: This week I locked myself in a hotel room to release.

Wind (Feng 风 風) : When stuck, just release *wanting to control*.

Tian Cheng: I used the *Fifth Step*, but still stuck.

Wind (Feng 风 風) : But pay attention to one point.

Wind (Feng 风 風) : Your karma will push you to act.

Wind (Feng 风 風) : Therefore, you will do other things.

Tian Cheng: Yes, do a bit then look at the phone, or go out for a walk.

Wind (Feng 风 風) : At this time, you will find that no matter what you do, as long as you release, you will be more adept.

Wind (Feng 风 風) : Pay attention to this point, it will promote your release.

Wind (Feng 风 風) : That's why Lester Levenson didn't suggest people go into retreat.

Wind (Feng 风 風) : He lets students do it in action.

Tian Cheng: What does "do it in action" mean?

Wind (Feng 风 風) :

So, there is no obstacle in action. The obstacle is identifying with the limited body and mind, identifying with the ego. If you try not to engage in any action, you will not succeed, because your karma is now driving you to act. So if you want to do nothing, you won't succeed. Whatever your karma is, you will do it. So wanting to do nothing is useless. Only releasing is useful. Only releasing will give you all the paths. The faster you do it, the faster it comes. So, action is not so much an obstacle but a real help, because when you are in action, you are pushed by feelings, and feelings bring more feelings as you act, giving you the opportunity to release all feelings. So you must do it in the world, you must do it in action. You cannot isolate yourself from the world. When you isolate, you only逃避 (escape).

Wind (Feng 风 風) : This is from TheWay2.

Wind (Feng 风 風) : If you 强行闭关 (force going into a retreat), your mind will tend towards 逃避 (escape).

===== Page 49 =====

Wind (Feng 风 風) : Because it seems like you're saying "I'm ready, I'm coming to release you."

Wind (Feng 风 風) : Actually, it's not necessary.

Wind (Feng 风 風) : You can release directly.

Wind (Feng 风 風) : Release easily.

Wind (Feng 风 風) : Sustained release doesn't require avoiding action at the behavioral level.

Wind (Feng 风 風) : As long as you have things you want to achieve, you have goals.

Wind (Feng 风 風) : You can then have continuous motivation to release.

Wind (Feng 风 風) : When stuck, use the *Fifth Step*.

Tian Cheng: Feeling continuously stuck.

Wind (Feng 风 風) : That is continuously *wanting to control*.

Wind (Feng 风 風) : Actually, encountering stuckness often is a good thing.

Wind (Feng 风 風) : It means your control program is surfacing.

Tian Cheng: How did you突破 (break through) this stage?

Wind (Feng 风 風) : Each time you release *wanting to control* when stuck, you 解除 (remove/undo) some of it.

Tian Cheng: I obviously feel more of my *wanting to control*.

Tian Cheng: Emotions are stuck in anger.

Wind (Feng 风 風) : This stage gets much better after you completely step out of *agf*.

Wind (Feng 风 風) : *lap* release will be much smoother.

===== Page 50 =====

Wind (Feng 风 風) : The state of anger also makes people stuck, but you have the energy to deal with it.

Tian Cheng: I remember you sharing in the group in September.

Tian Cheng: That time you were constantly stuck, didn't even release once.

Tian Cheng: Did you have such a stage?

Wind (Feng 风 風) :

Yes.

Tian Cheng: How did you 突破 (break through) later?

Wind (Feng 风 風) : When you release and feel frustrated, it's very difficult.

Tian Cheng:

Right.

Wind (Feng 风 風) : You must consciously release.

Wind (Feng 风 風) :

Decide to release.

Wind (Feng 风 風) : At the same time, notice your *wanting to control*.

Wind (Feng 风 風) : Release your resistance and aversion.

Tian Cheng: Use releasing desire to release resistance and aversion?

Wind (Feng 风 風) :

Mm.

Wind (Feng 风 風) :

This stage is very difficult, I know that.

Tian Cheng:

Yes, too hard.

Wind (Feng 风 風) :

Because you will resist releasing.

Tian Cheng: My current stage is higher than in the past.

===== Page 51 =====

Tian Cheng: But I know there is still a lot of pain.

Tian Cheng: But I feel stuck and feel frustrated.

Wind (Feng 风 風) :

Mm.

Wind (Feng 风 風) : First, you need to clarify that you want to be freer.

Wind (Feng 风 風) : Then you must keep deciding to release.

Wind (Feng 风 風) : Only release the most superficial.

Wind (Feng 风 風) : After releasing the most superficial, decide again to release the most superficial.

Wind (Feng 风 風) : Continue by deciding to release, one after another.

Wind (Feng 风 風) : When you get stuck again and again, release *wanting to control* again and again.

Wind (Feng 风 風) : Each release, you should feel happier and lighter.

Wind (Feng 风 風) : This is the application of the Six Steps.

Wind (Feng 风 風) : When you reach *Nirbikalpa Samadhi*, that is the *First Step* of the Six Steps.

Wind (Feng 风 風) : Completely achieved.

Wind (Feng 风 風) : Completely achieving the *First Step* will cause you to fall into the subsequent five steps.

Wind (Feng 风 風) : Spontaneously.

Wind (Feng 风 風) : Therefore, there's no need to elaborate on this point.

Wind (Feng 风 風) : Before that, you must constantly verify the Six Steps.

Wind (Feng 风 風) : Ensure you are on the path to achieving the *First Step*.

===== Page 52 =====

Tian Cheng: Before reaching *Nirbikalpa Samadhi*, one needs to continuously work hard and cannot relax, right?

Wind (Feng 风 風) : Yes.

Wind (Feng 风 風) :

As Yogananda said, before reaching *Nirbikalpa Samadhi*, one cannot relax, because only after reaching it will one become stable and not fall back.

Tian Cheng:

Mm, so what I need to do now is continuously release the stuck programs.

Wind (Feng 风 風) :

Mm.

Wind (Feng 风 風) : But don't try to release them all at once.

Wind (Feng 风 風) : Release the most superficial.

Wind (Feng 风 風) : One release, feelings get better.

Wind (Feng 风 風) : If you do another release.

Wind (Feng 风 風) : Your feelings will get even better.

Wind (Feng 风 風) : Doing this patiently will quickly clear the programs that keep you stuck.

Tian Cheng:

Mm.

Tian Cheng:

When we are stuck, I wonder if we need to go back to releasing emotions stage.

Wind (Feng 风 風) :

Haha, don't easily regress.

Wind (Feng 风 風) :

The Six Steps don't tell you to regress.

Wind (Feng 风 風) :

All answers are in the Six Steps.

Wind (Feng 风 風) :

As long as you deviate from the Six Steps, don't trust anyone.

Wind (Feng 风 風) :

Even if Lester Levenson appears before you, it could be false.

===== Page 53 =====

Wind (Feng 风 風) : But the Six Steps are the perfect steps.

Wind (Feng 风 風) : Lester Levenson mentioned.

Wind (Feng 风 風) :

Do you know what I'm saying? Even if an angel tells you something, if it's not in accordance with Truth, reject it, because there are so many high appearing beings that look like gods that you can be very easily fooled, until you know the Truth. Truth is the same throughout from infinity to infinity.

Wind (Feng 风 風) : High spirits can disguise themselves as God and masters to fool humans.

Wind (Feng 风 風) : So even if a "Lester Levenson" appears before you, if what he tells you violates the Six Steps, don't believe it either.

Wind (Feng 风 風) : Continue implementing the Six Steps.

Tian Cheng: OK

Tian Cheng: Thanks.

Wind (Feng 风 風) : You're welcome.

Lester Levenson's Favorite Most Practical Teaching: *Get Everything Just by Releasing*

2021-09-25 Shortcut to Freedom Source:

Translation: Wind
Video Production: Roller

I want to give you another very practical thing that can help you become free, and that is: whatever you are doing now, whatever you want, *just get it by releasing*. I emphasize the word "just."

This might make you feel ecstatic, because it's so easy, things will fall into your lap. Is there anyone here who hasn't experienced getting something effortlessly just by releasing?

So, everyone here has already experienced getting things just by releasing, without expending energy, without action, just releasing, and then it fell into your experience.

What's the problem with this? (Laughter) What's the problem with this? As long as you do things this way, *everything* is possible.

OK, so what I'm proposing now is: from now on, anything you want, *get it by releasing*.

===== Page 54 =====

Aren't you going to write it down? I'm afraid when I stop talking to you, you will forget this point. This thing means your life from now on will become very beautiful.

Ok, what's the function of this? It will give you a *habit of releasing*. It will make you use release more and more, until it becomes as natural as breathing.

The biggest surprise is not the things you will get that you want, but that you will *enter the state of being*. You will move to a very, very high state. Because when you let go through release, you are letting things run themselves, letting God do it.

Can God do it? Do you need money? Does God have money? As long as you let him do it, he could give you a billion dollars tomorrow.

This is just a permission, basically letting go of your *self-sense* – I am in my body and mind. Let go of this self-sense, let God do it. This is letting the part of you that is God – your *being* – do this thing. It's very simple, isn't it?

—— Excerpted from THEWAY1: Implementing the Six Steps is the Only Key

So, what do you need to do? I summarized it in the previous four-day course. The first is you want freedom more than you want the world. Accordingly, you should get all your happiness from yourself, through release, from within you. This is Course 1.

Course 2 is: You must make the decision to be free, then you do it. However, if you make the decision to be free, you will do it. It's very simple. If you are not free, then you haven't made the decision to be free. Because once you make a decision, everything you do afterwards will be towards freedom. The most basic is continuous release.

The third course is to directly face the fear of death and release it. Release the fear of death directly. As you know, underneath approval and control is the fear of death. So, get rid of this deepest driver, and you're done.

The fourth is from now on, get everything you want through release. I guess this is the most practical of the four. How successful are you? Most of the time are you still doing things with the ego's perspective? Remember, when we do things through release, it is effortless. If you put in effort, it's ego-driven.

—— Excerpted from THEWAY2: Implementing the Six Steps is the Only Key

The next one is: from now on, *just get everything you want by releasing*. I think this is my favorite.

From a practical point of view, it will bring you more from the other instructions. Do you know why? You will release at every moment. Because your wanting is already overloaded, wanting, wanting. How successful are you on this thing?

From now on, just get everything you want by releasing. Does this work for any of you? Anything you want right now, you just release it, let it enter your experience.

Who has experienced just getting everything you want by releasing? Anyone?

Everything! Everything means everything. Did you want to say something?

Student: I want to say a lot. It looks like things just happen...

Lester Levenson: This is how it should be. Things just happen. So I have to add the last one: *don't be the doer*. Because when you do this, you are not the doer.

Student: (inaudible)

Lester Levenson: You let go, and then don't be the doer. This is releasing the wanting to be the ego. These are very powerful things, very powerful. If you can make one of them a lasting habit, any one of them will take you all the way.

Student: You said your favorite, meaning...

===== Page 55 =====

Lester Levenson: The most used.

Student: I think my favorite is releasing to get everything I want.

Lester Levenson: I like this one best too.

Student: Does that mean this one is more positive?

Lester Levenson: Because you can see, this is the action you need to take towards freedom. The most direct action towards freedom is to release all obstacles. So today we are going to have Release 102, the first time was Release 101. If you've been to college, you know what I mean (laughter). I don't know what your college was like (laughter). In my time, the first course was 101, the second was 102. So, today is Release 102, meaning everyone has to release 102 times, and I'll count it as credit (laughter).

Suggest you make any declaration that can remind you. Get everything through release. They are all in your room, those signs. This is the most efficient way towards freedom. Ensure you move towards freedom. Now is this useful for all of you? Getting things without effort? Effort gradually decreases. Have you ever gotten things effortlessly at any time? Completely no effort, just falling into your lap.

Student: Yes, but not consistently.

Lester Levenson: OK, this is an experience of becoming your true Self, capital S, becoming your *being*. When you become your being, it must be effortless. But you accept these things because it helps you, inspires you to do more, until the whole world effortlessly falls into your lap. Isn't that good? When it becomes your habit, you find you can create anything, with just a thought, and it falls into your lap.

—— Excerpted from THEWAY4: Implementing the Six Steps is the Only Key

The Original Release Method is the Only Simple and Easy Method in the World Today to Reach Freedom (2020.11-2021.1)

The Shortcut to Freedom 2021-03-02 08:04

Talk One 2020.11.20

Wind (Feng 风 風) :

Another thing I saw concerns the Release Method. Every era has its most suitable method.

And the Release Method is the only method in this era that can easily and simply reach freedom.

You read that right, it's the *only* one. Before this, the fastest method was *Kriya Yoga*.

I thought at the time, is that really so? Later I flipped through the workbook and found that Lester Levenson said it very clearly.

This is the only one.

"You will discover that the Sedona Method is the only easy 'how to' that the world has today that is effective and proven very quickly by your experience.

Everyone in his or her every act is looking for this ultimate state that inheres in us now. But they are looking for it where it is not - in the materiality of the world. This "how to" will enable you to get whatever it is you wish and help you

===== Page 56 =====

get to the top state. What the world needs now is love more love which is yours now and is proven by your experience in the use of the Sedona Method, which simply releases the non-love and allows your natural existing love to express.

Your life will get healthier, happier, and richer. Good luck and best wishes for your success.

Lester Levenson"

You will find that the Sedona Method is the only simple "how to" method in the world today, and it is effective, which will soon be proven by your experience.

Talk Two 2020.11.26

Student: Wind, last time you said you knew 112 methods to reach freedom.

Wind (Feng 风 風) :

Yes.

Student: Before the Release Method appeared, *Kriya Yoga* was the fastest.

Wind (Feng 风 風) : Mm, the Release Method is faster, much faster.

Student: How long did it take Yogananda's female disciple to merge into the infinite practicing *Kriya Yoga*?

Wind (Feng 风 風) : According to Kriyananda, it also took her many years.

Student: Mm, how did you come to know these 112 methods?

Wind (Feng 风 風) : I knew these methods, all 112, from *Samadhi*.

Student: Directly known?

Wind (Feng 风 風) : Mm, the methods were directly known, then based on inner guidance, I found the appropriate classical language to express them.

Student: That is to say, a master knows all methods?

Wind (Feng 风 風) : Yes, the master is omniscient. *Omniscient, omnipotent, omnipresent*.

Student: Were the teachings of Buddha and Jesus, as they existed in their time, the fastest methods for people of that time?

Wind (Feng 风 風) : Mm, the methods most suitable for the characteristics of humans at that time.

===== Page 57 =====

Student: So, their methods are not suitable for the contemporary era?

Wind (Feng 风 風) :

If you use their methods, you cannot quickly reach freedom in the contemporary era.

In 70 years, humanity will evolve, and there will be better methods, because by then humans will be able to feel the subtle nature of creation, able to directly contact God's thoughts and life particles.

Student: The 112 methods you know, do they also include the better methods from 70 years later?

Wind (Feng 风 風) : Hey, those 112 are all possible paths.

Talk Two 2021.1.2

Wind (Feng 风 風) : 112 kinds, only the issue of adapting to the era. Currently, for this era, only the Release Method is recommended. If you look at the workbook, you'll find Lester Levenson said a sentence:

You will find that this method is the only simple and easy method in the world today.

Kam, after becoming free, told you this may be the highest method possible in the world.

They are not joking with you. Masters never fool you.

Talk Four 2020.12.22

Student:

May I ask, among Mr. Lester Levenson's disciples, were there any who gained freedom?

Wind (Feng 风 風) :

Yes. There is one in the Sedona Institute, but she chose to live in seclusion.

Also, later, Larry Crane (Lawrence Crane) (Lawrence Crane)'s student Kam, after listening to the late Lester Levenson audio (THE WAY) that Larry Crane (Lawrence Crane) (Lawrence Crane) sold, also reached the finish line by relying on the Six Steps.

Kam's article is widely circulated; most people should have seen it.

[A Letter Left by Kam After Reaching Freedom by Implementing the Six Steps of the Release Method (click link to view)]

(Editor's note: In January 2021, Wind completed the entire journey using the Release Method and reached ultimate freedom, but he chose to live in seclusion. Salute!)

Dialogue with the Master | Awakening is Complete Free Will; Once Freedom is Gained, It is Forever Free

Dialogue One

Q: God creates a mind, the mind creates three bodies (physical body, astral body, causal body). Besides the three bodies, does it turn into other things (a stone, a tree, etc.)?

===== Page 58 =====

Wind (Feng 风 風) : Those are the three special bodies of humans. Besides human bodies, there are other animal bodies and other matter. You are God, you created three bodies, you

created a *separate consciousness*. You identify with your body, separate from the entire world you project.

Q: Why do this to yourself? Why choose separation?

Wind (Feng 风 風) : Lester Levenson answered this question, more than once. I have also answered it. *Passive infinite* is different from *active infinite*. The God before descending is different from the God who returns after experiencing separation. After actively choosing *infinite being-ness*, you will not lose it again.

Q: Did the descending God also actively choose to descend?

Wind (Feng 风 風) : Mm. Actively experiencing separation.

Q: Did oneness choose to experience diversity?

Wind (Feng 风 風) : No. *Infinite being-ness* is not oneness. All creativity comes from *infinite being-ness*. It's just that *infinite being-ness* experiences limitation. A healthy person experiences illness, thereby realizing the meaning of health.

Q: That is to say, for a *passive infinite* person, infinity has no meaning for him?

Wind (Feng 风 風) : Mm. So-called *passive infinite* is before you descended. After descending, you can only actively choose the infinite.

Q: Once free, forever free? Forever means forever?

Wind (Feng 风 風) : Mm. Once you gain freedom, you are forever free.

Q: If you descend again, it would be as an *Avatāra*? Like Jesus, Buddha, Yogananda.

Wind (Feng 风 風) : Yes.

Dialogue Two

Q: Teacher, last time you said people will know each other over billions of years. That is to say, I (and those not yet awakened) have already reincarnated for billions of years?

Wind (Feng 风 風) : Of course. Although time has no real meaning.

Q: Lester Levenson said, freed from millions of years of struggle. Did Lester Levenson deliberately say less? Billions of years, what a concept!!

Wind (Feng 风 風) : Millions of years, billions of years, are all vague references. Natural evolution is a million years, but natural evolution does not necessarily lead you to awakening. You can evolve to the point of receiving cosmic consciousness, being in harmony with nature, and then fall back into delusion again.

Q: Once, Kriyananda asked the master, how long has it been since you became a disciple? The master said a very, very long time.

Wind (Feng 风 風) : Yogananda once traced back to when he was a diamond, starting from those 朦胧 (dim/hazy) consciousness.

Q: "Evolve to the point of receiving cosmic consciousness, be in harmony with nature," like this, still cannot awaken?

Wind (Feng 风 風) : Mm, that is not awakening, that is only approaching the infinite. Awakening must involve an *active decision*.

Q: What is the earliest you can trace back to?

===== Page 59 =====

Wind (Feng 风 風) : Actually, it's irrelevant. Time is like a dream, without beginning or end. Waking up is waking up. Time is not as you imagine, with a beginning.

Q: Without beginning or end?

Wind (Feng 风 風) : Before you wake up, it is without beginning or end. After waking up, it's a dream, you can enter or exit from any time.

Q: That is, suffering and struggle have no end? Infinite, until awakening.

Wind (Feng 风 風) : Yes.

Dialogue Three

Q: Teacher Wind, can we awaken in this lifetime?

Wind (Feng 风 風) : Lester Levenson: *We preset the behavior of this physical body before we enter it to put us through experiences that we hope to learn from.*

Q: Knowing that you would attain Realization this time?

Lester Levenson: *No. Knowing that in past lives you subjected yourself to the law of action and reaction, cause and effect, karma (they're all the same thing), and that you want to continue that game. You did certain things when you were in a physical body before, so next time you want to set up similar things in a hope of undoing some of the things you don't like, and instigating the things you do like. But you cannot change anything that the body was preset to do by you. You're going to do exactly what you preset for that body before you came into it. There is no free will in worldly living. However, there is a free will. The free will we have is to identify with the real Being that we are, or to identify with the body. If you*

identify with the body, you're in trouble. So the free will is one of identity. Knowing this, it makes life much easier; you don't fight it. You aim for proper identity.

Awakening is complete free will. If someone tells you, "You will definitely awaken," that must also be false. Because it has always been your own decision.

Q: That is to say, if I decide to wake up, nothing can stop me?

Wind (Feng 风 風) : Yes.

===== Page 60 =====

Dialogue with the Master | From 1970 – 2090 Only the Release Method Can Reach Freedom

Dialogue One

Q: Well then. Jesus and Buddha are omnipotent. They also wish to help us gain freedom. So why don't they just help us directly? Omnipotent means omnipotent.

Wind (Feng 风 風) : I have answered this question many times. They certainly can, but they choose not to.

Q: Why?

Wind (Feng 风 風) : They do not provide forced help. When you choose freedom, you naturally become free.

Q: That is to say, the only simple reason we are not free is that we fundamentally don't want freedom??? That's why masters don't force us.

Wind (Feng 风 風) : Yes. Lester Levenson said many times, as long as you want freedom, nothing can stop you. Achieve the *First Step*, you automatically fall into the subsequent steps.

Achieving freedom can be simply *will it*, and then you are free. *Not wanting freedom* is the only reason you are not free.

Q: If I truly wanted freedom, but I didn't have the Release Method or any other correct method, could I still reach freedom?

Wind (Feng 风 風) : If you truly wanted freedom, you would already be free.

Q: That is, instantly transforming from an ordinary person to a saint. Is this possible? Has anyone in history ever done this?

Wind (Feng 风 風) : *[Student: I have a question, because this is what I went to do last night... I came to a critical point, which made me feel a bit confused, even my intention...*

Lester Levenson: Yes. The key here is whether you can be the non-doer. If you cannot be the "non-doer," then intention is useful. Intention is effort, the effort to cancel effort. But there is a force within it, it is willpower, you can use it to reduce intention. Intention is good, because if you decide, you can will everything. I haven't seen the first person who did this.

OK, so, what is your question now?

Student: You just answered me.]

Q: When a person truly wants freedom, can the master use his omnipotence to help him gain freedom? Is that possible?

Wind (Feng 风 風) : Yes, that is very simple.

If you truly want freedom, you don't need to ask anyone for help at all. You will directly achieve the *First Step*, directly enter *Nirbikalpa Samadhi*.

Q: Teacher Wind's coming this time also made me see that not being free is simply because I don't want freedom. I used to think I wanted freedom.

Wind (Feng 风 風) : Those who want freedom are already free. Those who remain are those who do not want freedom. Actually, this is very simple. Judging whether a person wants freedom is very simple.

Q: So, there is no need to force others to learn?

Wind (Feng 风 風) : Mm, completely unnecessary.

===== Page 61 =====

Q: Because when they truly want freedom, they can do it anytime? The masters will also help them, no matter which world they are in?

Wind (Feng 风 風) : Yes. The mind always thinks it is doing important things, which is very interesting. The mind thinks it is saving the world. But in fact, everyone is *infinite being-ness*. No one needs to be saved, no one can be destroyed.

Q: "Judging whether a person wants freedom is very simple." Teacher, what is this judgment you mentioned?

Wind (Feng 风 風) : Suppose someone says they want freedom, yet they are not free. You know that is false. This is the judgment I mentioned. Those who want freedom are already free. *[Q: Overriding the unconscious habits is hard to do because they keep sneaking up on you and you don't realize sometimes you've got them. Lester Levenson: It depends on how*

strong your desire is for the thing that you want as to whether the unconscious habits override it. We have infinite power, infinite will, and when man so wills he's immediately set free. Q: Gee, that sounds so easy. Lester Levenson: That's the easiest way to do it. Just will it! And it's possible for everyone of us, because we are infinite and therefore have infinite will power. And the reason why we don't do it is that we don't have that much desire for it. We still have more desire to be limited bodies.]

Q: The ultimate method "Who am I?" is almost unusable by anyone on this planet. Is it because almost no one truly wants freedom? Or other reasons?

Wind (Feng 风 風) : It is this reason, the intention is not strong enough. Therefore, a gradual, scientific method is needed. You can bit by bit confirm your gains, confirm the source of your happiness, to turn your direction around.

But asking "Who am I?", as long as you haven't gotten the answer and become interested in something else, you have to start over. All the previous work was useless. Some people just stare at that sentence, turning it into a kind of meditative practice.

The Release Method encourages you to get everything you want, and also provides simple and easy specific methods. It allows you to reach the finish line fastest.

Other methods, because they conflict more or less with the worldly direction, and have guidance on behavior, may take you several lifetimes to learn.

If you want to reach freedom in this lifetime, use the Release Method. If you don't mind reaching freedom in future lifetimes, you can use other correct methods. Those also help, but they are slow.

Q: The ultimate method also cannot be stopped at all until reaching the finish line?

Wind (Feng 风 風) : Mm. With the ultimate question, if you become interested in something else, all previous effort is lost. It's not just staring at that sentence that works. As long as your interest is not focused on getting the answer to this question, all previous effort is lost.

Dialogue Two

Wind (Feng 风 風) : Only in *Nirbikalpa Samadhi* can one discover a method that can lead to awakening.

===== Page 62 =====

Q: When you achieved *Nirbikalpa Samadhi*, did you have the ability to discover methods?

Wind (Feng 风 風) : Yes. At that time, I saw all 112 methods, none missing.

Q: All these methods were obtained by masters from *Samadhi*?

Wind (Feng 风 風) : Yes. None were invented by the mind.

This is why you shouldn't change anything. You cannot use the mind to alter a method discovered in *Samadhi*. Changing the wording or process is the work of a master. Anyone not awakened cannot do this work.

Q: Is it possible to increase them?

Wind (Feng 风 風) : No, the paths won't increase. The specific操作方法 (operational methods) can be adjusted by masters.

Q: Like Lester Levenson added one, the Release Method.

Wind (Feng 风 風) : Lester Levenson didn't add a new one. The Release Method was simply not revealed before. It was revealed for the first time in history.

The reason I say this is to tell you that methods similar to the Release Method are not the Release Method. There are many methods that look similar.

Someone might tell you that *Satipaṭṭhāna* (Four Foundations of Mindfulness) is the Release Method. Someone might say that some ancient method is the Release Method. Someone might say that some modern method is the Release Method. But in fact, the Release Method was discovered for the first time.

Q: Was the Release Method specifically prepared for this era?

Wind (Feng 风 風) : Yes. Yogananda chose to leave shortly after Lester Levenson's complete awakening, which also宣告 (proclaimed) the end of the guru era.

Lester Levenson could only help a small number of people. In this era, only a very few people will awaken. People using this method all have a chance.

There will be many false masters in this era, but in this era, only the Release Method can lead to freedom. Therefore, those who claim to have become free through other means are false masters.

I mean after 1970. For those awakening after 1970, apart from those who awakened in the previous century, only the Release Method can do it.

And a person who has already awakened through other means will recommend the Release Method to you, no matter which method he used to awaken, because the master knows everything.

Q: Can't the ultimate method taught by Ramana Maharshi do it?

Wind (Feng 风 風) : Theoretically, the ultimate question is the fastest, but practically, no one on this planet can use it currently.

Q: What about *Kriya Yoga* taught by Yogananda?

Wind (Feng 风 風) : One will not become free in this lifetime. The requirements of *Kriya Yoga* are too high. It belongs to *Raja Yoga*, a comprehensive path.

The Release Method is the only simple and easy method for this era.

Video 13 Dialogue with the Master - From 1970 to 2090 Only the Release Method Can Reach Freedom

Look at the video clip above. Lester Levenson actually told students many times that the Sedona Method is the only one effective now. Most people who don't know the Sedona Method will take a very, very long time to reach freedom.

Q: If we don't use it to the extreme, we are truly the most foolish people in the world.

Wind (Feng 风 風) : There is no reason not to use the Release Method. Whether走向觉醒 (moving towards awakening) or obtaining a better world, it is the most efficient. Not only efficient, but simple.

===== Page 63 =====

Because you will all experience low points, and when experiencing low points, it's easy to give up. If something tempting appears at this time, you will be attracted to it.

So what I emphasize is what I know: in the current era, starting from 1970, for these 120 years, only the Release Method can reach the finish line.

Abandoning the Release Method means giving up on freedom in this lifetime, no matter what other spiritual method you turn to.

After fully releasing a goal, you will know it is already yours. Then you will automatically become *hootless*, and then it will manifest. 2020.12.24

The Shortcut to Freedom 2021-07-09 08:55

Dialogue 2020.12.24

Q: I want to ask a question. What does it mean to release thoroughly? Is it to release towards a goal until you don't care whether the goal is achieved or not?

Wind (Feng 风 風) : Release until you have the *feeling of complete ownership*, then continue releasing.

Wind (Feng 风 風) : Then your mind will automatically leave this goal, no longer think about it.

Wind (Feng 风 風) : Then it will manifest.

Q: Mr. Wind, could you explain the core of instantaneous manifestation?

**Wind (Feng 风 風) : **

===== Page 64 =====

Wind (Feng 风 風) :

===== Page 65 =====

Q: Does the *feeling of already having it* come with very high joy, or is it an intuitive sense of ownership?

Wind (Feng 风 風) : When you know you already have it, you don't need confirmation.

Wind (Feng 风 風) : Then you will automatically stop focusing on it.

Wind (Feng 风 風) : Then you will get it.

Q: I saw in textbooks and videos that you need to release on both sides (attachment and aversion).

Wind (Feng 风 風) : You can release the *attachment* and *aversion* concerning it.

Wind (Feng 风 風) : When releasing, it's still the three core desires.

Wind (Feng 风 風) : Each release will make you feel better.

Wind (Feng 风 風) : Then you will know it is already yours.

Wind (Feng 风 風) : Then you will automatically become *hootless*.

Q: Is the speed of manifestation entirely dependent on the speed of release?

Q: Or does the world adjust the manifestation according to its own pace?

Wind (Feng 风 風) : It will manifest at the most appropriate time.

===== Page 66 =====

Wind (Feng 风 風) : But this is just the slowness of the material world.

Wind (Feng 风 風) : When you can manifest, Lester Levenson encourages you to reach materialization and dematerialization.

Wind (Feng 风 風) : That is instantaneous.

Q: How are materialization and dematerialization done?

Q: Isn't this instantaneous also within the material world?

Wind (Feng 风 風) :

Mm.

Wind (Feng 风 風) : But you have transcended the limitations of the material world.

Q: Why is there no delay for this, while previous goals had a delay?

Wind (Feng 风 風) : Because you have reached the astral plane.

Q: How to understand materialization and dematerialization? What does dematerialization mean? Is transcending the limitations of the material world dematerialization?

Wind (Feng 风 風) :

image[[215, 562, 779, 761]] (OCR/Translation needed)

Wind (Feng 风 風) : Materialization is making matter appear instantly.

Wind (Feng 风 風) : Dematerialization is making matter disappear instantly.

===== Page 67 =====

Q: First achieve all goals, then continue releasing. Energy will reach the astral plane, thus enabling materialization and dematerialization in this material world?

Wind (Feng 风 風) : It means your state of consciousness has reached the astral plane.

Q: This is blatant control!

Wind (Feng 风 風) : Goals and Winning – You must win the goals (link click to view).

Wind (Feng 风 風) :

[As we know, control is not a bad word, nor a bad thing; "wanting" control is. When we are free, we just need a relaxed intention to have complete control over the entire universe. When you become free, your mind is quiet, without any thoughts. Therefore, any thought you put in your mind will凝聚 (condense) and manifest. But currently, your mind may be troubled by thousands upon thousands of thoughts, and all thoughts are related to AGFLAP.]

Wind (Feng 风 風) : You need to reach the level of *complete control over the universe*.

Wind (Feng 风 風) : You must first master matter, then master the mind, become the master of mind and matter.

Wind (Feng 风 風) : This way, you can discover your infinite nature.

Wind (Feng 风 風) : Lester Levenson's audio and video have the answers.

Q: When using the goal release method, is visualization needed? Visualizing the scene of the goal being achieved?

Wind (Feng 风 風) : No need to deliberately visualize.

Q: Lester Levenson Video 1 - Lester Levenson 1984 Intensive Training Video 1 (link click to view)

Q: *[*When we completely release, you know you won't give up before you completely release]* What does "won't give up before you completely release" mean in this sentence?

Q: I always thought this translation was wrong. Oh, I remember now.

The English is: *you don't give a hoot* which means completely不在意 (not caring). The translator misheard it as *give up*.

Wind (Feng 风 風) : What you heard is correct.

Wind (Feng 风 風) : His parsing was wrong.

Wind (Feng 风 風) : *every impossible, no matter how impossible, become immediately a possible, as you completely released on it.*

Wind (Feng 风 風) : This is one sentence.

Wind (Feng 风 風) : *You know you completely released on it when you don't give a hoot*

Q: This translates to 不在乎 (not care/unconcerned)?

Wind (Feng 风 風) : When you are completely unconcerned about it.

Wind (Feng 风 風) :

===== Page 68 =====

Group Chat 2020-12-24

image[[237, 256, 296, 298]] (OCR/Translation needed)

Wind (Wind Master) 13:12:32 It seems many people misunderstood what Lester Levenson meant by *hootless*.

image[[237, 377, 296, 421]] (OCR/Translation needed)

Bethlehem Star 13:13:13 Wrong.

Bethlehem Star 13:13:38 In Lester Levenson's recording, I've heard *don't give a hoot*. It definitely doesn't mean *careless*.

image[[237, 594, 296, 638]] (OCR/Translation needed)

Wind (Wind Master) 13:16:45 If a person stops focusing on something, the desire for it disappears, and you will get it.

Wind (Wind Master) 13:17:07 This natural stopping of the mind revolving around something is *hootless*.

===== Page 70 =====

Wind (Feng 风 風) : Lester Levenson explained this *don't give a hoot* in the audio.

Wind (Feng 风 風) : It means, when you have completely released, your mind wil l彻底 (thoroughly/completely) lose focus on it.

Q: I see. Then wouldn't verification be very difficult to verify?

Wind (Feng 风 風) : No.

Wind (Feng 风 風) : After you 彻底失去关注 (thoroughly lose focus), it will manifest very quickly.

Q: That means when I release to the point of completely not focusing on the goal.

Wind (Feng 风 風) : Mm, you will completely know it has manifested.

Wind (Feng 风 風) : Then you will naturally not focus on it.

Q: So that's why I said to you, you need to release until you completely know it is realized, and then continue releasing.

Q: At this point, is there still a delay?

Wind (Feng 风 風) : This delay doesn't matter.

Wind (Feng 风 風) : Actually, it has already been realized.

Wind (Feng 风 風) : The film has already been loaded.

Wind (Feng 风 風) : It's just the time it takes to project onto the screen.

Q: If I completely know it is realized, why continue releasing? Don't understand.

Wind (Feng 风 風) : Continuing to release helps you understand whether you truly have completely released.

Wind (Feng 风 風) : Sometimes you mistake incomplete knowing for complete knowing.

===== Page 71 =====

Wind (Feng 风 風) : In fact, when you truly completely know, your mind will naturally release it completely and no longer focus on it.

Q: How to continue releasing? What questions to ask?

Wind (Feng 风 風) : Mm, as long as there are feelings, continue releasing.

Q: OK, understood.

Related content links:

A Key to Valuing Goals and Setting Goals Dialogue with the Master | Lester Levenson's Teachings Emphasize External Confirmation and the Complete Process to Freedom By Practicing "Get Everything You Want Just by Releasing," You Will Achieve the Six Steps How Can I Quickly and Experientially Achieve the First Step?

PART 2 of 4

===== Page 1 =====

The Profound Impact of the Release Method on All Aspects of Life
Release Method Diamond Island 2021-11-28 20:02
Included in Topic #Release Books 4 entries

2021-03-12

Wind
18:48:50
There's no reason for you not to use the Release Method

Wind
18:49:14
Whether it's moving towards awakening or obtaining a better world, it is the most efficient

Wind
18:49:25
Not only efficient, but also simple

Wind
18:49:36
Can't find a single reason not to use it

"I have studied the Release Method, and it has been a highly beneficial and enlightening experience for me. It has given me new energy, spontaneous creative passion, and unique insights into things. I recommend this method to anyone who wants to improve their life."
— John L. Kemeny, M.D.

"The Release Method is more effective than other methods on the market for alleviating physiological reactions caused by stress. In my research on various methods for relaxing the body and mind, reducing stress, and perceptual training, I found the Release Method stands out for its absolute simplicity, efficiency, clarity, and immediate results. It seems simple but contains true power."
— Dr. David Hawkins (author of the book ‘Letting go: pathway to surrender’)

You can
in every area of your life

===== Page 2 =====

use the Sedona Release Method

Work:
"For years, I was stuck in changing careers and starting my own business. Anxiety attacks were common, and I was always in trouble. This course taught me how to get unstuck. The anxiety and fear are completely gone, and I believe I will have my own business."
— Karen Frisoli, New Haven

Health:
"I had several physical ailments, including migraines, diverticulitis, gout, and severe hypoglycemia. A week after taking this course, I was scheduled for surgery. But within days of starting releasing, the symptoms requiring surgery disappeared and have never returned. My other physical problems also resolved. I believe these positive effects were due to reduced stress from using this method."
— Dr. David Hawkins

Achieving Goals:
"The Sedona Release Method helped me become more organized and more focused on my

goals. My reaction to rejection has greatly diminished, making it easier to meet sales targets, which has produced satisfying results. I believe the techniques I learned are the most valuable for anyone in sales."
— Conrad E. Imhaus

Solving Problems:
"I used the Sedona Release Method to help me deal with fear and indecisiveness in my business. After clearing away the fog of obstacles, this remarkable clarity helped me make the right decisions."
— Dennis C. Owocki, D.D.S., Oral Surgeon

After Learning to Release
"After taking this course, I feel better about myself. I now realize what caused my past problems and how I can correct them. I feel lighter and freer. I feel my life is moving in a new direction, and there are no limits to what I can become or achieve. I would recommend this course to anyone."
— John Riedlinger, D.D.S.

"This is a powerful and magical process that goes far beyond what the mind can comprehend. The beauty of the final result - as our instructor reminded us - includes a wealth of very pleasant experiences."
— Kate Sanderson, New Haven

"I finally found the key. I now understand the meaning of 'Change your thoughts — change your life.' It's so exciting to know I can have the family life we all desire."
— Ginger Wattman, Phoenix

"I walked in here feeling like a very small person, seeking my own happiness in every corner, in everyone's eyes."

===== Page 3 =====

"Then I found it inside myself. Imagine my surprise. I intend to walk out of here today and forever remember that the power within me can accomplish everything I want to do. Thank you, Sedona Release Method, for showing me where to look — within!"
— Sandy Wilkus, Phoenix

"Thank you! Thank you! Thank you! In the past week, I have been able to change my attitude, mood, and life through the teachings of the Release Method and the help of this wonderful course. For the first time since 1979, my neck and back no longer hurt. I have been able to release past memories and feelings of fear, anger, and despair, and I feel fantastic."
— Gary N. Nicki, Phoenix

"I've been laughing — day and night! It's fantastic."
— Russell Brown, Phoenix

"This method is an invaluable tool for resting well at night and waking up feeling refreshed and optimistic."
— Frances Waterman, Phoenix

===== Page 4 =====

2021-03-16

Wind
20:29:20
If you want freedom, also release; if you want the world, also release

Wind
20:29:23
It's that simple

Wind
20:29:40
If you want freedom, releasing is the only thing that can free you

Wind
20:30:08
No matter how much you talk about freedom, it won't get you there; studying topics about freedom won't free you either

Wind
20:30:26
If you want a better world, releasing is the only thing that can give you a better world

Wind
20:31:26
No matter what actions you take, every action is within the karmic program, within driven reactions

Wind
20:31:44
Therefore, if you want freedom, also release; if you want the world, also release. It's that simple

===== Page 5 =====

How to Achieve and Accomplish the First of the Six Steps? (Part 1) "Wind on the Six Steps" Release Method Diamond Island 2021-11-27 14:25

Let's first look at what Lester Levenson said about the first step?

Lester Levenson: Yes, that's the first step, and it's the first step of the method, isn't it? You must want freedom more than you want this world.

Let me change the wording slightly, but this is indeed how it originally was. Because it seemed to have no tangible meaning for people, we modified it to "you must want freedom more than you want approval and control," because wanting approval and control equates to wanting the world. But I think it's better to use "you must want freedom more than you want the world."

If you accomplish that, your actions will then be: turning your direction away from the world, focusing back on yourself, doing what needs to be done to disengage from the world, allowing your infinite being to simply be present here. So the first step is you must want freedom more than you want this world.

— Excerpt from the way part 1

How to Apply the First Step?

Now, do I want freedom, or do I want approval and control? You can want control and approval, but you must want freedom more than them. At this moment, if you want control and approval more than you want freedom, you won't release. Actively apply the

===== Page 6 =====

Now, are you more willing to remain stuck in wanting control, or are you more willing to release them and be free?

(Images with text lines, possibly in chat bubbles)

- Now, are you more willing to remain stuck in wanting control, or are you more willing to release them and be free?
- Now, are you more willing to remain stuck in wanting control, or are you more willing to release them and be free?
- Now, are you more willing to remain stuck in wanting control, or are you more willing to release them and be free?

first step to remind yourself to release.

===== Page 7 =====

How to Thoroughly Achieve "Wanting Freedom More Than Wanting the World"? How to Turn Yourself Towards Freedom?

Sharing 1: By continuously releasing, continuously acknowledging your gains, and acknowledging your source of happiness
Sharing time: 2020.11.17

Wind (Feng 风 風) : The way to turn direction in the Release Method is by continuously acknowledging your gains. When you gain benefits through releasing, you will want to release.

For example, if you have an exam today, and you have experience studying hard and succeeding in the past, you will study hard. But if you succeed once through releasing, you will start releasing. You need to acknowledge that all your gains come from releasing.

get everything by releasing only. Getting benefits early on is very important; let gains support you in achieving higher gains. Simply put, only when you see the world (\equiv) **suffering**, and all happiness comes from within, will you turn direction and achieve the first step. As long as you believe there is happiness in the world, you will stop and pursue it.

If you often listen to audio and watch videos, you should often see Lester Levenson asking two questions: one is "Have you ever experienced an inner picture changing, and the outside changing immediately?" and the other is "Have you ever discovered that all happiness comes from within?"

You truly only **discover** this point, and then you will achieve the first step. In classical texts like the Agamas, it is expressed as seeing suffering, seeing the origin of suffering. But Lester Levenson casually said it in plain language, and you might overlook it.

So turning direction is really not done by shouting "I want freedom," but by bit by bit acknowledging that your gains come from releasing. Nothing is outside the Six Steps.

You cannot just resist the world, detest the world; that is useless. Unfortunately, when most people shout "I want freedom," they are suppressing their aversion to the world. But **aversion and attachment are the same thing; they are two directions of desire**.

(Wind (Feng 风 風) : Aversion and attachment appear together. When you detest the world, you don't really want freedom. You think this world is not good enough, you want a better world.)

You must truly achieve the first step at the experiential level for it to work. By continuously releasing, continuously acknowledging your gains, acknowledging your source of happiness. OK, release, from gaining a little benefit to gaining all benefits. There's nothing else to say.

Sharing 2: You have always been trying to find happiness in the external world. Use desired goals to evoke feelings and release. Continuously acknowledge the source of happiness until you experience that the source of all happiness is "the mind becoming quiet, allowing the inner infinite being to manifest more." Then you will turn direction, thereby achieving the first step.
Sharing time: 2020.11.17

Z: Wind, in these past couple of days of releasing, I've experienced that wanted things actually bring me a lot of resistance, and unwanted things I feel have "benefits." These external wanted/unwanted things are because I gave them meaning; they are illusions. May I

ask how to proceed next? Should I continue with goal processes etc., to pull out more opposing programs?

Wind (Feng 风 風) : If you have something you want, go and achieve it. This is what Lester Levenson taught you. The more you gain, the more you can discover the true source of happiness. When you truly do it, you won't even need to think about this question. You won't need to think about whether you want freedom or the world; your every subsequent action and choice will naturally tend towards freedom.

===== Page 8 =====

But as long as you still retain the possibility that "there is happiness in the world," you won't achieve it. You will subconsciously go elsewhere to seek happiness, and this constitutes your goal; you need to use this goal to pull out the program.

Only by achieving the goal will you discover that the program has been running you, and your direction will truly turn. The first step is not a slogan; the Six Steps are a very perfect map.

You need to confirm your gains through releasing until you discover that all happiness comes from one thing — **Infinite Being**. Discover, as Lester Levenson said, **the world is completely miserable**.

Z: So, when you say achieve the desired thing, this 'wanting' is still directed towards the world. Is this a necessary path to confirm gains?

Wind (Feng 风 風) : If you suppress it, it will always be inside affecting you, and you will never achieve the first step. When you achieve the goal, you will find that you haven't obtained the imagined happiness. At this point, it will evoke the next goal, the next wanting towards the world. When you achieve that, you find you still haven't found the happiness you wanted, so your desire moves to the next goal.

You will continuously rise, continuously confirm the source of happiness, until you experience that the source of all happiness is "your mind becoming quiet, allowing the inner infinite being to manifest more." Your direction will then turn. This is the complete accomplishment of the first step, and freedom becomes your only goal.

Next, as Lester Levenson said, you will automatically fall into the last five steps. That's it. (Laughs)

Z: Okay, I understand. If I don't go and achieve it, I am actually suppressing it, still being run by the three major desires.

You cannot force yourself to release. You only release when you see the benefits releasing brings you. So please continuously acknowledge the gains from your release and your direction.

Original "Wind on the Six Steps" Release Method Diamond Island 2022-01-07 13:28
Included in Topic #Wind on the Six Steps Step 4 3 entries

Sharing Topic: You cannot force yourself to release. You only release when you see the benefits releasing brings you. So please continuously acknowledge the gains from your release and your direction.
Sharing time: 2020.11.17

Wind (Feng 风 風) : *Rely on the Six Steps of Lester Levenson*. Start with the Six Steps, end with the Six Steps. Use your gains to confirm your direction. It's not good when continuous releasing becomes your "task." Continuous releasing happens because every release brings benefits. This is what the sixth step says: With each release, it becomes easier and happier. You feel good, so you continue releasing. If you just force yourself to release, you will stop; you won't be able to continue, because you are simultaneously suppressing your desire for the world. My method is that I constantly confirm my gains and my direction. For example, she just wanted to listen to music. What was she seeking to gain from the music? Can this be obtained from releasing? Can you try it? Continuously confirming your gains allows you to maintain continuous release. If you say "I must do it, I must release, I cannot listen to music," this won't work, because one direction of your subconscious is listening to music, and you are suppressing it. Your conscious and subconscious are in conflict. If you don't look at it, this won't succeed. Write down the actual places where you seek happiness. If you suppress these desires, you cannot achieve the first step (Note: wanting freedom more than wanting the world). You can force yourself to do homework and work, but you cannot force yourself to release. Let me elaborate on Lester Levenson's favorite teaching: **get everything by releasing only**. What do you want? How are you going to do it? Why not achieve it through releasing? This is your way of practicing; you choose to release. Sometimes you might spend an afternoon doing other things, not releasing, because the subconscious is seeking something, and you cannot force yourself to release. You need to see what you are seeking and ask yourself "Can I get this from releasing?". See which way is easier, more relaxed, and happier, and thus choose to release. This is why I say successful experiences are important; you need to get benefits first. Without benefits, you won't do it; it will find every way to avoid releasing, to resist releasing — this is your mind. I remember I said before that paying attention to the sixth step truly led me into continuous release. Why do many people want to sleep as soon as they start releasing? It's simple: compared to forced releasing, sleeping makes you feel more comfortable. The

===== Page 9 =====

mind always tends to do what is more comfortable. This is why Lester Levenson always asks you to confirm your **gains**; this is very important. The sixth step cannot be ignored. Consequently, you have to keep getting benefits. Starting from each release, with each release, you must feel better for you to continue. Once you notice force, effort, you must immediately relax and release the wanting to control. If releasing becomes more comfortable for you than sleeping, you will naturally tend to release. It's really that simple. So I say, if you haven't seen the complete path, you will naturally have doubts. If you experience the Six Steps, you will know its perfection. All of Lester Levenson's guidance is about it. Without it by your side, you won't know when you deviate from the path.

Wind's Journey in Pursuit of Freedom

"Wind on the Six Steps" Release Method Diamond Island 2021-11-29 00:00

Wind's Journey in Pursuit of Freedom

- **After experiencing the high efficiency and certainty of releasing, I finally let go of all other methods**

Sharing time: 2020.11.22

Y: Wind, I asked you to write an autobiography but you weren't interested. Can you tell us in detail about your experience learning the Release Method? This would also summarize your "path to the cessation of suffering."

Wind (Feng 风 風) : This is certainly not the 'path to the cessation of suffering'.

Y: I think it is. Can we call it the 'path of releasing'? What year did you encounter it? Why did you want to learn the Release Method back then?

Wind (Feng 风 風) : It should be 2014. Actually, I saw the movie "*Letting Go*" in 2013. At that time, I saw the triple welcoming but didn't pay much attention.

Y: You studied Buddhism so well, why did you try the Release Method? (Wind forwarded a chat log from 2020.11.18)

Wind (Feng 风 風) : The feeling of **Samadhi (meditative absorption)** was very good, but it felt like a kind of escape to me. I concentrated my attention on a specific object, just focusing on one object, and afflictions quickly receded. The body became light and at ease, the mind became joyful. Emerging from it, there was an indescribable calmness. A stable connection was established between the mind and the object.

With this calmness, answers to any problems would quickly appear. This is how I solved my academic problems. But when emotions surged, I sometimes found I couldn't suppress them. Sometimes circumstances didn't allow me to enter Samadhi, and I felt dominated by something. It was that feeling of being pushed by an inner force that hadn't diminished at all; I was just suppressing it.

After I learned the Release Method, this became especially clear, and so I completely gave up the practice of Samadhi. I knew that wasn't the right direction for me.

Wind (Feng 风 風) : This is why I gave up Samadhi. Giving up Vipassana came later, a bit later in time.

Y: Why did you give up Vipassana?

Wind (Feng 风 風) : Because I personally experienced that the Release Method was more efficient. And it wasn't because my "Vipassana" practice was bad; fellow practitioners thought my Vipassana practice was already very efficient.

Y: Having a foundation in "Samadhi" certainly makes practicing "Vipassana" more efficient. So you gave up Vipassana after experiencing the Release Method?

Wind (Feng 风 風) : Yes, I'm a pragmatist when it comes to spiritual practice.

===== Page 10 =====

Wind (Feng 风 風) : With Goenka's Vipassana, I felt progress was a bit slow. I went to ask the teacher about attaining enlightenment (attaining the fruit). The teacher said "**don't expect**."
L: Why no expectations? How accomplished was that teacher? Hadn't attained enlightenment, right?

Wind (Feng 风 風) : Goenka himself never claimed to have attained enlightenment. Later, I started searching for methods to attain enlightenment quickly, and finally found the **Sunlun (Sun Lun) meditation method**. Sunlun was the only one who promised enlightenment within weeks, months, or years, depending on one's karma. Sunlun's teachings view karma as a limiting factor; after enlightenment, one is not omniscient and omnipotent but subject to certain limitations.

Y: Did you know about the Release Method before encountering the Sunlun method?

Wind (Feng 风 風) : I knew about it earlier, but I wasn't primarily using it at that time.

Y: How long did you practice the Sunlun method? What were the results? How long could you sit at most?

Wind (Feng 风 風) : The results were better than Goenka's Vipassana. I could sit for a whole day at a time.

Y: Had you tried the Release Method a bit before practicing the Sunlun method?

Wind (Feng 风 風) : Tried some.

L: When was the first time you tried the Release Method, which year and month?

Wind (Feng 风 風) : The summer before the last semester of senior high school.

Y: Back to the Sunlun method. What blockage did you encounter with the Sunlun method?

Wind (Feng 风 風) : It wasn't a blockage. The Sunlun method did make me feel lighter; I felt its effect on diminishing habitual tendencies (**vasana**). But I discovered that releasing easily

once was equivalent to several days of suffering sitting in meditation. I experimented a few times, and it was indeed true. It was hard to accept at first.

Y: While practicing Sunlun, you also tried the Release Method a few times?

Wind (Feng 风 風) : I tried it a few times during breaks, and later gradually increased. Releasing once was equal to months of Goenka's Vipassana for me, equal to several days of hard Sunlun practice.

Y: Over two months, while practicing Sunlun, you also tried the Release Method multiple times, right?

Wind (Feng 风 風) : Just tried it a few times initially, later gradually increased. Once I released continuously for an afternoon, the effect on the quietness of the mind far exceeded my expectations, and it wasn't the superficial quietness I experienced during my previous Samadhi practice. I clearly felt that the "**inner volcano**" (the **subconscious mind**) had also become quiet.

Y: Did you experience the feeling of releasing back then?

Wind (Feng 风 風) : The feeling of releasing was experienced much earlier.

Y: Before encountering the Sunlun method?

Wind (Feng 风 風) : Yes, as soon as I started using the Release Method. At that time, I also recommended it to some fellow practitioners; some were dismissive, some thought it was good. I also recommended it to some fellow practitioners I knew from studying Northern Tradition Buddhism, and they used it to assist their **Buddha recitation**. (Laughing loudly)

Y: The summer before the last semester of senior high school means the summer after the college entrance exam?

Wind (Feng 风 風) : No, the summer before the start of the second semester of senior high school. I had only heard about the Release Method before, hadn't really used it.

Y: When was the first time you heard about the Release Method?

===== Page 11 =====

Wind (Feng 风 風) : The previous year, in a Northern Tradition Buddhism group, I saw the movie "*Letting Go*" and also downloaded the book "*The Abundance Book*".

[Note: The movie "*Letting Go*" mostly promotes Hale Dwoskin's self-created Release Method, which is not Lester Levenson's original Release Method, so it is not recommended for viewing. The books "*The Abundance Book*" by Larry Crane (Lawrence Crane) (Lawrence Crane) and "*The Sedona Method*" by Hale Dwoskin both alter the concise and efficient

original method to some extent, weakening the effectiveness of the original method and unable to lead one to ultimate freedom. Therefore, these two books can also be set aside.]

Y: You saw the movie "*Letting Go*" in 2013, that should be your first encounter with the Release Method.

Wind (Feng 风 風) : It should be encountering Hale Dwoskin, because the triple welcoming is strictly speaking not the Release Method. (Laughing loudly)

Y: Encountered the Release Method in 2013, practiced Vipassana in 2014, practiced Sunlun in 2015?

Wind (Feng 风 風) : Pa-Auk meditation, I started that in middle school.

Y: Second year of middle school? First year of middle school practicing **Inner Alchemy (Neidan)**?

Wind (Feng 风 風) : Second semester of second year of middle school. I started researching Inner Alchemy in elementary school. [To keep everyone focused on the Release Method, some chat content about Inner Alchemy is omitted here.]

Wind (Feng 风 風) : Later, I stopped practicing Daoist alchemy. Buddhism suited my mind better.

Y: First time you attained the first **Jhana** (First Dhyana) was in third year of middle school?

Wind (Feng 风 風) : Around that time. I practiced for a year or two and reached the second Jhana. Then I stopped practicing Samadhi and kept contemplating the teachings, while simultaneously getting in touch with other **Pure Vipassana (suddha-vipassana)** methods, such as Goenka's, Luangpor Pramote's, Mahasi's. Also, I came into contact with Northern Tradition Chan (Zen), Esoteric Buddhism (Vajrayana), Pure Land Buddhism, **Vijnaptimatra (Consciousness-Only)** , etc.

Y: Didn't try to cultivate supernormal powers? Usually kids are curious.

Wind (Feng 风 風) : At that time, my curiosity about supernormal powers had already turned towards the truth. Curiosity about absolute truth surpassed curiosity about supernormal powers.

Y: So you started studying philosophy?

Wind (Feng 风 風) : Started studying psychology, philosophy, physics... all subjects related to explaining the world. [Some chat about family and other hobbies omitted here.]

Y: You've been on a non-stop journey. Didn't take many detours.

Wind (Feng 风 風) : There were quite a few detours.

Y: Which ones?

Wind (Feng 风 風) : Everything before encountering the Release Method was a detour.

Y: Your journey of practicing the Release Method over the past five or six years?

Wind (Feng 风 風) : From Larry Crane (Lawrence Crane) (Lawrence Crane) to Hale Dwoskin, interspersed with Xu Yaoren's *Zero Resistance*. Initially, using the **pipe method** felt quite blocked. Once, after seeing "decompression" in *The Abundance Book*, I understood feeling oneself and also wanting to get out. Then I relaxed my effort to hold it in, and it went out. Later, I read Hale Dwoskin's *The Sedona Method* and started using the questioning process. I found the questions very effective, so I gave up *The Abundance Book*. But the further I got into Hale Dwoskin's book, the more confused I felt. So I further read "*The Ultimate Freedom Path*" and "*The Ultimate Truth*", and watched two videos of Lester Levenson. I heard Lester Levenson's later audio on YouTube and finally understood that the Release Method is a complete system. So I wanted to restore the original Release Method. Initially, I wanted to find the overlapping parts of Larry Crane (Lawrence Crane) (Lawrence Crane) and Hale Dwoskin, but later I found someone had uploaded the 1992 course, so I started learning the **1992 Original Sedona Release Method**.

===== Page 12 =====

Wind (Feng 风 風) : Two years ago.

Y: What problems did you encounter after watching the 1992 videos?

Wind (Feng 风 風) : Getting stuck. No other problems. Theoretically, Lester Levenson's audio had already given me complete answers, but I often got stuck, and often stopped releasing.

Y: Why did you get stuck? Wasn't the method already mastered? Was it not understanding the Six Steps correctly? Probably not correctly understanding the first step and the sixth step.

Wind (Feng 风 風) : The first, second, and sixth steps, I lacked correct understanding of all.

Y: What was the problem with the second step? Isn't it just a decision?

Wind (Feng 风 風) : It is the **Dhamma investigation factor (Dhamma-vicaya sambojjhanga)** . Truly accomplishing it means every one of your choices tends towards freedom. Because if you decide for freedom at this moment, but your next decision is directed towards the world, you will counteract it. You must completely accomplish the first step before you can completely accomplish the second step.

Y: Isn't that precisely the problem with the first step? If the first step is fine, the second step (would be) fine. How did you break through the first step?

Wind (Feng 风 風) : I achieved the first step by correctly practicing the Six Steps. That is to say, initially the Six Steps are something you need to operate. After achieving the first step, the subsequent Six Steps carry you forward.

Release Method Diamond Island
2021-12-31 12:43

Follow the process, just release well this one time

Original "Wind on the Six Steps" Release Method Diamond Island 2022-01-08 12:19

Sharing Topic: Follow the process, just release well this one time
Sharing time: 2021.2.22

Wind (Feng 风 風) : During your releasing process, the mind is what hinders you. Its content, the things you presuppose, even the thought of how long you think it will take to release — this thought itself is hindering you. Just do this one release well. No need to presuppose that this one time can release everything, or how many times it will take to release everything. Just release, and then see what happens.

Don't rush. Enjoy the process of each release. Keep using the releasing process. Those things you feel are very hard to release — that's the mind telling you it's hard. Don't listen to the mind. Just use the process directly. Those things you feel are very simple, insignificant, and thus overlook — that's the mind telling you they're insignificant. Also don't listen to the mind. Just use the process directly.

Sometimes you see a feeling, and you think it's not the main one. You really want to release that "main" one, wanting to finish quickly. Then you suppress the feeling that has surfaced now. And this (feeling) is very important. The mind's judgment that this is more important, that is more important — has no basis. The one that surfaces is important. If you suppress it, you are living in the mind. You are using the mind to presuppose what you need to release. Including how many times, how long. When truly releasing, you don't need to do this. Retain the possibility of releasing everything in one go.

Rayna: What about physical sensations?

Wind (Feng 风 風) : What is your feeling towards the physical sensation? Do you want to control it? Want to change it? Release that.

===== Page 13 =====

Wind (Feng 风 風) : If a physical sensation is bothering you, release this bother. Use releasing to solve the problem.

Rayna: Okay, I do want them to go away, I want to change.

Wind (Feng 风 風) : A few releases, to release an entire long-standing habit completely — can you imagine that? Many times it's like this. It happens in minutes, not prolonged struggle.

S: I presupposed it would be a long time, not minutes.

Wind (Feng 风 風) : Look at the videos, it's minutes.

S: Sometimes even minutes feels too long, I want to solve it instantly.

Wind (Feng 风 風) : If time feels too long, that means you are stuck, you are suppressing, not releasing. Then you are suppressing it, trying not to let it surface.

S: Regarding this suppression, how should I use the process? Relax first, right?

Wind (Feng 风 風) : Relax, then pay attention to the most surface feeling. Ask directly what it is. Don't wait, dig, or look for a special feeling. If you can't identify it, it's wanting control. Don't try too hard to identify it precisely. Answer intuitively, just sense it.

S: OK.

Wind (Feng 风 風) : Don't try to maintain releasing momentum. Just consciously release well this one time.

Rayna: Okay, I'm also taking it one time at a time now, because it's easy to stop, unable to face those feelings, unable to continue.

Wind (Feng 风 風) : Don't try to maintain continuity. Consciously release once, then consciously release again — this is continuity. It's not using the mind to emphasize a concept of continuity. That "intensive class" run by XX, shouting about continuous releasing every day, getting hyped up. Actually, it's just releasing superficially, using the mind to hold onto the concept of "continuous." This kind of mental imagination is not truly being continuous; it's just trying to control.

You cannot be **pushed** to freedom. Freedom is a choice of free will. It cannot be forced by circumstances, because your circumstances are created by your mind. Release well this one time. No need for any coercion. Then, you continuously choose to release — this is the decision.

Shouting slogans is useless; it stays in the mind. Shouting slogans with a group is even more useless — **collective unconsciousness**. It's like the ant colonies I see, acting with collective unconsciousness. **Self-reliance** is not about behaving unconventionally, but about recognizing your total responsibility. Recognizing that freedom and unfreedom can only be decided by yourself.

The mind is familiar to you, so you stay in the mind. Don't turn "continuous releasing" into a mental activity. Because the mind is familiar to you, it's easy to turn releasing into a mental

activity too. Each release will bring something new, will broaden your mind. Don't approach it with a habitual attitude.

Approach each release as if it were your first release. See what happens. Face each feeling just as a feeling. Don't add drama. If you check externally and find no change, then you immediately have a feeling to release.

Wind (Feng 风 風) : Follow the process, just release well this one time. Continuous releasing is an experience. Don't try to escape from feelings that aren't obvious to you. Feelings are all the same.

G: I always forget. In my mind, I categorize feelings into easy-to-release, hard-to-release, releasable, non-releasable, ranking them.

===== Page 14 =====

Wind (Feng 风 風) : Don't listen to it. (Laughs)

L: If I don't break through soon, I'll go crazy. If this is the dawn, how much longer until daybreak?

Wind (Feng 风 風) : Then it will never be daybreak, because you are thinking about the future. Or, release once right now, and it will be daybreak.

L: (Laughs) Okay.

Wind (Feng 风 風) : The word "persist" implies you are holding tightly onto something, rather than being aware of it in the present moment and releasing it. This attitude of acting is not quite right. "Believe there is dawn ahead, persist in moving forward" — you'd rather use inspirational鸡汤 (chicken soup for the soul) to escape than release this wanting to change. Once released, the entire mind's concepts and thoughts will change immediately. It broadens the mind's experience. If you are aware but don't release, and even hold onto it tightly with effort, that's really foolish. A couple of sentences of inspiration, a little encouragement from others, and you hold on even tighter. (Laughs)

L:

Wind (Feng 风 風) : Keeping it simple is really too hard for you, it seems (Laughs). Keep it simple, keep it simple. Needing "persistence" shows that your releasing is not relaxed and natural. If releasing is not relaxed and natural, it means you are suppressing. Very simple logic.

Suppressing will never see the dawn.
Releasing, there is dawn in the present moment.

As long as you release, as long as you operate the process once right now, you will immediately feel light and joyful, and problems will become lighter. Every change happens in this moment. Don't wait for the future. The future (\equiv) never comes.

What are you waiting for?
Is this wanting to change (wanting control)?
Are you still holding onto it tightly, not releasing, hoping for change by "waiting" in the future?
Will you release the suppressed feelings by "waiting"?

L: No. (Laughs)

Wind (Feng 风 風) : Only the "releasing process" can do it. What you think will be realized in the future, the mind will keep it forever in the future.

"Never think of things as coming in the future, as the mind will keep it in the future. see it, feel it, state it, possess it as yours now. Do not see it in its 'willbe-ness'."

Why does the Sedona Release Method emphasize the word "Original"?

Keep It Simple Release Method Diamond Island 2022-02-22 17:50

Release Method Diamond Island

Lester Levenson: "You are infinite being right now. You always have been and you always will be. You have no choice in that. Your only choice is to identify yourself as infinite being or to identify yourself as a limited ego."

===== Page 15 =====

Wind (Feng 风 風) : "To release is to choose to identify with your infinite being."

238 original articles
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Foreword:

This article is compiled from Wind's shares at different times, aiming to explain to beginners why the current dissemination of the Release Method emphasizes the word "original." The release methods in Larry Crane (Lawrence Crane) (Lawrence Crane)'s *The Abundance Book* and Hale Dwoskin's *The Sedona Method* both alter, to some extent, the concise and efficient original method created by Lester Levenson. This alteration not only weakens the effectiveness of the original method but also cannot lead one to ultimate freedom. Therefore, to distinguish the method, the release method taught by Lester Levenson is now commonly called the "**Original Release Method**." And because Lester Levenson settled in Sedona, Arizona after his awakening, this method is also called the "**Original 1992 Sedona Release Method**."

Precisely because the Original 1992 Release Method is so simple, it might seem like adding other methods, adding one's own summarized techniques, adding a little bit of this, changing a little bit of that, could supplement it, improve it, make it more effective. Actually, the best way to learn releasing is to faithfully follow the instructions. An enlightened master could not create a flawed method needing improvement for you to practice.

Keep it simple, follow the instructions, and you will discover its conciseness and high efficiency.

===== Page 16 =====

01 02 Sharing time: 2020.10.1
Wind (Feng 风 風) : I now do not use any methods or books altered by Lester Levenson's students after his death as reference materials. I personally check the provided theme articles...

===== Page 17 =====

Sharing time: 2020.12.22

Wind (Feng 风 風) : If everyone lacks understanding of this, I can explain the original version of the Release Method. (Note: The following is a rough translation of an English original text) After Lester Levenson's death, the "Release Method" he invented split into multiple branches. The largest or most popular two branches probably belong to his students Larry Crane (Lawrence Crane) (Lawrence Crane) and Hale Dwoskin. Crane was once an agent for Hollywood star Joan Collins, with confidence close to Donald Trump, the kind of salesman who could sell the Book of Mormon to Mormons. Subsequently, he set up his own releasing institute in Southern California, mainly focused on developing prosperity consciousness, and called it "The Release Technique." Dwoskin, more in the form of a guide or master helping you experience your inner divinity, held down the Sedona Method "fort" in Phoenix. During Lester Levenson's lifetime in Phoenix, he managed the institute with the great help of the tireless devotee Virginia Lloyd (Note: author of *Freedom at Any Cost*). Actually, it was Lloyd who developed most of the teaching techniques and course curricula that later became the basis for popularizing the "Sedona Method" system in New York City and many other cities, finally institutionalizing the teaching in Phoenix in 1981. Later, Dwoskin moved his teaching work to Sedona. It was supposed to be very successful until the Great Recession arrived, and then he retreated. He is the CEO of the Sedona Training Institute, which was originally called New Age Freedom, until it was renamed with the help of New Age marketer Christopher John Payne. Other branches were founded by Levenson-Lloyd students Kate Freeman and Rick Solomon, who around 2015 established the "Center For Releasing" to help the world, and set up a website with the same name. There are probably at least 100 people teaching the original version of the Sedona Method courses, writing books based on their experiences, or just posting information online to offer help. Among these 100 or 200 are Annrika James, Steve Seretan, Tim McCavitt, Janet Bechtel, Annie Sobchart, Dearborn Clark, Ron Perla in Phoenix, Michael Kline in New York, Pamela Wilson in Seattle, Alan Rasmussen in Tucson, and Jeanne Fitzsimmons in Los

Angeles. And some people have left the original Sedona Method behind; some have made minor changes; and some, especially Crane, have over-modified it.

===== Page 18 =====

05 Sharing time: 2020.12.1
Wind (Feng 风 風) : The key point is that not many people actually want freedom. The distortion of this method was inevitable. Lester Levenson did not force the whole world to learn the Release Method.

===== Page 19 =====

Sharing time: 2020.12.22

Wind (Feng 风 風) : Lester Levenson knew the tendencies of Hale Dwoskin and Larry Crane (Lawrence Crane) (Lawrence Crane) many years ago. Therefore, he rarely discussed the topic of ultimate freedom with Hale Dwoskin. The one he favored was Stephen. Stephen was a niche Release Method teacher and also a student of Lester Levenson. Lester Levenson talked a lot with Stephen, often pushed him, and was extremely strict with him. Unfortunately, although Stephen tried his best to remember Lester Levenson's words, his excessive dependence on Lester Levenson also kept him from moving forward.

Xu Tao: The author of the book "*Me and Lester Levenson*" is Stephen.

Wind (Feng 风 風) : Yes, that's Stephen's book. On his personal website, he writes, "There are some outstanding students who have made additions and modifications to the Release Method, but I believe those modifications can only weaken the immense power of this concise method." This passage is also from Stephen. So he is actually an earlier disseminator of the original version of the Release Method. It was when I was studying abroad and read what he said that I started to collect Lester Levenson's direct guidance and the original version from the Sedona Institute.

Everyone can be free at any time; it depends on one's own decision. But Lester Levenson could know some people's tendencies. For those with good tendencies whom he favored, he would appear very strict. For those with poor tendencies who would almost certainly deviate from the path, he appeared very gentle, rarely correcting them. For example, Kate Freeman, Hale Dwoskin, and Larry Crane (Lawrence Crane) (Lawrence Crane), because their inclination towards freedom in this lifetime was not strong.

===== Page 20 =====

Tian Cheng: Teacher, I'd like to ask, those teachers in the US who spread the Original Release Method (those who have a good grasp of the theory), what is the highest level they have achieved?

===== Page 21 =====

Wind (Feng 风 風) : Lester Levenson said that aversion is often suppressed more deeply. Aversion to the world and attachment to the world are both wanting the world. Therefore, regarding goal releasing, you must actually achieve it. If you cannot achieve your goal, there must be an "I cannot" program suppressed deep inside. So, when Lester Levenson emphasizes "get everything by releasing only," you really need to achieve it, not replace it with a limiting belief.

Where there is an attachment, there is an aversion. **Attachment and aversion**, they appear as a pair as opposite polarities (both sides of the same coin).

What you want is attachment; what you don't want is aversion. But they are both a kind of "wanting," just two different directions.

Lester Levenson: You have to be a winner, you have to achieve your goals, in order to bring up and eliminate the "anti-success, anti-goal" programs. Your aversions to the world are stronger and more subtle than your attachments to the world. Therefore, when you become a winner, when you pursue goals, you have to overcome your aversions. In order to clean out the garbage, you need to become a winner.
Student: So, you're saying people's aversion to the world is stronger?
Lester Levenson: Your aversions are stronger and more subtle than your attachments. Your attachments are very obvious: I want this, I want that, I want money, I want beautiful appearance. These are evident. But in fact, the things you don't want, you choose not to look at them, and subsequently this develops mechanisms of resistance, suppression, and opposition. Therefore, on your path to becoming a winner, goals are very important.
— Excerpt from "*You Must Win Your Goals*"

Lester Levenson: Aversion to the world is hard to see, but your attachments are obvious; you chase them all the time. But you push away the things you have aversion to. So when you pursue a goal, opposition appears, like "I'm afraid I can't, I'm afraid I won't be able to," and all that sort of thing.

So this (referring to goals) is a hook to bring up "aversion to the world," to bring it into your awareness so you can let it go. If you are not aware of it, you cannot see it or deal with it. Therefore, achieving success (through releasing) in this world is a way to get rid of the negative.

The only reason the world doesn't provide you with abundance, prosperity, and all riches is because you have opposing thoughts, and they are suppressed. By striving for things in the world, the opposing feelings surface, and then you can release them. Because if you cannot succeed, it's because you are holding onto programs that disappoint you (suppress you), and you are not seeing them.

What you don't like, don't want to see, don't want to become, want to avoid — that is what you are averse to. The opposite side is attachment — the things you want to hold onto (the things you want to persist in). These are the two key words: **attachment and aversion**. They bind us. If you are ALL, how could you have attachment or aversion? There is nothing other than you. You will eventually feel that the universe is mine, from infinity to infinity, the

universe is mine. That's it, ha ha.
— Excerpt from "*Reaching Higher, Continue Releasing*"

===== Page 22 =====

02 2020.12.31
Q: (Releasing on goals) There can be a time interval in between, right? For example, releasing for a month before achieving it.
Wind (Feng 风 風) : It doesn't need to take a month. A month is the timeline Lester Levenson gave for completing the entire process. If you decide to achieve it...
TGZ2: The feeling, the higher you go...
Wind (Feng 风 風) : Attachment and aversion... Ultimate freedom: Sometimes...
Wind (Feng 风 風) : Aversion to the world, right?
Vian: Wind means we...
Wind (Feng 风 風) : Aversion and attachment, if in one month you...
Wenlan: Wind, may I ask 1, 2
Wind (Feng 风 風) : 24 hours.

Related Reading:

1. According to # "Wind on the Six Steps" Series Original "Wind on the Six Steps" Release Included in Topic #"Wind on the Six Steps"
   ► Wind tells how he... 2020.11.20
   Wind (Feng 风 風) : Releasing anything...
   R: During 闭关 (retreat)
   Wind (Feng 风 風) : Later that time, confirmed was achieving the...
   L: How long did you release?
   Wind (Feng 风 風) : You mean directly...
   L: Yeah, released continuously for...
   Wind (Feng 风 風) : I released for one...
   L: Always in 闭关 retreat releasing...
   Wind (Feng 风 風) : Yes, continuous releasing 24/7 . At that time, I was like this: So the whole process, I thought it was... This is indeed my experience. The method is very simple. The Six Steps...
   — Wind 2020.12.29

"Wind on the Six Steps" Series "Wind on the Six Steps" Release Included in Topic #"Wind on the Six Steps"

► Wind (Feng 风 風) : I saw Lester Levenson... 2020.10.18
Wind (Feng 风 風) : I decided to go... seventy or eighty percent... I saw Lester Levenson... Because the only source of happiness... By implementing the Six Steps, you will... (Wind then quotes...) When you release psychological... However, a part of our mind... 24 hours a day. If your basic... To become what you are, it is not... Now, all of you here... You are willing

to become... I say you are foolish... If you do it... If you don't do it... But the choice is yours. In the next moment, you... Is it to choose to be smart, or... I'll give you the answer... So, you hear me... What am I? The world is... After everything ends, I lie between you and your... I don't think I can...
Wind (Feng 风 風) : Can watch repeatedly...
Hui Zhi Lan Xin: Wind, is it necessary to...
Wind (Feng 风 風) : Being able to perceive wanting approval is (wanting)... Saying "release until later," is that...
Yan: Why did I yesterday...
Wind (Feng 风 風) : Finally regarding this...
Yan: Yes, I have a purpose...
Wind (Feng 风 風) : Your understanding... Why doesn't the course... Because "how" contains a kind of... For example, you ask yourself now... So, say it again, you all... The first step is "You must want..." The second step, make the decision for freedom... The third step is all... The fourth step is continuous... The fifth step is initially... The sixth step is also what we... If you thoroughly achieve...
Group Friend: Rely on releasing to get...
Wind (Feng 风 風) : Control is a good thing...
Chu Xia: May I ask, every time...
Wind (Feng 风 風) : Just need to use release...
D: Wind, I released on one thing...
Wind (Feng 风 風) : Obviously, you haven't yet... I went to release continuously...

"Wind on the Six Steps" Series Original "Wind on the Six Steps" Release Included in Topic #"Wind on the Six Steps"

01 ► Decide to release... 2020.10.24
hai: How is the second step...
Wind (Feng 风 風) : The second step is just... Wanting freedom and deciding... When a wanting control... Wanting control and approval...

===== Page 23 =====

If you truly decide for freedom, you will do it immediately; if you truly decide for freedom, you won't stop until you reach freedom

2020.10.23

Wind (Feng 风 風) : The first step is wanting freedom. The second step is deciding for freedom. If you just decide to feel good, or achieve some material goal, then you will stop once you get it. If you decide for freedom, you won't stop until you reach freedom. Because what you want and decide, you will take yourself there. In the second week of my releasing, I saw the Six Steps. I directly "knew" what the Six Steps were like and was certain they could take someone to the end.

Wind (Feng 风 風) : Deciding for freedom is not a prayer, not an affirmation. A decision is a decision. It's like right now you decide to walk from your seat to the

===== Page 24 =====

2021-03-12

(Image of a chat screenshot showing the conversation from 2020.10.23 about deciding for freedom)

Wind (Feng 风 風) : door. Once you decide, you will do it immediately.

===== Page 25 =====

Wind on the Six Steps" Series 14 | Whether to decide for freedom is completely free will. No person, thing, or event can decide for you.

Original "Wind on the Six Steps" Release Method Diamond Island 2022-03-09 16:11
Included in Topic #"Wind on the Six Steps" Series 13 entries

2021.3.15

Tian Cheng: Jesus and Buddha are omnipotent. They also wish to help us attain freedom. So why don't they just help us directly?

Wind (Feng 风 風) : I've answered this question many times. Of course they could, but they choose not to.

Tian Cheng: Why?

Wind (Feng 风 風) : They do not offer forced help. When you choose freedom, you naturally become free.

Tian Cheng: So, the only simple reason we are not free is that we don't actually want freedom???

Wind (Feng 风 風) : Yes.

Tian Cheng: That's why masters don't force us.

Wind (Feng 风 風) : Lester Levenson said many times, as long as you want freedom, nothing can stop you. Achieving the first step, you automatically fall into the last five steps. Achieving freedom can be as simple as **will it**, and then you are free. Not wanting freedom is the only reason you are not free.

Tian Cheng: If I truly wanted freedom, but I didn't have the Release Method or any other method, could I still reach freedom?

Wind (Feng 风 風) : If you truly wanted freedom, you would already be free.

Tian Cheng: So, instantly transform from an ordinary person to a sage? Is that possible? Has anyone in history done this?

(Note: Wind used a passage from Lester Levenson in TheWay3 to answer Tian Cheng's question above)

Student: I have a question, because this is what I went to do last night... I reached a critical point, which left me somewhat confused. Should I not even have the will?

Lester Levenson: Yes, if you can be without being the **doer**.

Student: But at that point...

Lester Levenson: The key here is whether you can be without being the doer. If you cannot be without being the doer, then will is useful. Will is effort, the effort to undo effort. But there is a power within, which is the power of will. You can use it to reduce will. Now, it's good that you have will. Because if you are truly determined, you could release everything at once. I haven't yet seen the first person who did this. OK, so what is your question now?

Student: You just answered it, thank you.

Tian Cheng: When a person truly wants freedom, can a master use his omnipotence to help him attain freedom?

===== Page 26 =====

Wind (Feng 风 風) : Yes, that would be very simple. If you truly want freedom, you actually don't need to ask anyone for help. You will directly achieve the first step, directly enter **Nirvikalpa Samadhi**. Those who want freedom are already free. Those who remain are those who don't want freedom. Actually, it's very simple. Judging whether a person wants freedom is very simple.

Tian Cheng: So, there's no need to force others to learn?

Wind (Feng 风 風) : Yes, absolutely no need.

Tian Cheng: Because when they truly want freedom, they can achieve it anytime? Masters will also help them, no matter which world they are in?

Wind (Feng 风 風) : Yes. The mind always thinks it's doing something important. This is very interesting. The mind thinks it's saving the world. But in fact, everyone is **Infinite Being**. No one needs to be saved, no one can be destroyed.

Tian Cheng: "Judging whether a person wants freedom is very simple." Teacher, what do you mean by judging?

Wind (Feng 风 風) : Suppose someone says they want freedom, but they are not free. Then you know it's false. This is what I mean by judging.

Tian Cheng: Oh, you mean me. That's why you said shouting slogans is useless.

Wind (Feng 风 風) : Those who want freedom are already free. (Note: Wind forwarded a passage from Chapter 17 "Total Responsibility" of "*The Ultimate Freedom Path*")
Q: Getting rid of subconscious habits is not easy because they always sneak attack. Sometimes you can't realize you're being controlled by them.
Lester Levenson: It depends on the intensity of your will. We have infinite power, infinite will. When your desire is extremely intense, liberation can be attained instantly.
Q: That sounds easy.
A: That is the easiest method. Just desire it! This is possible for each of us because we are infinite and thus possess infinite willpower. The reason we can't achieve it is that our will is not strong enough; we desire more to be a limited body.

Tian Cheng: Teacher, the ultimate method "Who am I?" — almost no one on this planet can use it. Is it because almost no one truly wants freedom? Or other reasons?

Wind (Feng 风 風) : It's precisely this reason. The will is not strong enough. Therefore, a gradual, scientific method is needed. You can, bit by bit (through releasing), confirm your gains, confirm the source of your happiness, to turn your direction. But with inquiring "Who am I?", as long as you get interested in something else before obtaining the answer, you have to start over. All previous efforts are wasted. Some people just stare at that sentence, turning it into a kind of meditative practice. The Release Method encourages you to get everything you want and also provides simple and easy specific methods. It can get you to the destination fastest. Other methods, due to varying degrees of conflict with worldly direction and guidance in behavior, may take you several lifetimes to learn. If you want to achieve freedom in this lifetime, use the Release Method. If you don't mind achieving freedom in future lifetimes, you can use other correct methods. Those also help, but slowly.

Lester Levenson: Before you entered this body, you were already prepared to carry out what you had preset for it. There is no free will in worldly life. However, you do have free will in the matter of identifying with your true self or identifying with the body. If you identify with this body, you will get into trouble.

So free will is a choice of identification. Knowing this makes life easier because you no longer struggle; your purpose becomes correct identification.

Wind (Feng 风 風) : You only have free will in one thing: choosing to identify with your body or with Infinite Being. In other things, any thing, there is no free will. Every thought of yours is driven by past programs. What you want, what you

===== Page 27 =====

dislike, depends on the tendencies of your programs. Only one thing is completely free will — at any moment, you can identify with your Infinite Being. Releasing is the way.

"Wind on the Six Steps" Series 2 | How I Did It

Original Yi Man Release Method Diamond Island 2022-02-10 16:08
Included in Topic #"Wind on the Six Steps" Series 13 entries

Hi - Welcome to the Island - When you turn inward, you will find all happiness there -

00

Read with Questions
Active Learning

Yes, you can read the entire book "Wind on the Six Steps" with the following questions, and finally write down the answers on how to implement the Six Steps to remind yourself.

1) How to achieve and accomplish the first step?
2) How to achieve the second step?
3) How well do I use the third step? Do I set goals to achieve or use Lester Levenson's guidance on freedom to constantly be aware of feelings and release?
4) How to achieve the fourth step?
5) How well do I use the fifth step?
6) Do I use the sixth step to check my releasing? Do I experience the sixth step?

After reading this book, please write down your practical version of the Six Steps used for daily self-reminders to release (see page 27 of "Wind on the Six Steps" for reference). When you encounter mental confusion, don't know how to release, feel your release is off, or stop releasing, use this page to remind yourself and pull yourself back to the correct direction.

After writing it, you can also copy it onto another sheet and paste it in a common place.

Yi Man: Regarding the practical process of the Six Steps, I have written many versions for myself. The two pictures below are two versions I once used for myself, for your reference. It is recommended that you create a simplified practical version suitable for guiding your own release based on Wind's sharing on the Six Steps, to facilitate daily reminders.

Why write down the process for guiding yourself to release on paper to remind yourself?

1. Our brains **don't like ambiguity**, don't like uncertain things. When we want to release but are unclear about the process, the brain will use this ambiguity to persuade you to do something that seems easier (like opening your phone to scroll through videos). Sometimes we are not lacking motivation, but rather lacking clear

steps for doing something. Writing a clear process for guiding release on paper eliminates the ambiguity about how to practice releasing, allowing you to directly follow the process, which can greatly improve focus and action.

===== Page 28 =====

2. Don't underestimate our **habitual tendency to avoid facing feelings**. Before entering a stable state of continuous release, we often easily stop releasing when we feel good. The practical process of the Six Steps can remind us to continue releasing and not to easily find opportunities to stop.

3. When we **stop releasing for a long time for some reason**, and suddenly want to release but don't know where to start, the previously written process can quickly tell me what to do, pulling us back to the Six Steps to start releasing again.
   P.S.: You can buy a folder with transparent insert pages (many styles available at roadside stationery stores or on Taobao) to collect your self-written materials about releasing (process, gains, important reminders), organize them together for easy access anytime.

===== Page 29 =====

11:25:19

Just be aware of the current now-feeling and release 24/7.
Do not do anything outside the Six Steps

Why is the Six Steps said to be a map, a navigation?
What is the biggest function of navigation?
To point yourself in the correct direction to reach your destination, to check if you have deviated from the correct path.
Walking on the Six Steps while releasing means all actions do not deviate from the Six Steps.

11:37:30

===== Page 30 =====

At the beginning of releasing, we might think of mixing in other behaviors as an aid to releasing, such as practicing awareness, practicing Vipassana, practicing meditation, etc. But with the Six Steps as a reminder, you know these are unnecessary. Lester Levenson summarized everything that needs to be done (after learning to release) (to reach ultimate freedom) in the Six Steps.

This is why Wind often says that reaching freedom does not require anything outside the Six Steps.

Combining methods does not promote releasing; it only weakens the effect of releasing.

It's not about riding two horses at once to reach the destination faster.

Keep it simple

Learn the releasing process, then often remind yourself with the Six Steps.

Be aware of the current feeling and release.

That's it.

===== Page 31 =====

Untitled 2021-12-02 The Shortcut to Freedom Read 14 Trans 2
Wind (Feng 风 風) : During your releasing process, the mind is what hinders you.

===== Page 32 =====

2021-02-22

(Image of a chat screenshot showing the conversation from 2021.2.22 about following the process, just releasing well this one time)

===== Page 33 =====

33

===== Page 34 =====

Untitled
Release Method Diamond Island 2021-12-31 12:43

===== Page 35 =====

2020-10-30

Wind
7:47 PM
The peak is unshakable calm, absolute tranquility that cannot be disturbed by anything.

Wind
7:47 PM
It is freedom.

Wind
7:48 PM
It is **omniscience, omnipotence, omnipresence**.

Wind
7:48 PM
It is **Infinite Being**.

Wind
7:48 PM
As long as you are not omniscient, not omnipotent, not omnipresent, you haven't reached the peak.

Wind
8:19 PM
Omniscient, omnipotent, omnipresent.

Wind
8:19 PM
This is enlightenment.

===== Page 36 =====

2020-12-22

Wind
20:56:24
Regarding questions like "Can I achieve xx?", I hope you can remember Lester Levenson's words:

Wind
20:56:50
every impossible, no matter how impossible, become immediately a possible, as you completely released on it.

Wind
20:57:17
Every impossibility, no matter how impossible, immediately becomes possible, as long as you completely release on it.

===== Page 37 =====

2021-03-13

Wind 18:43:27 The most complete map is the Six Steps themselves.

Wind 18:51:58 The Six Steps are already the least simplified; they take care of every aspect. Because it could be even more simplified.

Wind 18:52:30 Which is what Lester Levenson said: **release all feelings, your mind quiet, that's it**.

Wind 18:52:51 If you want a complete map, it is the Six Steps.

Wind 18:53:07 Accomplish each step, and you succeed.

Wind 18:53:41 You don't need anything else. You only need to remind yourself to keep it simple.

Wind 18:53:56 When you complicate it, you are heading towards failure.

Wind 18:54:07 Because you are moving towards accumulating mind, which is the opposite of releasing.

Wind 18:55:58 More simplified is Lester Levenson's sentence.

Wind 18:56:12 *Release all feelings, your mind quiet, and you have arrived*.

===== Page 38 =====

Untitled 2022-02-18 The Shortcut to Freedom Read 8 Trans 1

"Whose program is this?" he asked me when I told Lester Levenson I was stuck on a program.
"Mine," I replied cautiously.
"Then, only you can remove it. You put it in yourself, so only you can take it out."
— Me and Lester Levenson (book by Stephen Seretan, a student of Lester Levenson)

"Wind on the Six Steps" Series 3 | Use the First Step of the Six Steps to Remind Yourself to Release
Original "Wind on the Six Steps" Release Method Diamond Island 2022-02-13 19:59
Included in Topic #"Wind on the Six Steps" Series 13 entries

Use the First Step of the Six Steps to Remind Yourself to Release

Wanting freedom more than wanting control and wanting approval, we will be willing to release all feelings that limit us. Wanting control and wanting approval more than wanting freedom, we will stop releasing. So the first step is very important. It's not just a phrase; it

===== Page 39 =====

2020-11-07

(Image of a chat screenshot showing the conversation from 2020.11.7 about applying the first step - wanting FREEDOM above all else)

is a reminder for when we are unwilling to release.

===== Page 40 =====

Wind (Feng 风 風) : Now, are you more willing to remain stuck in wanting control, or are you more willing to release them and be free?
D: Of course I want freedom.
Wind (Feng 风 風) : So, compared to controlling these feelings, you want freedom more?
D: Yes.
Wind (Feng 风 風) : Can you let go of the wanting to control it?
D: Stuck.
Wind (Feng 风 風) : Do you want to keep controlling this stuckness, struggle with it endlessly, or do you want freedom? (Laughs)
D: Want freedom. Released.
Wind (Feng 风 風) : Now can you see this wanting to control? Has it left?
D: It left.
Wind (Feng 风 風) : This demonstration is the use of the first step, the first of the Six Steps. If you get stuck, use the fifth step. If you are unwilling to release, use the first step.

"Wind on the Six Steps" Series 4 | Do I want freedom now, or do I want control and approval?
Original "Wind on the Six Steps" Release Method Diamond Island 2022-02-13 19:59

Do I want freedom now, or do I want control and approval?

L: Suddenly thought I could try just being aware, and not releasing anymore. This way, I can cure my habitual tendency to control, my bad habit of forcing release.

Wind (Feng 风 風) : I think don't do this. This is also wanting control. If you don't face that stuckness, you let it run you. Use the releasing process to deal with habits. Don't do anything outside the Six Steps.

"Just being aware" — what will happen is that you will maintain a superficial calmness, which is also being stuck. Internally stuck, just you refuse to look at the feeling of being stuck. Don't fear the habit of getting stuck. Allow it to surface so you can release it.

L: Right, thinking about it, that's the case. I'm so worried I can't sleep because of this stuckness. I want change too much, including wanting a breakthrough in releasing too much.

Wind (Feng 风 風) : When the feeling of being stuck comes up, you have a strong tendency to want to change it.

L: Yes.

Wind (Feng 风 風) : Your thoughts at this moment are driven by that wanting to change. Any attempt by the mind to modify the process stems from this reason. Can suppressing the feeling solve the inertia? Not facing the stuck feeling is suppressing it back down.

L: Right, I still need to follow the process to release.

Wind (Feng 风 風) : Inertia is just a feeling driving it. Programs are feelings. Return to the third step of the Six Steps: all feelings are wanting control and approval. Release them.

L: Okay, I'll go try releasing again.

===== Page 41 =====

Wind (Feng 风 風) : The Six Steps are the tool to get us on the path. Use it to replace the mind, use it as our mind.

L: Suddenly realized I still can't recite the Six Steps.

Wind (Feng 风 風) : Keep them in hand, keep them nearby. No need to memorize them.

First step: want freedom more than want approval and control. If you can't do this, many feelings may not even surface. At this moment, if you want control and approval more than you want freedom, you won't release. At this moment, you must decide to release that wanting to control which is causing the stuckness. Make a decision that surpasses it. Allow it to surface and leave, then proceed. Allow yourself to be aware of the current feeling. It is wanting control or wanting approval. Let it leave.

L: I suddenly became aware of the desire to control my "always getting stuck." I only knew about it before, but couldn't perceive it.

Wind (Feng 风 風) : You have to make a decision to surpass it to be able to perceive it.

L: Could it be that the will to release the stuckness isn't strong enough, the decision isn't made, because it feels too difficult?

Wind (Feng 风 風) : Because wanting freedom hasn't surpassed wanting control, so you let it stay inside.

L: Right, just now, upon seeing that wanting freedom must surpass wanting the world, I suddenly perceived it. So magical.

Wind (Feng 风 風) : It's really simple. The answer is in the Six Steps.

L: This is the first time I've truly used the Six Steps.

Wind (Feng 风 風) : You can understand it as: "wanting to release it." If you want control and approval more than you want freedom, you will suppress it inside; you won't let it out. Only when you want freedom will you allow it to surface.

L: It feels like this desire is right on the edge, but I couldn't see it before. Now it's easy to perceive.

Wind (Feng 风 風) : So, make sure you achieve the first step. I didn't emphasize it before because I thought it was common sense.

L: I hadn't even thought about it. I just glanced at the first step, didn't even consider whether I could achieve it or not.

Wind (Feng 风 風) : But Lester Levenson said the first step is the most important step, so it should be emphasized.

L: I couldn't appreciate it before, but now I truly deeply understand it.

Wind (Feng 风 風) : In this context, it's simple. Do you want to release that stuckness now? If you want to, you will decide to do it. You will allow it to surface, instead of letting wanting control stay inside and run you.

L: Right. I want to release this stuckness. I'll go try directly.

Wind (Feng 风 風) : Not a single step of the Six Steps can be ignored. If one step isn't achieved, you will stagnate. You can't say, "ignore step X for now," and then releasing becomes impossible.

L: I had the subconscious that my releasing isn't deep enough yet, so I don't need the Six Steps. No wonder I never specifically used the Six Steps.

Wind (Feng 风 風) : Let me give a very simple example of using the first step: When you want to talk to someone, assuming you have wanting approval, at that moment you stop releasing. A wanting approval is running you. If you remind yourself of the first step: I want freedom more than I want approval and control, you can make this wanting approval surface. Otherwise, you will go talk, letting that wanting approval stay inside and run you.

===== Page 42 =====

1: Yes, I understand this usage a bit better now.

Wind (Feng 风 風) : Not a single step is redundant. So try to understand the Six Steps thoroughly, to be completely clear, so you can continue releasing continuously. If you have even a shred of doubt about the Six Steps, feel free to speak up, because I am very clear about the Six Steps now.

Y: Wanting freedom means wanting to get rid of all feelings?

Wind (Feng 风 風) : Get rid of all limitations, all feelings.

"Wind on the Six Steps" Series 5 | How to Achieve the First Step "Wanting Freedom More Than Wanting the World"? (Part 1)

Original "Wind on the Six Steps" Release Method Diamond Island 2022-02-14 22:26
Included in Topic #"Wind on the Six Steps" Series 13 entries

Let's first look at what Lester Levenson said about the first step.

Lester Levenson: Yes, that's the first step, and it's the first step of the method, isn't it? You must want freedom more than you want this world.

Let me change the wording slightly, but this is indeed how it originally was. Because it seemed to have no tangible meaning for people, we modified it to "you must want freedom more than you want approval and control," because wanting approval and control equates to wanting the world. But I think it's better to use "you must want freedom more than you want the world."

If you accomplish that, your actions will then be: turning your direction away from the world, focusing back on yourself, doing what needs to be done to disengage from the world, allowing your infinite being to simply be present here. So the first step is you must want freedom more than you want this world.

— Excerpt from the way part 1

How to Apply the First Step?

Now, do I want freedom, or do I want approval and control?

You can want control and approval, but you must want freedom more than them. At this moment, if you want control and approval more than you want freedom, you won't release.

Actively apply the first step to remind yourself to release.

===== Page 43 =====

2020-11-07

Figure 2: "Chat history" showing the dialogue from 2020.11.7 about applying the first step

===== Page 44 =====

How to Thoroughly Achieve "Wanting Freedom More Than Wanting the World"? How to Turn Yourself Towards Freedom?

Sharing 1: By continuously releasing, continuously acknowledging your gains, and acknowledging your source of happiness
Sharing time: 2020.11.17

Wind (Feng 风 風) : The way to turn direction in the Release Method is by continuously acknowledging your **gains**. When you gain benefits through releasing, you will want to release.

For example, if you have an exam today, and you have experience studying hard and succeeding in the past, you will study hard. But if you succeed once through releasing, you will start releasing. You need to acknowledge that all your gains come from releasing.

get everything by releasing only. Getting benefits early on is very important; let gains support you in achieving higher gains.

Simply put, only when you see the world (=) **suffering**, and all happiness comes from within, will you turn direction and achieve the first step. As long as you believe there is happiness in the world, you will stop and pursue it.

If you often listen to audio and watch videos, you should often see Lester Levenson asking two questions: one is "Have you ever experienced an inner picture changing, and the outside changing immediately?" and the other is "Have you ever discovered that all happiness comes from within?"

You truly only **discover** this point, and then you will achieve the first step. In classical texts like the Agamas, it is expressed as seeing suffering, seeing the origin of suffering. But Lester Levenson casually said it in plain language, and you might overlook it.

So turning direction is really not done by shouting "I want freedom," but by bit by bit acknowledging that your gains come from releasing. Nothing is outside the Six Steps.

You cannot just resist the world, detest the world; that is useless. Unfortunately, when most people shout "I want freedom," they are suppressing their aversion to the world. But **aversion and attachment are the same thing; they are two directions of desire**.

(Wind (Feng 风 風) : Aversion and attachment appear together. When you detest the world, you don't really want freedom. You think this world is not good enough, you want a better world.)

You must truly achieve the first step at the experiential level for it to work. By continuously releasing, continuously acknowledging your gains, acknowledging your source of happiness. OK, release, from gaining a little benefit to gaining all benefits. There's nothing else to say.

Sharing 2: You have always been trying to find happiness in the external world. Use desired goals to evoke feelings and release. Continuously acknowledge the source of happiness until you experience that the source of all happiness is "the mind becoming quiet, allowing the inner infinite being to manifest more." Then you will turn direction, thereby achieving the first step.
Sharing time: 2020.11.17

Z: Wind, in these past couple of days of releasing, I've experienced that wanted things actually bring me a lot of resistance, and unwanted things I feel have "benefits." These external wanted/unwanted things are because I gave them meaning; they are illusions. May I ask how to proceed next? Should I continue with goal processes etc., to pull out more opposing programs?

Wind (Feng 风 風) : If you have something you want, go and achieve it. This is what Lester Levenson taught you. The more you gain, the more you can discover the true source of happiness. When you truly do it, you won't even need to think about this question. You won't need to think about whether you want freedom or the world; your every subsequent action and choice will naturally tend towards freedom.

===== Page 45 =====

But as long as you still retain the possibility that "there is happiness in the world," you won't achieve it. You will subconsciously go elsewhere to seek happiness, and this constitutes your goal; you need to use this goal to pull out the program.

Only by achieving the goal will you discover that the program has been running you, and your direction will truly turn. The first step is not a slogan; the Six Steps are a very perfect map.

You need to confirm your gains through releasing until you discover that all happiness comes from one thing — **Infinite Being**. Discover, as Lester Levenson said, **the world is completely miserable**.

Z: So, when you say achieve the desired thing, this 'wanting' is still directed towards the world. Is this a necessary path to confirm gains?

Wind (Feng 风 風) : If you suppress it, it will always be inside affecting you, and you will never achieve the first step. When you achieve the goal, you will find that you haven't obtained the imagined happiness. At this point, it will evoke the next goal, the next wanting towards the world. When you achieve that, you find you still haven't found the happiness you wanted, so your desire moves to the next goal.

You will continuously rise, continuously confirm the source of happiness, until you experience that the source of all happiness is "your mind becoming quiet, allowing the inner infinite being to manifest more." Your direction will then turn. This is the complete accomplishment of the first step, and freedom becomes your only goal.

Next, as Lester Levenson said, you will automatically fall into the last five steps. That's it. (Laughs)

Z: Okay, I understand. If I don't go and achieve it, I am actually suppressing it, still being run by the three major desires.

"Wind on the Six Steps" Series 6 | How to Achieve the First Step "Wanting Freedom More Than Wanting the World"? (Part 2)

Original "Wind on the Six Steps" Release Method Diamond Island 2022-02-14 22:26
Included in Topic #"Wind on the Six Steps" Series 13 entries

Hi～Welcome to the Island . When you turn inward, you will find all happiness there -

Sharing 3: We have always been trying to find happiness in the external world. Cultivate the habit of "getting everything only through releasing." By implementing the Six Steps and continuously releasing to obtain every thing you want, until you truly experience that happiness originates from the infinite within, you will spontaneously stop seeking happiness in the external world. You will naturally "want freedom more than you want the world."

Sharing time: 2020.12.9

Wind (Feng 风 風) : Lester Levenson also explained in detail that there are two drivers for growth: one is pain, like someone whipping your body from behind; the other is happiness.

What is the only source of happiness? It is the mind becoming quiet, allowing your Infinite Being to manifest a little more. Is the happiness you get from food coming from the food? No. It's that when you chew food, the mind temporarily becomes quiet. Is the happiness you get from sex coming from sex? No. The reason sex can make people happy is that it can temporarily make the mind very quiet for an instant.

The first step of the Six Steps is essentially very simple. Completely achieving it is not easy, but the way to approach it is simple. I'll post a summary from Lester Levenson in theway2:

Lester Levenson: So, what do you need to do? I summarized it in the previous four days of the course.

===== Page 46 =====

Lesson one is you have to want freedom more than you want this world. Consequently, you should get all your happiness from within yourself, getting it only through releasing. This is lesson one.

Lesson two is: You must make the decision for freedom, and then you do it (release). Actually, if you decide for freedom, you will do it. It's simple. If you are not free, then you haven't made the decision for freedom. Because once you make the decision, everything you do afterwards will be directed towards freedom. The most basic thing is to release continuously.

Lesson three is to directly face the fear of death and release it. Release the fear of death directly. As you know, underneath wanting approval and control is the fear of death. So, get rid of this deepest driver, and you're done.

The fourth is, from now on, get everything you want through releasing. I guess this is the most practical one among these four.

How successful are you now? Most of the time, are you still doing things with the perspective of the **ego**? Remember, when we do things through releasing, it is effortless. If you exert effort, it is driven by the ego.

Wind (Feng 风 風) : Lester Levenson's favorite is the fourth: get everything you want through releasing. Why? It's simple. Free being is completely desireless. If you still have wants, you are not free.

Can suppressing your wants make you completely desireless? No. It will only let your desires drive you from the subconscious level, causing you to detest this world, which leads to an even stronger expression of desire. Therefore, you only release them. Write down all your wants and achieve them all through releasing. Suppressing desire is not desirelessness.

Z: Wind, during the process of releasing on a goal, I reached a stage where I no longer have wanting for the goal itself. I perceived that I actually just wanted safety, and I released that. It seems I no longer care whether the goal is achieved. At this point, do I still need to pay attention to whether it is actually achieved? Must I release until it is achieved? (I no longer need this goal. Do I still need to release on it?)

Wind (Feng 风 風) : Therefore, you need to release the wanting to control it a few more times. You need to release until you are completely certain it will be achieved. The biggest function of goal releasing is not the goal itself; it is to make you understand that you are the master of matter. You have to prove to yourself that you have that ability. If you truly don't want this goal anymore, then switch to another one you truly want. But you must achieve it. You cannot keep procrastinating. You cannot let failure become the norm.

You can release on whatever you want most right now, achieve it, and then you will discover that it cannot bring you happiness. You continue forward, releasing on a new goal. You will find that there is no happiness in this either. In the end, you will have only one direction left: freedom. Why do this? Because right now, you only know the source of happiness theoretically, not through actual experience. Before you truly experience it, no matter how much you shout slogans for freedom, your actions will run counter to it.

The more you release, the more you feel obstacles. This is normal. The deeper you go, the more you will encounter some stubborn programs. At this point, just remember the Six Steps. Treat each release as if it were your first release. Any feeling is just a feeling. Yes, go experience it, using Lester Levenson's favorite teaching.

Z: This inspires me. Let go of the mind's various attempts to figure things out (wanting control).

Wind (Feng 风 風) : Shouting slogans for freedom now is useless. Because if you see an attractive person of the opposite sex, delicious food, a nice house or car, or even an interesting video, you will still be drawn away. Do you want to know why you are drawn away? Because at the experiential level, you believe there is happiness in those things.

Repeating theory ten thousand times on the conscious level cannot truly turn your direction. But if you truly discover that the source of all happiness is one thing (the mind becoming quiet, your Infinite Being manifesting a little more), then you will turn direction.

===== Page 47 =====

So, Lester Levenson thinks the most practical way is for you to get everything you want through releasing. Why? Because you live in wanting. You want this, you want that, non-stop. This will keep you releasing continuously until you release all wants. Through releasing, only through releasing.

(Wind then quoted a passage from Chapter 2 "Problems and Solutions" of "*The Ultimate Freedom Path*")

Q: She has to go out and find a job, go to an agency. She can't just sit around and wait!

Lester Levenson: I would say that what she truly needs to do is let go and become her true self. This way, even if she were locked in a room, what she wants would automatically come. Don't wait, don't do anything else, just release the wanting to feel like a doer. You already know everything is perfect. Then even the slightest thought will manifest. "God" is infinite, real. If you release, whatever you think will manifest because you have activated your own infinite power — your **true self**. Nothing can stop it!

Q: But at the same time, you also have to take action.

Lester Levenson: No, I'm saying the opposite. I'm saying lock yourself in a room, put a lock on the outside. If you do as I say, you will find it works, and it must be so. Nothing can stop it because the Omnipotent has been activated!

Wind (Feng 风 風) : Lester Levenson's meaning is quite radical. He means that you only need to release, lock yourself in a room, and it will still manifest. So pay attention to this. It has nothing to do with action. You don't need to consider how to act concretely at all. When you find yourself considering action, notice that your feeling is still "I don't have it," and continue releasing. Just do it directly, don't delay.

Z: Stubbornly, there's "not believing in pie-in-the-sky," even doubting the Release Method. Should I release the wanting to control this doubt? This is a big blockage for me. I can't proceed when I get here.

Wind (Feng 风 風) : This is just a feeling, isn't it?

Z: Yes, doubt - fear. Thank you! Everything is just feelings.

"Wind on the Six Steps" Series 7 | How to Achieve the First Step "Wanting Freedom More Than Wanting the World"? (Part 3)

Original "Wind on the Six Steps" Release Method Diamond Island 2022-02-16 22:57
Included in Topic #"Wind on the Six Steps" Series 13 entries

Hi- Welcome to the Island- When you turn inward, you will find all happiness there-

How to Achieve and Accomplish the First Step "Wanting Freedom More Than Wanting the World"? (Part 3)

2020.11.28

Tian Cheng: Wind, are you there? I'd like to hear you talk about practical experiences regarding **Nirvikalpa Samadhi**. (Note: Completely achieving the first step of the Six Steps corresponds to "**Stream-Entry (Sotapanna)** " in the Agamas, and "Nirvikalpa Samadhi" in yogic science. Two passages from Wind explaining Nirvikalpa Samadhi are inserted here.)

[2020.12.11] Wind (Feng 风 風) : Nirvikalpa Samadhi is actually the complete achievement of the first step of the Six Steps. Why? Because you only completely achieve it at the moment you touch the infinite.

===== Page 48 =====

Continuously touching the infinite through releasing will suddenly reveal that those **seeds (bija)** no longer have power. All your motivation to seek happiness elsewhere disappears. Because you have experienced at the experiential level that the only source of happiness is the infinite. At that point, the seeds no longer function.

If you haven't touched infinite consciousness, you will always feel there is happiness in the world. As long as you feel there is happiness in the world, your direction can still turn towards the world. It's very simple.

[2020.11.19] Wind (Feng 风 風) : You will no longer be tempted by the ego; you will completely tend towards freedom. This is the first step of the Six Steps. In yoga, they call it Nirvikalpa Samadhi, the beginning of true work. If you haven't reached here, you can still regress. If you have reached it, you will not regress. Truly achieving the first step means you will not sink back. **Stream-Entry (Sotapanna)** , no more retreating.

The insight into the source of happiness will lead you to achieve the first step. After this, every decision you make is inward, releasing your bonds, moving towards your true being.

Wind (Feng 风 風) : I only learned about this term (Nirvikalpa Samadhi) later. I studied Southern and Northern Buddhism for many years. To read the Pali Canon, I specifically learned Pali. So, at that time, I immediately revisited the Agamas and deeply understood the meaning of "**Stream-Entry**" in the Agamas. When you completely achieve the first step of

the Six Steps, every tendency and choice leads to freedom. The wisdom of seeing suffering (**dukkha ñāṇa**) is the precursor to achieving the first step. You will see that the direction of the world = suffering, and the direction of freedom — Infinite Being is the only source of happiness. Then you will spontaneously stop all attempts to find happiness by crashing against the world.
Tian Cheng: How can one quickly achieve the first step experientially? i.e., the Stream-Entry stage.

Wind (Feng 风 風) : Implement the Six Steps. The easiest step to overlook in the Six Steps is the sixth step. But the sixth step is precisely the key to achieving the first step. Because you are factually seeking happiness in the direction of the world at the experiential level. So, you need to practice Lester Levenson's favorite teaching: **get everything by releasing only**. Every time you want something, achieve it through releasing. This gain will make you want to release more. Continuously acknowledging your gains will keep you releasing continuously. Until you find that your goals are achieved one by one, yet you are still not happy. Then you will, at the experiential level, "discover" that things fundamentally cannot bring you happiness. Immediately, a change in flow occurs, a complete change in the direction of life. You completely turn direction. This is the complete achievement of the first step: wanting freedom more than wanting the world. Then, as Lester Levenson said, you will continuously fall into the last five steps.

2020.10.23

Mini: Will children and family affect one's progress towards freedom?

Wind (Feng 风 風) : No. Lester Levenson said the only thing hindering your freedom is you not wanting it. This is the only hindrance.

2020.11.26

Wind (Feng 风 風) : A person who has attained Nirvikalpa Samadhi is like having a cosmic-level Google with infinite knowledge.

Tian Cheng: Have they reached omniscience?

Wind (Feng 风 風) : Not like a master's complete omniscience, but they can access omniscience at will, and can decide to retrieve knowledge from Samadhi anytime.

2020.12.23

Z: Will turning from the world inwards naturally lead to the super Google?

Wind (Feng 风 風) : Yes. You know the only source of happiness is Infinite Being. Other directions don't work. All your decisions will then head towards it. This will lead you to immediately attain Nirvikalpa Samadhi (Infinite Being where seeds no longer function). In Infinite Being, you can know all things. That's what the cosmic Google analogy means. When you release until "the only source of happiness is Infinite Being" becomes your complete experience, you will naturally stop all actions seeking happiness anywhere in the world. At this point, your flow changes direction. You automatically enter Nirvikalpa Samadhi. Once entered, you won't come out again; you won't retreat because the seeds for retreat have no more power.

Z: Feeling fewer and fewer wants and things you want to do. Things that originally seemed very serious, you no longer want to do them. Moving towards the direction you mentioned.

Wind (Feng 风 風) : Implement the Six Steps. This way, you can get all happiness from within, or turn direction by achieving goals through releasing, **get everything by releasing only**. This also keeps you walking on the Six Steps.

2020.11.27

Zai Yan: How to achieve the first step? Is it an intention, or a result of releasing?

Wind (Feng 风 風) : It is the result of continuously implementing the Six Steps. This can be done through a guidance in theway, like getting everything you want through releasing. When you do this, you will slowly discover that what you seek in everything is happiness. And the only source of happiness is the mind becoming quiet, allowing Infinite Being to manifest more. Therefore, you will increasingly tend towards freedom. At this point, you will naturally give up attempts in other directions. All your life force concentrates in one direction. Only one goal remains, and that is freedom. This completely achieves the first step, and you will naturally fall into the last five steps.

"Wind on the Six Steps" Series 8 | How to Achieve the First Step "Wanting Freedom More Than Wanting the World"? (Part 4)

Original "Wind on the Six Steps" Release Method Diamond Island 2022-02-20 13:20 Included in Topic #"Wind on the Six Steps" Series 13 entries

Hi～Welcome to the Island (\clubsuit) When you turn inward, you will find all happiness there-

How to Achieve and Accomplish the First Step "Wanting Freedom More Than Wanting the World"? (Part 4)

2020.12.2

Hui Xuan: Teacher Wind, must the Six Steps achieve the first step first? But I don't know how to achieve it. Can the order of the Six Steps be swapped back and forth?

Wind (Feng 风 風) : The Six Steps are achieved through continuous releasing. You need to continuously get joy from the sixth step to achieve the first step. Initially, all Six Steps are useful:

When you don't want to release, remind yourself of the first step.
Then decide to release, this is the second step.
Directly release wanting control and approval, this is the third step.
Release continuously, maintain continuity, this is the fourth step.

===== Page 50 =====

When stuck, release the wanting to control the stuckness, this is the fifth step.
With each release, feel happier and lighter, this is the sixth step.

Implement the Six Steps, do them continuously. This will slowly strengthen the motivation for freedom, thereby completely achieving the first step.

Hui Xuan: I think as long as you release, these Six Steps happen naturally, like breathing. No need for reminders, is my understanding correct? Is the first step considered an aspiration, the second step considered preparing for action based on the aspiration of the first step, steps 3, 4, 5 the action process, and step 6 the result of the action? Is this understanding correct?

Wind (Feng 风 風) : Reminders are needed. Because the Six Steps are easily forgotten. As soon as you are not in the Six Steps, you are not releasing continuously. If you are truly releasing continuously, you must be conforming to the Six Steps.

Hui Xuan: Releasing all the time isn't necessarily continuous releasing. Getting stuck and using the fifth step is also continuous releasing, right?

Wind (Feng 风 風) : Using the fifth step when stuck is also continuous releasing. If you are stuck and remain continuously stuck, that is not continuous releasing.

Hui Xuan: Reminding myself of the first step when I don't want to release doesn't give me much feeling. Conversely, reminding myself that I want to change, that I want everything to get better, gives me more motivation.

Wind (Feng 风 風) : That's also fine. Releasing can make you freer, and freedom includes everything. As long as it provides a motivation to release. Wanting approval will develop into wanting control. When you feel wanting approval, release wanting approval. After releasing enough wanting control, wanting approval becomes more apparent. After releasing enough wanting approval and control, wanting safety becomes more apparent. If you don't release wanting safety, wanting approval and control will be developed again, and so on, endlessly. So only by continuously releasing wanting control and approval, and then continuously releasing wanting safety, can you reach the end. Implement the Six Steps; everyone can be free.

Hui Xuan: Continuously releasing all the time means always being in the Six Steps, and you will be free.

Wind (Feng 风 風) : Yes.

Hui Xuan: As long as you are in the Six Steps, you are releasing continuously. Can it also be understood this way?

Wind (Feng 风 風) : Yes. Use the Six Steps to check; as long as you are in the Six Steps, you can be free.

"Wind on the Six Steps" Series 9 | How to Move Towards Freedom More Quickly

"Wind on the Six Steps" Release Method Diamond Island 2022-02-21 16:15
Included in Topic #"Wind on the Six Steps" Series 13 entries

How to Move Towards Freedom More Quickly?

(一) Use Releasing to the Extreme

2020.11.20

Q: I'd like to ask for your advice on how to move towards freedom more quickly.

Wind (Feng 风 風) : Use it continuously, use it to the extreme. I can't give better advice. I strongly suggest you use it in every matter. Utilize those goals, utilize continuous attainment to promote your releasing, to enhance your motivation to release. If you get used to using it for every goal you have, you will quickly reach that place.

(二) Value Goals

===== Page 51 =====

2021.1.2

Wind (Feng 风 風) : Value goals. Theoretically, you can aim directly for freedom. However, I know that most people who say they want freedom are actually suppressing their desire for the world. Why did Lester Levenson like the fourth guidance best (get everything only through releasing)? Because it is the most meaningful and practical for people.

S: You aimed directly for freedom, right?

Wind (Feng 风 風) : I did, but I also used that teaching. I wrote down everything I wanted.

S: I combine both approaches too.

Wind (Feng 风 風) : The previous few guidances can often lose practicality and become mere theory.

R: I can't do it yet (laughs). I'll get everything I want first.

S: Becoming a successful person is still necessary.

R: I also use the previous guidances – getting all happiness from within, facing the fear of death directly. I use them all.

(Wind shared the four guidelines from Lester Levenson in TheWay part 2)

Lester Levenson: So, what do you need to do? I summarized it in the previous four days of the course.

Lesson one is you have to want freedom more than you want this world. Consequently, you should get all your happiness from within yourself, getting it only through releasing. This is lesson one.

Lesson two is: You must make the decision for freedom, and then you do it. Actually, if you decide for freedom, you will do it. It's simple. If you are not free, then you haven't made the decision for freedom. Because once you make the decision, everything you do afterwards will be directed towards freedom. The most basic thing is to release continuously.

Lesson three is to directly face the fear of death and release it. Release the fear of death directly. As you know, underneath wanting approval and control is the fear of death. So, get rid of this deepest driver, and you're done.

The fourth is, from now on, get everything you want through releasing. I guess this is the most practical one among these four.

How successful are you now? Most of the time, are you still doing things with the perspective of the ego? Remember, when we do things through releasing, it is effortless. If you exert effort, it is driven by the ego.

Wind (Feng 风 風) : Practicality, this is very important. Why did Lester Levenson say the fourth is the most practical? Because you often can't use the previous ones effectively.

R: I used the first one for a while; the drive it gave me wasn't as good as the fourth, but the first one already made me grow rapidly. (Laughs)

(三) Use Desired Things to Prompt Yourself to Release

2020.12.30

Wind (Feng 风 風) : You need to set a goal you truly want. It must have drive.

Q: Is 1 million money what I truly want?

===== Page 52 =====

Wind (Feng 风 風) : Do you feel excitement about it?

Q: But after gaining freedom, you gain everything. So why not just head directly towards freedom?

Wind (Feng 风 風) : That's also possible. Aiming directly for freedom is also acceptable.

Q: What is your suggestion?

Wind (Feng 风 風) : You can write down everything you want.

(四) The Key Point is Whether You "Can" Achieve It

2020.12.13

Wind (Feng 风 風) : Suppose your goal is 1 million. Now you say you don't want money anymore. Fine. After you manifest the 1 million, throw it into the river. (Laughs) The key point is about **ability**, not the goal itself. Goal releasing is about bringing up opposing programs, allowing yourself to reach the position of master of mind and matter, reaching that level where you can effortlessly and perfectly achieve a goal. By the way, if you truly don't want that 1 million, just throw it away after getting it.

(五) Is Your "Not Wanting" Just "Not Daring to Think"?

2021.1.2

Wind (Feng 风 風) : Dare to think big.

Q: Through releasing, can I become a billionaire?

Wind (Feng 风 風) : Of course. A few days ago, a group member also felt they didn't want goals. Until I mentioned one to him: go to the world's top Eastman School of Music, find a blonde girl, and experience his favorite romantic life. He immediately got excited. So, dare to think big. Many people think they don't want the world simply because they don't dare to think about it; they are suppressing it. They feel it's impossible, so they don't want the world. This is not truly wanting freedom.

Q: I discovered that I was suppressing it. I felt it was impossible and didn't dare to think about it.

Wind (Feng 风 風) : **dare think big**, as Lester Levenson said. Dare to think big.

Q: But currently, I haven't even achieved a very small goal. Can I directly think big in this situation?

Wind (Feng 风 風) : If it's not a truly desired goal, you won't have the drive. One function of a goal is to give you the drive to release. That group member, after finding that goal which excited him, accelerated his releasing.

(六) Let the Goal Give You Continuous Motivation to Release

2021.1.8

Wind (Feng 风 風) : You can set any goal you want, as long as it provides you with continuous motivation to release.

Q: I don't need to practice with small goals first to accumulate momentum, right? As long as this goal helps me release continuously, it is meaningful for me. Is this understanding correct?

Wind (Feng 风 風) : Yes, if this is what you want most, then use it.

===== Page 53 =====

Q: Understood, thank you.

(七) After Complete Release, Every Impossibility Becomes Possible

2020.12.22

Q: Teacher, can I heal a family member's illness through releasing? Or achieve other things, like regarding money, career, relationships, or anything else?

Wind (Feng 风 風) : Regarding questions like "Can I achieve xxx?" I hope you can remember Lester Levenson's words: **every impossible, no matter how impossible, become immediately a possible, as you completely released on it.**

PART 3 of 4

===== Page 1 =====

Appendix 2: Wind (Feng): Beyond the Six Steps, Nothing Else Is Needed. No Matter What Happens, It's Only the Six Steps. Thanks to Tiancheng for Organizing and Sharing.

Dialogue 1: The Path to Success — The Six Steps

Question: Teacher, can you tell me about your path to success?

Wind (Feng): The **Six Steps of Lester Levenson**.

Question: Why were you able to achieve it, while so many people cannot?

Wind (Feng): The Six Steps. Because you need other things, whereas I only need the Six Steps.

Question: So, one must act and do it.

Wind (Feng): The key is you don't do it. **Before long, you think of another mental question** and start studying it, just like this question.

There are no contradictions within the Six Steps. But if you pick apart Lester Levenson's words and distort them with your mind, you can always find so-called "contradictions." It will immediately steer you in the direction of limitation.

Those mental questions, those things that deviate from the Six Steps, will steer you away from freedom.

I have a strong intellect, but I used my intellect correctly, that is, to recognize the limitations of the mind.

Throughout the entire process, I only looked at the Six Steps. I didn't need anything beyond the Six Steps. If there's a secret to success, this is it.

People who constantly gather information will never reach the destination, especially if their intellectual minds cannot discern that content.

Question: So how should I do it to reach the destination?

Wind (Feng): The Six Steps.

Dialogue 2: Among All Forms of Help, None is Better Than Destroying the Pillars

Question: Teacher, are you really leaving for good this time?

Wind (Feng): Yes. I will leave the world.

Question: Directly merging into the Infinite?

Wind (Feng): No. No longer communicating with people. What people call **isolation**.

Question: Is this your inner guidance?

Wind (Feng): Yes, when I decided, I just went ahead and did it.

Question: Teacher, why can't you continue to help us?

Wind (Feng): Leaving *is* the help. I see the whole picture. If I stay here, no one will become free. **Dependency relationships are fatal to growth.**

===== Page 2 =====

Question: But when I need you, can you come and help me?

Wind (Feng): Leaving completely *is* the help. Does an infinite being need help? When you seek help externally, that is an opportunity – notice it, **release** it.

Find everything you want inwardly. Absolute security exists only in your **Infinite Being**.

Among all forms of help, none is better than destroying all your pillars of support.

(Feng then quotes a passage from the book "Me and Lester Levenson")

Lester Levenson told me the world would "knock down his pillars," so everyone would be forced to find answers from within. "That's good," he said. "Not an explosion, but an ascension," he laughed. Currently, people always seek happiness externally using various escape routes provided by the world. Eventually, when external escapes become endless, he predicted, we would be forced to go within. "This is really a good thing," he said, "because people will be forced to find the answer, to know who they truly are, just like me." He always told me he was especially grateful for his heart attack.

Wind (Feng): When all external escapes are knocked down, you will be forced to go within. But you can become more conscious, more proactive – don't wait until a gun is pointed at your head.

You all know yourselves very well. Although not that deeply, you know your behaviors. If there's dependency, you'll cling. If you depend on the outside, you'll never discover the infinity within. These things are very simple.

As a self-reliant method, **The Release Method** doesn't have many problems. All problems arise when you deviate from the Six Steps. Therefore, either you return to the Six Steps and continue releasing, or you head towards limitation.

As someone who has attained **Ultimate Freedom**, I cannot stay here.

Question: Why can't someone with Ultimate Freedom stay here?

Wind (Feng): Lester Levenson stayed here for decades, just repeating himself. In his own words, "over and over and over and over again," he kept saying the same things.

One year before he left, he told a student, "I can't stay here anymore. If I'm here, you'll only depend on me, and no one will become free."

Because they thought Lester Levenson was here to guide them, they kept forgetting. Not long after Lester Levenson left, that lady from the Sedona Institute gained her freedom.

I've talked with Lester Levenson about many of his past experiences. When he was alive, no one gained freedom under his direct guidance.

Question: You chatted with Lester Levenson?

Wind (Feng): I often chat with Lester Levenson.

Question: Was this free master a Release Method teacher or a student?

===== Page 3 =====

Wind (Feng): A student. No Release Method teacher has gained freedom. Moreover, most of the Release Method teachers Lester Levenson appointed were those he felt had less favorable tendencies, meaning they were more inclined towards the world.

Question: How do you chat?

Wind (Feng): No medium is needed for communication between free beings. Existence is at every point. There is no separation between us.

Question: I no longer have any intention of being a Release Method teacher now.

Wind (Feng): You might in the future, unless you release the drive of those programs. If you don't release, it will keep driving you towards... tidying up? *[Translator's Note: The original text says "整洁" (zhěngjié - tidy up/clean). This might be a typo or specific slang, possibly meaning accumulating things or getting caught up in details. Given the context, it likely means getting caught up in worldly activities or mental clutter.]*

All the brilliance, all the creativity, comes from the **Infinite Being**. The mind is a mechanical program; it only repeats. Perhaps we can say this: a person freed from the mental program truly begins to live. Before that, they are just a robot constantly driven.

Question: Yesterday a friend contacted me. After exchanging ideas about the Release Method, he sent me some money. This time I refused, even though I'm still quite poor. Because I don't want to charge fees for using the Release Method.

Wind (Feng): Well, making money this way will give you false feedback. Using talking about the Release Method as a substitute for actually releasing. These things easily lead people astray.

Furthermore, spiritual books are also the easiest to lead people astray, because when reading them, people fool themselves into thinking they are on the path. When you deviate, if you know you are deviating, you can turn back.

So, you don't need anything outside the Six Steps. *The Way* by Lester Levenson is good, and the books of those masters are good. *The Keys to Ultimate Freedom book (by Lester Levenson)* is also good.

But when reading them causes you to stop releasing, they are not good.

Ralph Zeitlin once held a book by Ramana Maharshi, constantly reading and researching it.

Later Lester Levenson said, you're crazy, you could have been releasing instead. Lester Levenson told me he tried countless times to correct his students' tendencies.

His students would come up with many ways to escape, such as inquiring "Who am I?" – which is a very lofty way to escape.

Lester Levenson advocated this method for a specific period, but they were just using it to avoid releasing.

In an era when this method still had the potential for success, he taught it. By the end of 1970, it was over; no one would succeed with this method anymore.

Question: Teacher, is there anything else you want to tell me?

Wind (Feng): Actually, none of the above needed to be said. The less said, the better. Is accumulating those things in the mind useful? To reach freedom, all accumulation must be released.

Even Kriyananda was obstructed; he recalled Yogananda's teachings verbatim. Was this useful? It was completely useless. Writing books and promoting for his guru replaced actual practice. For freedom, you must *do* it.

Question: Actually, what stage did Kriyananda reach?

Wind (Feng): Kriyananda reached the stage of *dhyana* (meditative absorption), but not *samadhi*.

Question: So, can one still fall back?

Wind (Feng): Yes, as long as you haven't *done* it, no amount of talking is useful.

Question: Didn't Master Yogananda continue to help him?

Wind (Feng): The best help is to leave.

Question: Yogananda leaving Kriyananda was the best help?

Wind (Feng): As long as Yogananda was there, he would always look towards his guru, always regarding the guru as the source of knowledge and power. And this makes freedom impossible. No matter how he called upon him, Yogananda wouldn't come.

To turn the direction, you must be unable to find security externally. When you can't find a master externally, you will find one within yourself.

Question: You didn't rely on a guru; was that an advantage in your success?

Wind (Feng): Yes. And I never thought of calling upon Lester Levenson or any other master. When I was studying Mahayana Buddhism, I leaned towards Zen and away from Pure Land. That was my advantage – I only wanted to go it alone.

Question: Self-reliance.

Wind (Feng): Yes, that has been my tendency for a very long time.

Question: I found your sharing in the group quite useful before.

Wind (Feng): When you find something useful to look at, you'll keep looking at it. Returning to the Six Steps makes it very simple.

But looking at other texts, even the teachings of masters, even Lester Levenson's own teachings, will make your mind more and more complex, because the mind tends towards complexity.

You also like *silabbataparamasa* (clinging to rites and rituals), the idolatry forbidden in the teachings of Moses and Jesus, the behavior the Buddha classified as one type of *silabbataparamasa*, which is believing that rituals and such are beneficial for liberation.

Actually, it's useless. Your actions of arranging photos of masters are completely useless. On the contrary, they are based on a wrong view, *silabbataparamasa*.

You think things related to those external images and rituals are helpful. When you do this, you reinforce this view, thus moving further away from the **Infinite Being** that can only be found within.

You have met masters, yet you still treat them in a worldly, superstitious manner.

Question: Yes, I have to admit it. So what should I do?

Wind (Feng): What to do? There's only one solution. The Six Steps. **Release**. If I said there was a second solution, you wouldn't release.

Question: Teacher, please tell me any other mistakes I'm making.

Wind (Feng): You're making a mistake right now. Because you are not releasing. Not releasing *is* the mistake.

Any time, any place, not releasing is a mistake, even if you are listening to me speak.

Question: Teacher, before you leave, can you leave me a letter?

===== Page 5 =====

Wind (Feng): No. The Six Steps. Implement the Six Steps and walk towards the destination. I hope that after I leave, you will no longer rely on those texts or anything else, but instead walk directly towards the destination.

Again, beyond the Six Steps, nothing else is needed. No matter what happens, it's only the Six Steps.

Dialogue 3: Accumulating Conceptual Things Will Only Unconsciously Lead You Astray from the Path to Freedom. The Clarity Brought by Reading Materials Cannot Compare to the Clarity Brought by Releasing.

2020.3.17

Big Yellow Cat: Teacher Feng, can we say that reading aloud and reading books are both ways to escape releasing?

Wind (Feng): Yes. And reading spiritual books has a particularly bad effect.

Tiancheng: Teacher, what bad effect?

Wind (Feng): Because it uses talking and thinking about freedom as a substitute for actually *being* free. When you watch movies or read novels, you know you're going in the opposite direction; you are conscious of it. But when you read spiritual books, you fool yourself into thinking you are on the path. This deviation is unconscious. That's the bad effect.

Another point is that accumulating knowledge about states you haven't yet experienced creates many false imaginings. Those imaginings won't actually help you reach that state; instead, they hinder you, or cause your mind to mistake something that is *not* that state for it.

(Feng then quotes some passages from "Lester Levenson's Explanations on The Release Method")

Anything you develop in the mind will prevent you from reaching the top. The mind is your greatest enemy.

All this suffering is meaningless. I've had enough. I'm ending it. I will fully maintain this state.

It might take a month, maybe two months, and you will release all the agflap. But all in all, I think we have the only method to quiet the mind by allowing the subconscious programs to surface.

We first go into the conscious mind, release control, identification. And those other things you try to release, like fear – you know, you would spend hundreds and thousands of lifetimes releasing fear, and after that you'd still have anger, you'd still have other emotions. And when you release wanting control, everything underneath it is let go.

Then when you release wanting security, you release all wanting approval and control, and everything underneath them. You are too low now to attack wanting security. You are overwhelmed, you are terrified of death, so you let it run you. But when you release a fair amount of control and approval, you have the ability to face the fear of death.

But you can see, our method is actually to release the drives of the mind. Don't try to develop your mind; you are developing your enemy, developing what binds you.

Big Yellow Cat: Teacher Feng, organizing your materials is very beneficial; it feels clearer.

Wind (Feng): That's nothing compared to the clarity brought by releasing.

Tiancheng: Yes, developing anything in the mind is an obstacle, even the content of masters' teachings.

Big Yellow Cat: Teacher Feng, this is really 颠覆 challenging my beliefs. I always felt that reading Teacher Feng's materials and the masters' materials were steps on the ladder. Understanding these theories helps one release better.

===== Page 6 =====

Wind (Feng): It makes you feel good about yourself, but you haven't actually released.

(Feng then shares two short clips from the Release Method documentary "Going All the Way")

Ralph encountered exactly the same problem; back then he was studying Ramana Maharshi's books, including issues with meditation.

The Release Method is the most efficient method. It doesn't need to be combined with meditation, rituals, mantras, idol worship, or group support. In fact, combining anything with the Release Method only weakens its power and slows its effect.

Just use the Release Method to release. Implement the Six Steps.

Big Yellow Cat: Teacher Feng, in the second video, "You are completely getting these conceptual things in your head." At that time, when I read this, I didn't quite understand it. Only today do I realize, it's useless no matter how much the mind knows if you don't release.

===== Page 7 =====

Feng 00:58:52 Even if you hold onto the writings of certified masters like Lester Levenson or Yogananda and read them, as long as you deviate from the Six Steps, you still cannot be free.

Feng 00:59:35 What I offer is a simplified answer: implement the Six Steps, walk towards the destination.

Feng 01:00:58 If in the future someone or some high spiritual being appears before you, claiming to be free, what do you care about them for?

Feng 01:01:02 You have the Six Steps.

Feng 01:01:16 Even if they are a master, you don't need them.

Feng 01:01:31 Continue using the Release Method until you reach the destination.

===== Page 8 =====

Appendix 7: Men and Women Each Have Advantages in Releasing. Only After Balancing These Characteristics Can One Reach the Destination. 2021.1.3

Tiancheng: You said before that there are more female masters than male masters. Is that so?

Wind (Feng): The difference isn't much, and masters have no gender.

Tiancheng: Because we rarely see female masters, it seems like people think it's difficult for women to attain enlightenment.

Wind (Feng): Female masters are not as accepted by society as male masters, so they choose to live in seclusion. Once the collective consciousness reaches gender equality, female masters will emerge.

Tiancheng: Actually, are women more likely to attain enlightenment than men? Because women are more 感性 (emotional/intuitive).

Wind (Feng): Men and women each have their advantages. Women have the advantage at the beginning because they operate through feeling. Men have the advantage in that their intellectual center is more active, so their willpower to reach the destination is stronger.

Tiancheng: Intellectual center? What's that?

Wind (Feng): The third eye center (眉心).

Tiancheng: The third eye?

Wind (Feng): Yes. Men usually have a stronger desire to find the answer; women often stop at happiness.

Tiancheng: Then what advantage do women use to reach the destination?

Wind (Feng): But most men haven't even started; they just operate within their brains. Women progress faster, but they tend to easily get stuck in happiness. Overcome this, balance the characteristics, and you will reach the destination.

Men overcome their 惯性 (habitual inertia) of thinking and overcome their sexual desire; that's also balancing characteristics.

Both sexes have their advantages, but ultimately you need balance.

Tiancheng: Among the 30 great masters in the world today, how many are female?

Wind (Feng): I won't say that. And it's meaningless anyway, because if I create a female body tomorrow, I would be a female master. The body is just an image that can be transformed.

Appendix 9: After Improving Yourself, Don't Forget to Help Others, to Promote Your Own Further Release. 2020.11.26

Netizen: I don't want to use the Release Method to make money anymore. I will use it to reach freedom. Before, I had the idea of teaching the Release Method to make money. Later I thought, "Get everything by releasing only," so I can get money directly through releasing, why bother being so tired?

Wind (Feng): Use the Release Method to release, you can get more money, and you can also get things infinitely better than money. Yeah, why try the struggling (effort) way? (laughs)

===== Page 9 =====

Netizen: Right.

Wind (Feng): Directly releasing is the smart person's way.

Netizen: So now I kind of feel like I don't want to share the Release Method much. I just want to release directly, to achieve freedom. But if someone wants to learn, I feel I would share, to the best of my ability.

Wind (Feng): Yes, try to focus mainly on releasing yourself. Before being **fearless**, sharing carries **wanting approval and control**.

Netizen: Yes, I clearly feel that.

Wind (Feng): Fearlessness is 50% selfish, 50% selfless. After that, you can decide to help others, which will promote your own release. If at that time you are still staring at your own **ego**, you will stop releasing. Lester Levenson talked about this in the videos. But for now, you should focus mainly on releasing yourself.

Netizen: What does "staring at your own ego" mean?

(Feng posts a segment of explanation from the Lester Levenson Centennial 100 years anniversary Videos 3 & 4, the text is as follows)

Lester Levenson: *The freer you get, the more you want to give. You must start giving. You should want to help anyone. Actually, you make this the meaning of your life, and you start moving on this path.*

You must be " Christ." If he were here, what would he do? Start a company, set up a religious industry, make some money? His only interest was helping others.

I think most of us who have completed the course realize that we want to make the world a better place, and then they start enjoying their lives.

Ask Mike (a student using the Release Method). He'll tell you. Mike stopped. When he was up there (referring to entering a high state in releasing), he had those things, and then he realized he needed to keep releasing. Remember you told me that, right? But you stopped. You reached a peak, you just needed to continue, and you would have gotten to the place where you could create things instantly with a thought.

When I first met Mike, it was difficult to even buy a few cups of coffee. For a while, his mind was full of negative thoughts. Then, one day, he started setting goals (Lester Levenson narrates Mike's transformation, starring in a movie). His next goal was a six-figure income, and he achieved it simply and beautifully.

Then Mike started going to extremes, buying a house, sports cars, etc...

He actually had the answer: needed to continue (releasing). Later, when we reunited, I said, Mike, aren't you going to start helping others? This way you can go further.

He said, no, and then he got stuck.

He had his material playground, but can you stay in it forever? You either go up or down. This is the lesson Mike taught himself: you can't stop, (you should) keep releasing.

Mike, if you had continued, you wouldn't be in this state. I mean (you could reach) that state where you can dematerialize (disintegrate) the body and then materialize (reshape) it, instantly create anything, with just an effortless thought.

Yiman's note: Lester Levenson also talked to Mike in "Goals and Winning," reminding him not to stop releasing.

===== Page 10 =====

Previously, Mike had released to get an important role in a Broadway play. Later, he set goals to go to Hollywood movie and get a six-figure bank account. After achieving these goals, he became 沉迷 (addicted/immersed) in fame and material things, and stopped releasing. Lester Levenson said he was releasing better than other graduates at that time and should have continued releasing, making big strides forward, but Mike stopped releasing instead.

Lester Levenson said to Mike: "Anyway, you stopped. That's it. Look at the six steps. There's no stop in the six steps. Don't let anything stop. You just need to keep moving forward. After the time you talked with me, you could have become completely free in about a month, but you stopped. You wanted everything in this world and forgot that inner happiness is so wonderful, not the things of this world."

In Mike's case, there are two very important points:

First, no matter how good the state achieved through releasing, as long as you haven't reached the destination, don't stop, because if you don't advance, you retreat.

Second, after improving yourself, don't forget to help others. In the book "The Ultimate Freedom Path," Lester Levenson also said: "As consciousness expands, our love also automatically increases. By helping others, we help ourselves achieve our goals and allow ourselves to grow further. Only with an attitude of love, with compassion, with oneness with everyone, and the desire for others to know what we know, can we move towards enlightenment."

In the book "Conversations with Yogananda," it is also mentioned: He (referring to Yogananda) once told me that a soul must liberate six other souls to attain liberation. I (referring to Walter) think God doesn't want us to seek Him only for ourselves, and God doesn't want us to merge with the Infinite without helping others.

Helping others is helping oneself. Feng also encountered a situation similar to Mike's. In the process of helping others, he achieved self-help and made a breakthrough in releasing:

Wind (Feng): Two years ago, I once released continuously for a week. At that time, the agflap in the mind was mostly cleared. Then I was in a very comfortable state, and the world around me showed unprecedented harmony.

Then, for a full six months, I didn't release even once. Then those agflaps came back. I even forgot how to release emotions and desires. I was continuously stuck, which is why I joined the group to communicate.

Later, I found that people in the group seemed unaware of the existence of Lester Levenson's later audio and the original version of the Release Method. So I translated *The Way* and two parts of the 1992 Sedona Method course.

During the translation process, I also reviewed it myself and remembered the key points. So I started releasing continuously again, remembering the lesson from last time, and just kept moving forward.

Before you reach the destination, you must not stop. Because once you stop going forward, you are going backward.

After I started sharing, for some reason, my releasing also increased. Every time I finished translating or sharing, I had more motivation to release. This truly 体験 (experienced) what Lester Levenson said: helping others is helping yourself.

By helping others, we help ourselves. **Lester Levenson:** *There's no need to deliberately seek out people who need help; they will come into our lives naturally. Helping these people who sincerely seek guidance is an obligation. Remember, you are me. Interestingly, when we start to live more expansively and think less about our egos and more about others, we are actually helping ourselves. But people in the world don't think so; they might interpret it as us helping others. But besides ourselves, no one needs help; we ourselves are the biggest beneficiaries. By helping others, we*

===== Page 11 =====

help ourselves achieve our goals. Helping those in need, making others happier too, doesn't mean giving up our own growth. We must never stop growing. By helping others, we allow ourselves to grow further. The best thing we can do for others is to help them help themselves. Only when you have corrected yourself can you help others. I say it again: if you can't help yourself, don't try to help others. But try to help others, because that will help you help yourself. —— "Keys to Ultimate Freedom by Lester Levenson", Chapter 19: How to Help Others.

===== Page 12 =====

October 22, 2020

Image description: A chat screenshot, likely showing Feng's profile picture.

Feng 6:19 PM For a moment, I became aware of the thoughts of the entire universe.

Feng 6:20 PM Difficult to describe.

Feng 6:21 PM The most important part was that I became aware of the three bodies.

Feng 6:22 PM I saw that when we release desires, the "causal" entity changes.

Feng 6:22 PM Let me explain this experience.

Feng 6:23 PM The initial body: when your desire arises, a cause immediately occurs, and you identify with that body.

Feng 6:23 PM Yes, I immediately found the correspondence in Lester Levenson's teachings – that is the **causal body**.

Image description: Another chat screenshot, likely showing Tiancheng's profile picture.

然 **(Ran) 6:24 PM** Causal, astral, physical body.

===== Page 13 =====

Feng 6:25 PM But while the cause is looking for objects to satisfy it, with a slight delay, a body composed entirely of light is produced.

Feng 6:25 PM This body is created entirely by visualizing it when you have a desire.

Feng 6:26 PM This process is almost instantaneous, happening as your thoughts occur.

Feng 6:26 PM Then come thoughts of up and down, front and back, pairs of thoughts following one after another.

Feng 6:27 PM Those continuously developing thoughts accumulate, the feeling going from light to heavy.

Feng 6:27 PM The accumulation of heavy feelings produces a series of connections, relationships, intricate cause and effect.

Feng 6:27 PM The light begins to solidify.

Feng 6:28 PM Using the image of this light body as a blueprint, it constitutes the physical body I now identify with.

Feng 6:28 PM I experienced all of this in an instant.

===== Page 14 =====

Feng 6:30 PM Why is our material world so sluggish?

Feng Because creation is delayed.

Feng 6:30 PM Because you cannot recognize the mind as the cause, you imagine all those causal connections.

===== Page 15 =====

Feng 6:32 PM But what is the cause?

Feng 6:33 PM The cause is really just what we often call the **Basic Wants**.

冰紫 **(Ice Purple) 6:33 PM** Mental programs.

米妮 **(Minnie) 6:33 PM** The three wants.

Feng 6:34 PM You create a lack.

Feng 6:34 PM That lack is not immediately filled.

Feng 6:35 PM So it develops everything that follows.

===== Page 16 =====

Feng 6:35 PM When that lack is released, from the causal level, everything truly ends.

===== Page 17 =====

March 17, 2021

Image description: Chat screenshots, likely between Tiancheng and Feng.

Tiancheng *Samadhi*, what does it actually mean?

Feng *Samadhi* is the state of oneness with the Infinite.

Feng Even if you glimpse it once, you have entered *samadhi*.

Feng But before it, there is *access concentration* and many levels of *dhyana* (meditative absorption).

Tiancheng So, entering *samadhi* means you can know everything?

Feng Many people mistake some very shallow experiences for *samadhi*.

Tiancheng All knowledge? No matter what it's about?

Feng At the moment you enter *samadhi*, you are **omniscient**.

Tiancheng Just when you come out of it, you forget.

Feng But if it's **Nirvikalpa Samadhi**, you never lose it, and you never come out of it.

Tiancheng Okay.

===== Page 18 =====

October 30, 2020

Feng 7:47 PM The top is **imperturbability**, absolute tranquility that cannot be disturbed by anything.

Feng 7:47 PM That is freedom.

Feng 7:48 PM It is **omniscience, omnipotence, omnipresence**.

Feng 7:48 PM It is **Infinite Being**.

Feng 7:48 PM As long as you are not omniscient, omnipotent, and omnipresent, you haven't reached the top.

Feng 8:19 PM Omniscient, Omnipotent, Omnipresent.

Feng 8:19 PM This is enlightenment.

===== Page 19 =====

Keep it simple, Implement the Six Steps, Walk Towards the Destination – Feng

Appendix 1: Wind (Feng): After Experiencing the Simple Efficiency of Releasing, I Put Down All Other Methods

You will find that the Sedona Method (The Original 1992 Sedona Method) is the only simple method in the world today that is effective and can be quickly proven by your own experience. Everyone, in every one of their actions, is seeking the ultimate state we now have within, but they are looking for it where it is not – in the material world. This method will enable you to get anything you want and help you reach the highest state. What the world needs now is love, more love. Now let you, through your experience with the Release Method, prove that by simply releasing non-love, you further allow the love that is already naturally there to be expressed. Your life will become healthier, happier, more abundant. Good luck, and I wish you success. — Lester Levenson

[2020.11.14]

Wind (Feng): I have studied many things, many different teachings. But my experience tells me that those would take a very, very long time, or wouldn't reach the destination at all. Only the Release Method let me experience efficiency, the ability to arrive quickly.

I never understood this; I thought other methods should also be useful, but my experience told me the Release Method was the only efficient one.

It wasn't until I saw this sentence from Lester Levenson and heard a few other sentences in the audio that I immediately understood. The Release Method is not just one method among many; it is the only simple and feasible method in the world today. Within the whole world, it is **the only method**. "Masters" who come from other methods can be directly judged as false.

Except for those who return to teach the dharma, like some Yoga masters, many are from past lives with very good cultivation returning. But it seems that even Yogananda's most favored disciple did not attain enlightenment through Kriya Yoga.

Kriya Yoga is already the "airplane" path, the fastest in Yoga. The Release Method is the rocket path, the most direct.

GoAllTheWay: Lester Levenson also said that in the future, there would be a method that allows people to be free in an instant.

Wind (Feng): That will be in the future, not in this era. In the past, the Release Method didn't appear either, because the whole world hadn't reached that stage.

Roller: Methods arise in response to the times.

GoAllTheWay: Yes, even now, the Release Method is practiced by a minority, and very, very few people use this method without distorting it.

Roller: Currently, most people learning the Release Method don't really value the Six Steps.

Wind (Feng): Actually, it's strange. Lester Levenson emphasized the Six Steps many times, and Kam also emphasized them. I have always released alone, and from the very beginning, I placed great importance on the Six Steps.

Roller: But most people really just use it to release emotions and improve their lives. As you said, most people's karma determines how much they can value this method. Take Step 3 of the Six Steps, very few people actually do it. Most are just releasing on the surface, like squeezing a lemon. Let alone the other steps. If you didn't achieve Step 1 at the beginning, but you achieved the last five steps, you would still have a huge move up.

Wind (Feng): Releasing from desire is necessary. This is Step 3 of the Six Steps. Without this, you cannot restore the efficiency of this method.

===== Page 20 =====

Wind (Feng): I myself have read a lot of spiritual, advaita, religious, philosophical, and meditative material. I don't talk about them anymore, because these conceptual things are

often obstacles. When I studied Buddhism back then, I was also very serious, learning Pali and reading the Pali Canon.

大路 **zheng (Dalu Zheng):** Why did you put down the Dharma?

Wind (Feng): Because the Release Method is more efficient for me. Lester Levenson said that releasing just once is equivalent to months of meditation. This is very accurate for me, because my experience has been just like that.

Previously, my Vipassana practice was not bad, but it was indeed not as efficient as the Release Method. So regardless of what it is, I use what is most efficient for me.

Now when others discuss the Dharma, I generally don't interrupt. Because I believe these metaphysical discussions are often unhelpful. Now the discussion focuses on "how to do it": how to achieve it, how to arrive. Even if studying the Dharma, it's like the raft parable; you need to know how to cross the river, and focus on that.

I spent many years on research. Previously, I was more knowledge-oriented, but the insights it brought me were not as great as what I achieved in a short time through releasing.

If you are honest with yourself, you can discover whether you are standing still or moving forward. Accepting conceptual things, intellectual things, easily gives you an illusion. You feel you know a lot, but it's just accumulation of the mind (intellect).

The mind cannot understand things beyond the mind; it just uses existing experience (past images and conditioning) to speculate about something you haven't seen.

The difference between imagining, simulating, and actually seeing is huge. Learning the Release Method is experiential.

I have seen many people in spiritual and traditional religious circles, their heads stuffed with all kinds of views. It's really hard for them to progress.

Today, talking about Xingkong's translation. Xingkong was an early disseminator of the Release Method. I am very grateful for his dissemination. But there is one problem with what he translated: he 揉 (mixed/blended) in too many惯用 (commonly used) spiritual terms. But actually, Mr. Lester Levenson didn't like using those terms. Lester Levenson liked to use the most concise language to express those difficult concepts. He liked to use everyday English. So when I translate, I also try to go towards everyday language, try not to use those big words.

Lester Levenson's style is a bit different from other masters; he rarely used words with strong classical religious connotations. But when they translated like that, they added those words back in.

So if I read Release Method theory, I give myself a principle: I absolutely will not use anything outside the Lester Levenson system to discuss it. All the language is what he himself said.

I won't use the Dharma to discuss it, even though I have studied the Dharma. I won't mix the teachings of two masters, because I believe each of their paths is complete; there's no need for our small egos to use our minds to piece them together.

I used to read the Pali and English parallel versions, spending about seven or eight months. I find it quite strange to combine various teachings. Could it be that each master didn't teach a complete map, and you need to use your mind to 拼 (piece it together)?

Minnie: Feng, does the Release Method involve religious beliefs?

Wind (Feng): No. Lester Levenson said, "Don't believe what I say." *The Way* even quotes Ramana Maharshi saying, "There is no God, only your Self."

===== Page 21 =====

The most important thing is that the Release Method doesn't need to impose a set of belief systems on you. You release, and then you gain insights from within. This is not like traditional religions where you first need to believe a set of things.

You can have beliefs, but as you release, you will see the truth for yourself. Then you are no longer operating at the level of belief, but at the level of knowing. You know it's that way, without needing a set of mental belief systems to believe in something.

Lester Levenson also often mentioned Jesus Christ, and the phrase "I am that I am." This is the best expression of **Infinite Being** in the Bible.

D: Minnie, Lester Levenson also said: If you surrender completely, you could even have coffee with Jesus.

Wind (Feng): Yes, Lester Levenson said that as long as you accept, you can sit and have coffee with Jesus.

I have also studied the Bible, purely as intellectual learning. From the scholastic philosophical systems: Augustine, Aquinas, Leibniz's theodicy. Yogananda actually also commented on a section of the Bible. Lester Levenson often mentioned two enlightened beings: one was Yogananda, the other was Ramana Maharshi. The main ancient ones he mentioned were Buddha and Jesus.

[2020.10.15]

Wind (Feng): I thought of something funny. When I first started learning the Release Method, because it was too simple, my mind always resisted using it.

I thought: Did I learn Pali, read the Tripitaka classics, study German to research classical philosophy, study countless Buddhist, Taoist, philosophical, and theological theories, only to end up using such a simple method?

At that time, I really resisted using the Release Method. The more effective it was, the more conflicted I felt. Did I learn all that for nothing?

Now I can answer myself very clearly: Yes, it was for nothing. People who want freedom won't deceive themselves. As I release, although I argue with others less and less, my inner certainty grows stronger and stronger.

Appendix 3: Wind (Feng): Implement the Six Steps. Either You Solve It Within One or Two Months, Or You'll Never Achieve It in Your Lifetime. 2020.12.16

随乐 **(Sui Yue):** If we use release, and also use the method of love from Lester Levenson's book "The Power of Love," wouldn't that be faster?

Wind (Feng): No. In fact, Lester Levenson told you in the audio that it took him three months, and that time included exploration. He said if he had known the Six Steps from the beginning, it would have only taken him a month or even less.

Simple, or impossible.

If you can't do it in a month, if you can't do it in two months, then for you, freedom is impossible.

You can't drag it out very long. You can't say, I'll do a little bit every day, and after over ten years, I'll be free.

Implement the Six Steps. Either you solve it within one or two months, or you'll never achieve it in your lifetime.

在 **(Zai):** Why can't you drag it out too long?

===== Page 22 =====

Wind (Feng): Because if you haven't become free in one or two months, then you are not on the Six Steps. If you're not on the Six Steps, how can you possibly be free?

随乐 **(Sui Yue):** Just use the Six Steps purely, without combining the love practice?

Wind (Feng): Yes, the Six Steps are a complete map. You don't need to add anything else to them.

Release according to the Six Steps. In one week, you can reach a very high state, even enter **Nirvikalpa Samadhi**.

If you drag this process out very long, then you are definitely not in the Six Steps. Lester Levenson tells you, releasing once is equivalent to meditating for months. One release takes only a few seconds. In just a few seconds, you equal months of meditation. This method is extremely efficient.

时代万物互联 **(Era of Interconnection):** Where are we going wrong? We can't even reach that height in a day of releasing.

Wind (Feng): You can look at the Six Steps and know whether you are in them. If you are in the Six Steps, your release will be continuous, and your happiness will also continuously increase.

时代万物互联 **(Era of Interconnection):** Step 1 definitely not. Step 2, is the decision to be free a decision to be free or a decision to release?

Wind (Feng): Make the decision to be free. Decide not to stop until you reach freedom. When the Buddha sat under the Bodhi tree, he decided, "I will not rise until I find the path to liberation."

在 **(Zai):** At our current level, can't we first ignore Step 1 and Step 2? Won't we only need these two steps when we reach the stage of *Sotapanna* (stream-enterer)?

Wind (Feng): It's not about ignoring Step 1 and Step 2. To fully achieve Step 1, you need *Sotapanna*. But if you don't actively apply Step 1 and Step 2, you cannot reach *Sotapanna* either. The Six Steps require you to actively implement them. Then, when you completely achieve Step 1, the last five steps will carry you along.

时代万物互联 **(Era of Interconnection):** So indeed, sometimes the desire for freedom isn't really there.

Wind (Feng): So the most practical thing for you is Lester Levenson's most recommended teaching: **get everything by releasing only**.

Because you always have wants. Deciding to obtain every desired thing through releasing will also keep you releasing continuously.

*All happiness comes from the mind quieting down, allowing you to see more of your **Infinite Being**. You just mistakenly think it comes from certain external people, things, or events. The only source of happiness is your **Infinite Being**. What people call the pleasure of orgasm is just temporarily quieting the mind. What is the happiness of achieving goals? When you obtain certain things, you temporarily allow the mind to quiet down a bit. When you chase the world, you are developing the mind, making it more noisy. This is intensifying suffering. The only way to relieve suffering is to turn the direction and let the mind become quiet. Because the only source of happiness, **Infinite Being**, can only reveal itself more when the mind is quiet. It's that simple.* —— Feng

Appendix 8: Wind (Feng): Let's Join Hands to Purely Present the Original Release Process in Front of Everyone. 2020.10.21 (Spread the Original Release Method Without Force, But Don't Use It to Collect Money)

[2020.10.21 Spread the original release method without force or coercion, but don't use it to collect money] Wind (Feng): I spent four years searching for materials, and at the same time, I was releasing. Later, I went abroad and came into contact with Lester Levenson's later audio and the '92 course. Only then did I understand a concise, complete map. It is very clear, concise, powerful – a complete map towards freedom. Especially Lester Levenson's later audio explaining the Release Method. After learning the release process, everyone can focus on *The Way* series. That is Lester Levenson's direct teaching. It will clarify many issues and also bring great encouragement. Everyone can try to spread the original release without force, but don't use it to collect any money.

[2020.10.23 Only by keeping it free can the purity of the Release Method be maintained]

Wind (Feng): Today I guided that female group member. Because she hasn't experienced releasing emotions, I also started with the three questions for releasing emotions, and then let her go deeper. If someone hasn't experienced releasing emotions, following the course sequence will also allow them to learn quickly.

Lester Levenson mentioned that if you don't want freedom that much, you will be pulled back by this world. The only reason for not succeeding is not wanting it enough.

So, even with the method, I still don't think most people can be free. But at least provide the tool to people, so that those who need help can receive help.

But during the release process, I had a strong intuition: any form of charging will damage the presentation of this original method. So, I hope that when people spread this method, they don't use it to collect a single cent.

The most important thing is, you must achieve it yourself before you can teach others. If you cannot achieve abundance yourself, cannot achieve getting everything you want through releasing, then you cannot teach others either. You will inevitably modify and add some limiting concepts to it.

If you cannot operate an organization solely through releasing, but instead through charging fees, you cannot maintain purity.

[2020.10.30 Wind (Feng): I hope the Release Method remains free to spread]

Netizen: What do you think about charging for sharing?

Wind (Feng): Personally, I hope it can remain free to spread. But it's up to you. Because these things were restored by the selfless contributions of many people; I only did some of the work.

I hope it remains free for two reasons: one is that there are already enough Release Method institutions nowadays, and none of them are about awakening. I see that being free is a way to ensure its purity. The second reason is that for yourself, charging will actually hinder your growth. That's my view, but it's not强迫性 (coercive). You can still choose to do what you want. (laughs)

Finally, keep releasing continuously. Implement the Six Steps.

Netizen: Actually, when Lester Levenson was alive, were the courses he taught paid or free?

Wind (Feng): He was free at first. Later, not many people came to listen, and those who listened didn't apply it. Later, he started charging.

Netizen: I see.

===== Page 24 =====

Feng Discusses the Six Steps: Step 1

Step 1: You must want freedom more than you want the world. You must want freedom more than you want **approval** and **control**. Wanting approval and wanting control = the world.

Lester Levenson: *Yes, that's step one, and it's the first step of the method, isn't it? You must want freedom more than you want this world. Let me change the wording a little, but this is indeed how it started. Because it didn't seem to have substantive meaning to people, we modified it to "You must want freedom more than you want approval and control," because approval and control equal this world. But I think it's better to use "You must want freedom more than you want the world." If you do that, your behavior next will be: turn your direction towards the world, focus back on yourself, do what needs to be done to get out of the world, allow your **Infinite Being** to simply be here. So step one is you must want freedom more than you want this world.* — Excerpt from *The Way* Part 1

Question: How can we truly turn the direction and achieve Step 1 at the experiential level?

【2020.11.17】Wind (Feng): The way to turn direction in the Release Method is by continuously confirming your **gain**. You get benefits from releasing, so you will want to release.

For example, if you have an exam today, and you have previous experience of success through hard study, you will study hard. But if you succeed once through releasing, you will do the releasing.

You need to confirm that all your gains come from releasing.

Get everything by releasing only. Getting benefits early on is important; let the gains support you in obtaining higher gains. Simply put, only when you see the world = suffering, and all happiness comes from within, will you turn and achieve Step 1. As long as you think there is happiness in the world, you will stop and pursue it.

If you often listen to audios and watch videos, you should see Lester Levenson often ask two questions: one is, "Have you ever experienced that when you change the picture inside, the outside changes immediately?" The other is, "Have you ever discovered that all happiness comes from within?"

You truly only achieve Step 1 after discovering this. In classical texts like the Agamas, it is expressed as seeing suffering, seeing the origin of suffering. But Lester Levenson says it casually in plain language, and you overlook it.

So turning direction is really not achieved by shouting "I want freedom," but by little by little confirming that your gain comes from releasing, that nothing is outside the Six Steps.

You cannot just resist the world, loathe the world; that's useless. Unfortunately, most people shouting "I want freedom" are suppressing their aversion to the world. But aversion and craving are the same thing; they are two directions of desire.

You must truly achieve Step 1 at the experiential level for it to work. By releasing continuously, continuously confirm your gains. Confirm your source of happiness.

OK, release. From gaining a little benefit, to gaining all benefits. Nothing else to say.

【2020.12.3 You only turn when you see that happiness comes entirely from within】

Wind (Feng): Mainly, you need to achieve Step 1. Once Step 1 is achieved, the rest are achieved. The main thing is the complete 转变 (transformation/redirection - change of direction or priority) of flow. Toward freedom .

===== Page 25 =====

You haven't noticed the other way of stating Step 1: wanting freedom more than wanting control and approval. "More than" – you can want control and approval, but you want freedom more than them.

I posted Lester Levenson's explanation of "stream-entry" (Buddhist term):

Lester Levenson: *Yes, that's step one, and it's the first step of the method, isn't it? You must want freedom more than you want this world. Let me change the wording a little, but this is indeed how it started. Because it didn't seem to have substantive meaning to people, we modified it to "You must want freedom more than you want approval and control,"*

*because approval and control equal this world. But I think it's better to use "You must want freedom more than you want the world." If you do that, your behavior next will be: turn your direction towards the world, focus back on yourself, do what needs to be done to get out of the world, allow your **Infinite Being** to simply be here. So step one is you must want freedom more than you want this world.* — Excerpt from *The Way* Part 1

(Feng then quotes the content he shared on 2020.11.16)

Wind (Feng): Achieving Step 1, you will fall into the last five steps. Lester Levenson indeed said so. The ancient and modern expressions (referring to Lester Levenson's words above and the two passages from the Agamas below) can be compared.

"Venerable Sir! It is said, 'wisdom, wisdom.' What, Venerable Sir, is wisdom? What is the state of having wisdom? The knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, the knowledge of the path leading to the cessation of suffering – this, friends, is called wisdom; one who has this is said to have wisdom." The origin is the cause. The origin of suffering is the cause of suffering. Knowing suffering, knowing the cause of suffering, knowing that suffering can cease, knowing the path to the cessation of suffering – this is the first turning of the Four Noble Truths. This knowing is called "wisdom." Wisdom is like turning on a light inside a room. At this moment, the "supramundane Noble Eightfold Path" immediately unfolds before you – the knowledge of the path leading to the cessation of suffering.

"A noble disciple, contemplating suffering, contemplating the origin of suffering, contemplating the cessation of suffering, contemplating the path – with mind associated with the undefiled, he selects, discriminates, investigates, discerns, clarifies, awakens, observes – this is called Right View. This is noble, supramundane, undefiled, not grasping, leading to the complete destruction of suffering, turning towards the cessation of suffering."

Every one of your choices, discriminations, investigations, discernments, clarifications, awakenings, observations will naturally turn (this is called turning towards the cessation of suffering), associated with the undefiled. "Undefiled" is an ancient translation, meaning perfect, without flaw. You will no longer pursue flawed happiness. This stage, among the Seven Factors of Enlightenment, is from the factor of mindfulness to the factor of investigation of phenomena. Within the Six Steps, it is Step 1 and Step 2.

But no school of Buddhism today knows this anymore. If you look for explanations of the Seven Factors of Enlightenment in any Buddhist school, they are all wrong. Yet Lester Levenson's explanation in plain language is very clear.

Simply put, only when you see the world = suffering, and all happiness comes from within, will you turn, will you achieve Step 1. As long as you think there is happiness in the world, you will stop and pursue it.

If you often listen to audios and watch videos, you should see Lester Levenson often ask two questions: one is, "Have you ever experienced that when you change the picture inside, the

outside changes immediately?" The other is, "Have you ever discovered that all happiness comes from within?"

You truly only achieve Step 1 after discovering this. In classical texts like the Agamas, it is expressed as seeing suffering, seeing the origin of suffering. But Lester Levenson says it casually in plain language, and you overlook it.

===== Page 26 =====

If you 保留 (retain/harbor) the possibility of finding happiness in the world, you will not achieve Step 1. Because wherever you think you can find happiness, you will decide to go. All happiness comes from within, but I really need to discover this for myself. You need to experience it. You cannot just resist the world, loathe the world; that's useless.

[2020.11.17 Step 1 of the Six Steps corresponds to "stream-entry" in Buddhism]

Wind (Feng): Why do you pursue happiness in this world? Because at the experiential level, you mistakenly believe there is happiness in the world.

Therefore, Lester Levenson wants you to discover that this world equals miserable. Experiencing this completely develops a wisdom, which the Buddha called seeing suffering, the wisdom of seeing suffering. Then you will see the cause of suffering. The reason the world is suffering is because of your craving and aversion (craving and aversion are two directions of your desires, the three wants: wanting safety, wanting approval, wanting control). As soon as they cease, your suffering will completely disappear, and all happiness is within you.

This knowledge, this wisdom, the Buddha called the wisdom of the origin of suffering and the wisdom of the cessation of suffering. Knowing the world is suffering, knowing how suffering arises, knowing how suffering ceases – this constitutes a correct observation. The Buddha called it "Right View," or "wisdom" and "noble wisdom." (Knowing suffering, knowing the origin of suffering, knowing that suffering can cease, knowing the path to the cessation of suffering – this is the first turning of the Four Noble Truths, which is reaching stream-entry.)

With Right View as the forerunner, all eight parts of the path unfold before you. The Buddha called this the "supramundane Noble Eightfold Path." The direction begins to turn. In the Six Steps, this means achieving Step 1. So, the Six Steps initially are an operational guide.

Arriving here, every one of your choices, discriminations, investigations, discernments, clarifications, awakenings, observations will naturally turn. Your whole being turns towards the direction of liberation, associated with undefiled thinking. "Undefiled" is an ancient translation, meaning perfect, without flaw. You no longer seek happiness in an imperfect world. Thus, with your whole being, naturally, in every choice, you turn the direction.

So, achieving Step 1 of the Six Steps is actually what Buddhism calls the fruit of *Sotapanna* (stream-enterer), the fruit of stream-entry, the stream-winner, liberated by wisdom. You have entered the stream of the Noble Ones. You will naturally cut off three fetters:

The first fetter is doubt. Because the entire path unfolds before you, you cut off all doubts. The second fetter is personality view. Because you see the flaws of the world, you will not seek a "self" anywhere, you will not mistake the body for the "self." The third fetter is clinging to rites and rituals. Because you see the source of everything, you will no longer give rise to the idea that rituals or external forces are effective, or the idea that they can lead to the destination.

At the same time, the karma that could lead you to unfortunate realms is completely cleared. This is the result of completing Step 1. The remaining five steps will naturally fall into your experience.

Besides in *The Way*, Lester Levenson's description in other audios, "Once you achieve Step 1, every one of your actions will tend towards freedom," is the same.

Before truly entering the Six Steps, it's normal to have doubts, to go back and forth. Because before the path unfolds, you don't truly cut off the fetter of doubt. After the path unfolds, faith is established. The ancient translation called it unwavering pure faith, which is actually the achievement of Step 2.

===== Page 27 =====

[2020.12.11 By continuously releasing and contacting the Infinite Consciousness, realizing it is the only source of happiness, you will completely turn around]

Wind (Feng): When Lester Levenson was in *samadhi*, he didn't know there was such a thing as *samadhi*. So knowing the concept of *samadhi* or not doesn't affect your arrival there.

I repeatedly explain that **Nirvikalpa Samadhi** is actually the complete achievement of Step 1 of the Six Steps.

Why? Because you only completely achieve it when you contact the Infinite.

Continuously contacting the Infinite through releasing will suddenly make you discover that those seeds no longer function. The motivation for you to seek happiness elsewhere completely disappears. Because at the experiential level, you discover the only source of happiness. Then the seeds no longer function.

If you don't contact the Infinite Consciousness, you will always feel there is happiness in the world.

As long as you feel there is happiness in the world, your direction may still turn towards the world. It's very simple.

Lester Levenson: *I'm not going to give you any more guidance right now. I've given you too much already. How do you feel about what I've told you? How do you feel about what I've given you so far? Here are the key points:*

The first is, you want freedom more than you want the world.

The second is, get all your happiness from within yourself, by releasing. The next is, decide to be free, and do it. The next is, release the fear of death directly – this is the most difficult one for you, because you think if you release it, you will die.

—— Excerpt from *The Way* Part 4

The first lesson is you want freedom more than you want the world. Consequently, you should get all your happiness from within yourself, just by releasing.

—— Excerpt from *The Way* Part 2

Wind (Feng): Getting all happiness from within yourself, doing it completely – this is the achievement of **Nirvikalpa Samadhi**.

Lester Levenson says it so plainly that people overlook his meaning.

Before you completely release the mind, you will have a preview of the **Infinite Being**. That is, although you haven't completely released the entire mental program, there will be moments when the mind steps backstage. At this time, your mind is completely still, temporarily. So, in this moment, you can experience the **Infinite Being**, have a preview of it. This can greatly increase your longing for freedom.

Because you will discover that no matter what you gain in the world, it's not worth ten thousandth of that happiness. Every moment in the world, compared to that state, is agony.

After this, your releasing is different. You no longer need to remind yourself of the Six Steps, because you are in Step 1. Every one of your decisions naturally tends towards freedom. Release is unstoppable, and you will often enter *samadhi*, often contact the Infinite. Each time will take away many of your desires.

I said before, reaching **Nirvikalpa Samadhi** through some methods might leave more habits, thus requiring more time to release karma. That's why Lester Levenson took three months; during that process, he was exploring the release method.

===== Page 28 =====

If you don't use the Release Method, and only burn off karma by entering the Infinite, it will take a much longer time.

Spiritual circles like to use the phrase, "Cultivation after enlightenment." Enlightenment, then preservation and nurturing; practice and understanding correspond. This is actually a

concept from Zen. Because Zen is an intellectual method, you need preservation and nurturing, need to use the Infinite Consciousness to correct your habits in every moment of life, recognizing that you are not the doer, but your **Infinite Being** is acting through you. This process is releasing karma.

Releasing karma only happens when you realize you are not that doer, and cannot happen through action itself.

Roller: That is, truly reaching the stage of a noble disciple is the post-enlightenment cultivation.

Wind (Feng): Of course. Buddhism's distinction on this is more accurate. Before the fruit of stream-entry, no matter what state of psychic powers you have, you are still called an ordinary person, in the stream of ordinary people.

After stream-entry, you are in the stream of the Noble Ones, a noble disciple.

Beings in the desire realm, form realm, formless realm – all are ordinary people.

【2020.11.14 The desire for freedom is not建立在 (based/established) on aversion to the world】

Wind (Feng): Lester Levenson said that aversion is often suppressed even deeper.

Aversion to the world and craving for the world are both wanting the world. Therefore, regarding releasing towards a goal, you must actually achieve it.

If you cannot achieve your goal, there must be a "I can't" program suppressed deep inside.

So, when Lester Levenson emphasizes "get everything by releasing," you need to actually do it, not replace it with a limiting belief.

(Next, Roller quotes a passage from "Get High to Release")

Lester Levenson: *It's hard to see the aversions to this world. Your attachments are very obvious, and you are always chasing them. But aversions keep you out.*

Therefore, when you pursue a goal, things like "Oh, I'm afraid," "I can't," and all those things come up.

So, let the aversions to this world surface, and then you can let them go. If you are not aware of this, you will not be able to see or deal with it. Therefore, achieving things in the world can bring out your negative programs and thoughts.

The only reason the world cannot serve you with abundance and affluence is because you have opposing thoughts, and they are suppressed.

Try to make the world a better place, let the opposite feelings surface, and then you release them. Because if you cannot succeed, it's because you are persistently using programs that let you down, but you don't see them.

Wind (Feng): For every attachment, there is an aversion – they appear in pairs.

Aversion is the level of desire. *The Right Path* talks about desire (attachment) and aversion.

The workbook has want and don't want. What you want is attachment; what you don't want is aversion.

But they are both a kind of "wanting," just two different directions, different directions.

===== Page 29 =====

[2020.11.17 Use goals to draw out suppressed feelings. By releasing, confirm that all your gains come from the Infinite within. Only then will you tend towards freedom and achieve Step 1.]

Wind (Feng): If you have something you want, you achieve it. That's what Lester Levenson teaches you. The more you gain, the more you can discover the true source of happiness. When you truly do it, you don't even need to think about whether you want freedom or the world. Every subsequent action and choice will naturally tend towards freedom.

But when you依然保留 (still retain) the possibility that "there is happiness in the world," you won't achieve it. You will subconsciously seek happiness elsewhere. This constitutes your goals. Use these goals to draw out the programs. Achieve the goals, and you will discover that the programs have been running you all along. Only then will your direction truly turn.

If you suppress it, it will always be inside influencing you, and you will never achieve Step 1.

Step 1 is not a slogan. The Six Steps are a very perfect map. You need to confirm your gains through releasing, until you discover that all happiness comes from one thing – **Infinite Being** – and discover, as Lester Levenson said, **the world is completely miserable**.

When you achieve a goal, you will find you haven't gotten the imagined happiness. This will draw out the next goal, the next wanting of the world. When you achieve that one, you find you still haven't found the happiness you wanted. So your desires move to the next goal.

You will continuously rise, continuously confirm the source of happiness, until you experience that the source of all happiness is "your mind quieting down, allowing the inner **Infinite Being** to manifest more." Your direction will turn. This is completely completing Step 1. Freedom becomes your only goal.

Next, as Lester Levenson said, you will automatically fall into the last five steps. That's it.

[2021.11.19 Truly achieving Step 1 means no regression]

Wind (Feng): No longer tempted by the ego, completely tending towards freedom. This is Step 1 of the Six Steps. In Yoga, they call it **Nirvikalpa Samadhi**, the real beginning of the work.

If you haven't reached here, you might regress. If you have reached it, you won't regress. Truly achieving Step 1, you won't sink again. Stream-entry, no going back.

The insight into the source of happiness will let you achieve Step 1. After that, every decision is inward, releasing your bonds, moving towards your true existence. The key point is, you are used to obtaining things by struggling in the world. You have to discover this is愚蠢 (foolish). Release, then obtain effortlessly. Make it your normal state.

Worksheets are good tools. I also suggest you use worksheets (referring to the release sheets in the workbook). I strongly suggest using goal sheets, and I suggest adding records after failure.

You have to discover your ability to achieve every goal. You have to eliminate your failure programs. The prerequisite for eliminating them is to face them, allow them to surface.

If you truly achieve Step 1, every one of your choices and actions will naturally tend towards the direction of freedom. Then you will decide to be free. Otherwise, why would Lester Levenson and Kam say, achieving Step 1 means nothing can hinder you? Because Step 1 is **Nirvikalpa Samadhi**, no regression, seeds no longer function. —— Feng 2020.12.3

===== Page 30 =====

Wind (Feng): I deeply understand the meaning of "stream-entry" in the Agamas. Stream-entry: When you completely achieve Step 1 of the Six Steps, every tendency, every choice leads towards freedom.

The wisdom of seeing suffering is the precursor to achieving Step 1. You will see that the direction of the world = suffering, and the direction of freedom – **Infinite Being** is the only source of happiness – you will spontaneously stop all attempts to撞 (crash/bump) your head bloody seeking happiness in the world.

Question: How can we quickly achieve Step 1 experientially? That is, the stage of stream-entry.

Wind (Feng): Implement the Six Steps. The easiest step to overlook in the Six Steps is Step 6, but Step 6 is precisely the key to achieving Step 1.

Because factually, at the experiential level, you are seeking happiness in the direction of the world. So you need to实践 (put into practice) Lester Levenson's favorite teaching: **get everything by releasing only**. Every time you want something, achieve it through releasing. This gain will make you want to release more.

Continuously confirm your **gain**. This will keep you releasing continuously. Until you discover that your goals are achieved one by one, yet you are still not happy. Then, at the experiential level, you will "discover" that things fundamentally cannot bring you happiness.

Immediately, you will become aware that the only source of happiness is within. At this moment, a change in flow will occur, a complete change in the flow of life. You have completely turned the direction. This is completely achieving Step 1: wanting freedom more than wanting the world.

Next, as Lester Levenson said, you will continuously fall into the last five steps.

The complete achievement of Step 1 requires stream-entry. But if you don't actively apply Step 1 and Step 2, you cannot reach stream-entry either. The Six Steps require you to actively implement them. Then, when you completely achieve Step 1, the last five steps will carry you along. So the most practical thing for you is Lester Levenson's most recommended teaching: **get everything by releasing only**. Everything means everything. You only get everything you want through releasing. This can also let you implement the Six Steps. —— Feng 2020.12.16

[2020.11.20 Feng talks about how he achieved Step 1]

Wind (Feng): Release can achieve anything. Make it your experience. During my retreat, I also achieved many goals. But I didn't use goal sheets. I just listed what I wanted to achieve and kept releasing. Later, I found most of them were achieved.

Roller: Had you already stepped into Step 1 during the retreat?

Wind (Feng): Later, during that time, I confirmed the Six Steps. When I confirmed the Six Steps, I knew something had fundamentall y转变 (transformed/redirected). Later, I suddenly realized that was stream-entry in the Agamas. After that, looking at the 尊者's (venerable's) explanation, I knew it was also **Nirvikalpa Samadhi** in Yoga.

Confirmation is achieving Step 1. Only by achieving Step 1 can you cut off doubt. Cutting off doubt is called "confirmation." The whole path unfolds before you. You directly know how to proceed to the destination next – a direct knowing, 不需要 (no need for) thinking. Then you discover that none of your actions can possibly go in the opposite direction of freedom anymore. This feeling of the flow changing direction is very clear.

我是无限 **(I am Infinite):** How did you suddenly confirm the Six Steps?

Wind (Feng): You mean directly knowing the Six Steps?

===== Page 31 =====

我是无限 **(I am Infinite):** Yeah, how long did you release continuously?

Wind (Feng): I released for less than a week, continuously.

我是无限 **(I am Infinite):** You released continuously in retreat for a week?

Wind (Feng): Yes. My continuous release wasn't about forcing myself to release while sitting there. I wrote many goals on paper. My mental activity was about verifying (gains).

At that time, I did this: I would release once, and feel very good. Then I would say, "If I release once more, will I feel even better? Let's verify Step 6." Then I would get stuck, and I would say, "Let's verify Step 5. Release the wanting control and see if it gets better." And I would look, haha, it would indeed become smooth. I'd be happy and continue releasing again.

So the whole process was actually quite fun, not the苦修 (ascetic practice) many imagine. Probably after a few days of continuous release, I was already feeling very happy. Then insights naturally emerged. I directly knew what the only source of happiness was.

Suffering is limiting your **Infinite Being**. When you cover it with feelings, that's suffering.

As soon as this understanding occurred, I immediately felt something had changed. Release became very 主动 (proactive/active),不需要 (no need for) the 引诱 (seduction/temptation) of those paper goals. It was just releasing, continuously releasing, until I reached that point I mentioned – where the whole mind suddenly detached. I felt all the power used in the mind turn inward. In that instant, I felt the whole being turn. Then I immediately knew all the subsequent steps.

At the time, I thought those experiences were individual, so I didn't elaborate much.

For example, when the pressure on my body was released, I suddenly relaxed completely and sat up straight.

Now I know this is 必然 (inevitable), because it is a prerequisite for entering *samadhi* and one of the branches preceding the attainment of **Nirvikalpa Samadhi**.

When you reach **Nirvikalpa Samadhi**, you have completely achieved Step 1 of the Six Steps. Completely achieving Step 1 will spontaneously lead you into the last five steps. Before that, you need to continuously 核实 (verify/corroborate) the Six Steps, ensuring you are on the path to achieving Step 1. —— Feng 2020.11.26

Let me say something very simple, the application of Step 1. When you want to talk to someone, 假设 (assuming) you have a wanting approval. At this moment, if you stop releasing, a wanting approval is running you. If you remind yourself of Step 1, "I want freedom more than wanting approval and control," you will be able to let this wanting approval surface. Otherwise, you will go and talk, letting that wanting approval stay inside and run you. So try to understand the Six Steps thoroughly, so you can release continuously. —— Feng 2020.10.24

Step 1: Want freedom more than wanting approval and control. If you don't achieve this, many feelings won't even surface. At that moment, if you want control and approval more than you want freedom, you won't release. Because wanting freedom is not greater than wanting control and approval, so you suppress it inside, you won't let it out. Only if you want freedom will you allow it to surface. So, ensure you achieve Step 1. If you want freedom, you will decide to do it. You

===== Page 32 =====

will allow it to surface, instead of letting it stay inside and run you. Allow yourself to notice the present feeling. It's either wanting control or wanting approval. Let it go. —— Feng 2020.10.24

===== Page 33 =====

November 7, 2020

Image description: A series of chat screenshots.

Feng 18:07 Right now, would you rather cling to these wanting control feelings, or would you rather release them and be free from them?

D 18:07 Of course I want freedom.

Feng 18:08 So, compared to controlling these feelings, you want freedom more?

D 18:09 Yes.

Feng 18:10 Can you let go of the wanting to control it?

D 18:12 I'm stuck.

Feng 18:13 Do you want to keep controlling this stuckness, 纠缠 (entangle/wrestle) with it, or do you want freedom?

Image description: Small text, likely timestamps or status.

18:13 (Probably a timestamp)

18:13 (Probably a timestamp)

===== Page 34 =====

November 7, 2020

Image description: A series of chat screenshots (appears almost identical to previous page).

Feng 18:07 Right now, would you rather 胶着 (stick/adhere) in these wanting control feelings, or would you rather release them and be free from them?

D 18:07 Of course I want freedom.

Feng 18:08 So, compared to controlling these feelings, you want freedom more?

D 18:09 Yes.

Feng 18:10 Can you let go of the wanting to control it?

D 18:12 I'm stuck.

Feng 18:13 Do you want to keep controlling this stuckness ,纠缠 (entangle/wrestle) with it, or do you want freedom?

Image description: Small text, likely timestamps or status.

18:13 (Probably a timestamp)

18:13 (Probably a timestamp)

===== Page 35 =====

18:13 Want freedom.

D 18:14 Released.

Feng 18:14 Now can you see this wanting control?

Feng 18:14 Has it left?

D 18:14 It's left.

Feng 18:16 This demonstrates the use of Step 1.

Feng 18:16 Step 1 of the Six Steps.

Feng 18:17 If you're stuck, use Step 5.

===== Page 36 =====

*Release according to the Six Steps. In one week, you can reach a very high state, even enter **Nirvikalpa Samadhi**. If you drag this process out very long, then you are definitely not in the Six Steps. Lester Levenson tells you, releasing once is equivalent to meditating for months. One release takes only a few seconds. In just a few seconds, you equal months of meditation. This method is extremely efficient. You can look at the Six Steps and know*

whether you are in them. If you are in the Six Steps, your release will be continuous, and your happiness will also continuously increase. —— Feng 2020.12.16

It's very simple and very easy. You just have to make a choice. When you want freedom, when you decide you want freedom more than anything else in your life – and I mean anything – relationships, money... when you want freedom more than you want these things, you'll get it very quickly. And, when you see that the only reason you want freedom is to have freedom, that will help you make the decision quickly. But you must keep it simple, start doing it. Quiet the mental activity by releasing your feelings. When you do this, you are in the highest state of love, abundance, and this is your natural state. —— Lester Levenson

My Notes

I have decided to walk towards freedom. I am going to do it. Yesterday, while releasing, this decision became very clear. My current state, my past self could not have imagined at all. But I know it's not the destination yet. More than 70-80% of the time, I operate at the level of "knowing." Just "knowing,"不需要 (no need to)动用 (mobilize/call upon) any "knowledge" or "belief." The mind operates much less than before. I see what Lester Levenson said: "All happiness comes from within." When we try to gain happiness in the world, we create a lack, which drives many feelings and thoughts. What we call gaining happiness from the world is actually just temporarily quieting the mind by telling ourselves, "I achieved the goal." A quiet mind = happiness. Because the only source of happiness is simply **Being**, and the mind is the only obscuration of **Infinite Being**. Do it. I know. A few months or a few weeks and I can be free. This time it's not "I believe," but "I know." I clearly see the whole picture. Implement the Six Steps, and you can do it. —— Feng 2020.10.18

Now, because the momentum from Step 1 is so strong, I spontaneously enter release. I am pushed to release. Therefore, it's difficult to降 (descend/lower) to a state where I can guide others. Because once you release continuously, the mind becomes very quiet, and you cannot see others as something separate from yourself. Then you cannot see the other person as having problems. To see others as separate from oneself again requires great effort. If you don't do this, the feeling continuously moves upward. When it moves upward, duality disappears. Keep it pure, use the process, **keep it simple, sweetheart**. That's Lester Levenson's KISS principle. Lester Levenson said it's simple, but what people keep doing is making it highly complex. We can use many language systems to discuss the same thing. We might transform many expressions. But those are not necessary. What is necessary? Learn the release process and the Six Steps. These are all the tools and maps you need on the path to freedom. —— Feng 2020.10.23

Feng Discusses the Six Steps: Step 2

Step 2: Make the decision to go free.

===== Page 37 =====

[2020.10.23 If you truly decide, you will do it immediately] Wind (Feng): Deciding to be free is not a prayer, not an affirmation. A decision is a decision. It's like deciding right now to get up from your seat and walk to the door. Once you decide, you will do it immediately.

[2020.10.23 Your decision will take you where you want to go]

Wind (Feng): Step 1 is wanting freedom. Step 2 is deciding on freedom.

If you only decide to feel good, or to achieve some material goal, then once you get it, you'll stop.

If you decide on freedom, you won't stop until you reach freedom.

Because what you want and decide, you will take yourself there.

[2020.10.24 Decide to achieve freedom through releasing]

Wind (Feng): Step 2 is just deciding. Make the decision: be free. Decide to use this release process to achieve freedom.

Sometimes you 犹豫不决 (hesitate/waver or doubt). You think, "Should I release this or not?" Or you want to use other methods, like awareness, like self-inquiry. As long as you don't decide to use the release process to achieve freedom, you will keep 徘徊 (linger/waver). Then you won't be able to proceed (you are stuck).

Wanting freedom and deciding on freedom are both things you can do directly.

Just want it more, just make the decision.

When a wanting control or approval is running you, if you 确定 (determine/confirm) that releasing it is better than letting it stay inside, it will surface.

For example, if you now want to play a game, there's a wanting control running you. If you feel that releasing this wanting control is more important than controlling, you have achieved Step 1. It will surface for you to release.

Wanting control and approval = wanting the world = going towards limitation. The direction of limitation has no freedom.

===== Page 38 =====

Just now, while releasing, I had another small realization: If you don't release the tendency you use to escape (e.g., unconsciously checking your phone to maintain control, talking to others to gain approval), then you will escape, suppressing the deeper things you want to escape from underneath.

This can be solved by a decision.

A decision.

Decide to release this tendency.

Many times, because of inertia, I tend not to use release to solve the problem, but choose to suppress.

Discover the problem, first reaction is to cover it up.

For example, just now my computer had a problem.

A file wouldn't open.

My first reaction was to suppress the feeling of wanting control and figure out the problem.

Instead of releasing the desire that had already surfaced.

I consciously corrected it.

===== Page 39 =====

[2021.1.2 Everyone, at every moment, can decide to achieve freedom. This is complete free will. Only one thing you have free will over: choosing freedom or bondage.] 兰若 **(Lan Ruo):** Was Lester Levenson's awakening in this life also预 (pre-set/pre-destined)?

Wind (Feng): Only this matter of awakening cannot be pre-set. In all other matters, you have no free will.

You only have free will over one thing: choosing to identify with your body or your **Infinite Being**. In other matters, any matter, there is no free will. Every one of your thoughts is driven by past programs. What you want, what you 厌恶 (detest/are averse to), depends on the tendencies of your programs.

Only one thing is complete free will – that is, at any time, you can identify with your **Infinite Being**.

Release is the way.

FREE: Our encounter with the Release Method should also be pre-set, right?

Wind (Feng): Of course. If you don't have very, very good karma, you cannot encounter the Release Method. Upon reaching **Nirvikalpa Samadhi**, each of your past lives will surface. Then you realize that in every matter, it is not yourself acting; you have always been **Infinite Being**. These later things actually don't need to be said. I still want to emphasize the Six Steps. Implement them.

To completely complete Step 1, you need to release continuously. Pay attention to all six steps. But if your will power is strong enough, you could achieve Step 1 in an instant just by longing for it.

Everyone can be free, as long as you do it.

If you progress very quickly at the beginning but stop midway, then you cannot be free. Implement the Six Steps until the destination. Implementation is necessary.

倚天 **(Yitian):** Deciding to be free means deciding to release. Does deciding to release require first seeing that the mind is the only obstacle to freedom?

Wind (Feng): A decision is a decision. Right now, you can release, or you can 逃避 (escape/avoid) the emotion and play on your phone. But you decide to release.

When you achieve Step 1, you only need to make one decision: decide to be free. Don't try to 突破 (break through) in any intellectual way. Follow the 1992 Sedona Method Video exercises. Two years ago, I once released continuously for a week. At that time, the agflap in the mind was mostly cleared. Then I was in a very comfortable state, and the world around me showed unprecedented harmony.

Then, for a full six months, I didn't release even once. Then those agflaps came back. I even forgot how to release emotions and desires. I was continuously stuck, which is why I joined the group to communicate.

Later, I found that people in the group seemed unaware of the existence of Lester Levenson's later audio and the original version of the Release Method. So I translated *The Way* and two parts of the '92 course.

During the translation process, I also reviewed it myself and remembered the key points. So I started releasing continuously again, remembering the lesson from last time, and just kept moving forward.

Before you reach the destination, you must not stop. Because once you stop advancing, you are retreating. Because you haven't completely released wanting control, approval, and the fear of death. The root hasn't been cut. Branches and leaves will slowly grow back.

There is no so-called 静止不动 (static state/stagnation). Once you stop advancing, you are going backward.

"Do it later" is a trick of the mind. Once you use the future tense, your mind will let it stay in the future.

Doing it later means never doing it. In this era, only very few people tend towards freedom.

Feng Discusses the Six Steps: Step 3

Step 3: All feelings culminate in two wants: wanting approval and wanting control. They are survival programs. Release them.

【2020.10.18】

Wind (Feng): Step 3 is: all feelings are wanting control and approval. Every moment, you have feelings. The whole world you see is wanting control and approval. You are on guard 24 hours a day, preventing the fear of death from surfacing. The defense mechanism is wanting control and approval.

【2020.10.23】

Wind (Feng): Step 3 is "all feelings are wanting control and approval, release them." All feelings means all feelings. You definitely have feelings right now. They must be wanting control and approval. You can release them.

[Before release becomes habitual, follow the process. Don't just be aware.]

【2020.10.24】Wind (Feng): As soon as you recognize wanting approval and wanting control, you will immediately have a natural tendency to let it go. It will dissipate before you even have time to ask.

Question: Sometimes when I notice it, it goes away. Sometimes it's still there.

Wind (Feng): So, use the process. Don't use your own invented "just awareness." It won't go away. The process is already very simple: allow yourself to notice the feeling, notice if it's wanting control or approval, then let it go.

If you try to skip the process, it won't work. Maybe it works once or twice, but it won't always work, because the 惯性 (inertia/habit) of the mind is very strong. If you don't use this technique, your habit of suppression will pull you along.

The release process is not in line with people's habits. So at first, consciously use the process until you reach a point where the process carries you along.

【2020.10.22】Question: Feng, when you reach a certain level of release, like you, do you still use the process step by step, or as soon as you notice any wanting, it leaves, and you no longer need to use the questions?

Wind (Feng): Floats up and out. Like waves surfacing and leaving. When release reaches a later stage, the momentum is very strong. As long as you make a decision to release, it will carry you along. You don't need to work as hard as before.

【2020.12.30】Wind (Feng): When you release continuously, the questions become redundant. But at the beginning, guidance from the questions is still needed.

===== Page 41 =====

July 26, 2021

Image description: A chat screenshot between 新时 (Xinshi) and Feng.

新时 **(Xinshi) 17:19:33** After asking, "Can you let it go?", does answering "yes" or "no" help more with releasing? Or does it not matter whether you answer or not?

Feng 17:19:45 By the end of the course, questions are asked very rarely.

Feng 17:19:49 Questions are tools.

Feng 17:20:09 When you need to use them, of course, pick them up and use them.

Feng 17:20:30 But when you become aware of the desire and have already released it, why would you still look for tools?

Feng 17:20:35 Image description: A small graphic, likely a timestamp.

新时 **(Xinshi)** Got it. **17:20:44**

===== Page 42 =====

[2020.10.23 The key point of release is the process, is continuous release. Do not confuse it with the awareness and observation from other methods.]

清溪 **(Qingxi):** Feng, is it feasible to just notice the tendency of wanting and release directly, without discerning whether it comes from wanting approval or wanting control? If not, why?

Wind (Feng): Only when you discern clearly can you release. When it surfaces, you will directly notice it, and then there will be a natural tendency to let it go.

倚天 **(Yitian):** The key to release is the ability to notice, right.

Wind (Feng): No, it's the process. No matter how good your noticing ability is, if you are supposed to release wanting control in the process but you go to notice something else, you will get stuck.

明空 **(Mingkong):** In daily life, should we release when feelings and emotions arise, or should we constantly be aware and actively ask about the present feeling and actively follow the process?

Wind (Feng): Actively use the Six Steps process.

朝颜 **(Zhaoyan):** Do you have to release one thing at a time, one person at a time?

Wind (Feng): Not releasing one event at a time. It's releasing one feeling at a time. Consciously notice your feelings, and the wanting control and approval they激起 (arouse/stimulate).

倚天 **(Yitian):** So, the key point of release is to be able to notice that "want"?

Wind (Feng): The key point of release is the process. I can't say it's noticing, because noticing is easily混淆 (confused/muddled).

大道至简 **(Great Way Simple):** What's the difference between releasing and observing?

Wind (Feng): When you observe, are you wanting control or wanting approval?

大道至简 **(Great Way Simple):** Not participating, just observing.

Wind (Feng): Many people say: I just observe. It means placing oneself in the position of an observer. But this is a pretense, because you are still suppressing the feeling. Those driving forces are still operating deep within you; wanting control and approval are still driving you.

大道至简 **(Great Way Simple):** What's the essential difference between the two?

Wind (Feng): One is suppression, the other is release.

大道至简 **(Great Way Simple):** I understand observation as natural non-action. Suppression still involves action.

Wind (Feng): You cannot achieve non-action this way. Lester Levenson said there are two kinds of non-action: one is the lowest state, complete apathy; the other is the highest state, peace, where everything is perfect, everything is infinite, nothing needs changing. Do you think if you now刻意 (deliberately/artificially) try to achieve non-action or letting things be, which kind would you be?

Lester Levenson has a better summary: "The method is simple. The method is easy. Let the feelings surface, recognize them as wanting approval or control, and let them out. Implement the six steps of this method. It will take a few months to clear out all your garbage."

The focus of the Release Method is of course continuous release, not continuous observation. Notice your current feeling, then discern if it's wanting control or approval, then release.

I have practiced many types of meditation, practiced different methods emphasizing awareness. They are really different from the Release Method. Using those experiences to operate the release process will only cause obstacles.

清溪 **(Qingxi):** So, when you notice the tendency of wanting control or approval, you just notice the tendency. You don't need to notice *what* you want approval for, *what* you want control over. Whether the content of approval or control is anything – is that correct?

Wind (Feng): Yes. Do you think there must be content? No. The world isn't created that way. You first create a mind. First, there is the tendency of the fear of death. Then there is wanting control and approval. Then there are agflap emotions. Then there are thoughts. Then thoughts project the material world. Then the material world connects into event content.

So, event content is the result. It's not that events cause wanting tendencies; it's that wanting causes events. Wanting drives every thought that creates the world. Therefore, if you notice the wanting, that's the cause. You don't need to correspond it to an event.

清溪 **(Qingxi):** I see. I completely had the direction wrong before. Releasing wanting is actually letting go from the cause, right?

Wind (Feng): Wanting is the most fundamental cause.

[2020.10.18 When noticing feelings, no effort is needed]

Wind (Feng): When the process says "allow yourself to notice," it doesn't mean you 用力 (use force/effort) to dig. It means what you notice while doing nothing at this moment, without summoning effort, without using control.

Why doesn't the course teach you "how to notice"? Because "how" implies an mental effort. For example, if you ask yourself now, "Do I want control or approval?" you can notice immediately. If you can't, then you want to make yourself able, you want things to go your way – that's wanting control. It's very simple.

So, I say again, you must keep the Six Steps in mind, keep them by your side, look at them anytime. Any question about release can be answered within the Six Steps.

【2020.10.23 After releasing enough wanting approval and control, the fear of death below will automatically surface for you to release】

芳菲 **(Fangfei):** Teacher Feng, the Six Steps only mention "wanting control and approval." They don't mention the want for survival, the third want.

Wind (Feng): This will surface automatically, so it doesn't need to be deliberately placed in the steps. Lester Levenson talked about this in *The Way*.

[Insert a segment from Feng's sharing on 2020.9.30]

Wind (Feng): Yesterday, I happened to listen again to a couple of Lester Levenson's audios. He said that before releasing enough wanting control and wanting approval, you won't notice the fear of death (wanting survival, wanting safety). The fear of death is deeper. So at the beginning, you don't need to consider it. I know later Release Methods ask you to pay

attention to all three wants simultaneously. But initially, you only need to pay attention to whether you want control or want approval. After you release these desires that cover up wanting survival (fear of death), it will naturally surface to be seen by you. Then you can release it.

So, Lester Levenson's explanation is more concise: At the beginning, you won't allow the fear of death to surface, because you are so programmed. All your feelings are survival programs. Their function is to prevent you from contacting the fear of death. So when you release these defensive programs, the fear of death underneath will automatically surface. That's the way it is. (laughs)

===== Page 44 =====

[2021.1.17 The cap state is not the top. Staying in cap will develop agflap. Only by彻底 (thoroughly/completely) releasing the three wants will you be free.]

Wind (Feng): Lester Levenson often said release agflap, but he didn't say release cap.

Tiancheng: Why does he say that?

Wind (Feng): Because cap are the so-called positive emotions: courageousness, acceptance, peace. Cap will eat agflap. Under courageousness, you will naturally tend to take good actions. In acceptance, you will accept original harmony and perfection.

But when you reach cap, you won't remove all agflap. You must release wanting control and approval to remove all agflap.

It's like... why does cap need to be released? Because it's not the top. Cap is relative.

Even if you reach cap, before you release the three wants, you won't彻底 (thoroughly) eliminate agflap.

Because cap are the so-called good feelings. Good feelings correspond to bad feelings.

For good feelings, if you want to control them, you will develop fear – fear of losing them. If you want more, you will develop craving – wanting to acquire more good feelings.

If you don't reach the top, agflap will be continuously developed. Unless you reach **Nirvikalpa Samadhi** and make **Infinite Being** your eternal identity. Then you will no longer develop agflap.

Tiancheng: After releasing enough wanting control and approval, can you reach **Nirvikalpa Samadhi**?

Wind (Feng): You also need to release the fear of death.

Tiancheng: Do you need to release until you touch the deeper sense of separation to reach **Nirvikalpa Samadhi**?

Wind (Feng): Release the sense of separation that you are this body. At the moment you release it, you will reach *samadhi*, because you identify with **Infinite Being**.

Being in cap only means your current emotional state has reached cap. It can be said your garbage has been cleared to a certain extent.

Release the three wants, clear all AGFLAP.

Then you will be free. Free, you can master the mind.

Clearing all agflap requires reaching imperturbability. Just cap is not enough. When you are in cap, it means you still have corresponding negative emotions deep down. But in the state of cap, you have more ability to dig down and release those very deep feelings.

===== Page 45 =====

Emotional Energy Scale

Emotion	**Energy Consumed by Suppressed Emotion**	**Remaining Usable Energy**
Apathy	100% - 95%	0% - 5%
Grief	94% - 90%	5% - 10%
Fear	89% - 85%	11% - 15%
Lust	84% - 80%	16% - 20%
Anger	79% - 70%	21% - 30%
Pride	69% - 60%	31% - 40%
Courageousness	59% - 35%	41% - 65%
Acceptance	34% - 15%	66% - 85%
Peace	14% - 0%	86% - 100%

Yiman's note: agflap is the acronym for the first six emotions in the emotional scale in The Sedona Method. When mentioned in the Release Method, "agflap" usually refers to negative emotions. CAP represents the last three positive emotions in the scale.

From this table, we can also see why we feel we have no energy to act when we are in negative emotions – most of the energy is used to suppress the emotions.

[2020.1.11 What to do when you feel no feeling / the feeling is vague]

Wind (Feng): So I don't suggest people summarize their own experiences into methods. Always return to the original process, the complete process. First, you need to relax the body. Once you find yourself putting effort into releasing, stop and relax the body. Because many people, due to past wrong habits, are used to exerting effort.

When releasing, if you try to find a feeling, that is逃避 (escaping/avoiding) the present feeling. You are escaping the present feeling 24 hours a day.

Release is not an activity that requires you to expend great effort. Some people may have wrong concepts about release due to previous wrong practice methods.

Accept unclear feelings. Unclear feelings are a type of feeling. You need to recognize this. There is no time when you don't have feelings. There is only when you don't regard feelings as feelings.

Lester Levenson specifically talked about this vague feeling. Vague feelings occur because you are escaping from feelings. Feel your vagueness.

"No feeling" is a vague feeling, or an 不明显 (not obvious/indistinct) feeling. Consciously pay attention to your vagueness. First, notice it. Don't be so急 (impatient/anxious). If, when you try to feel, your feeling is "no feeling," don't go looking for another feeling. Just allow this "no feeling" to be here. First, pay

===== Page 46 =====

attention to this "no feeling," or blank feeling. Pay conscious attention to it until you recognize it as a feeling.

"No feeling," vague feelings – you are just逃避 (escaping) feelings. It's not that there really are no feelings.

The first feeling you suppress is the fear of death (wanting survival). Then you develop wanting approval and control. They develop the nine emotional categories, plus many, many individual feelings.

In the Release Method, when we talk about emotions, we mean the nine emotions of agflap and cap. When we talk about feelings, it includes individual feelings, emotions, desires – all are feelings.

[2021.2.3 Release with a relaxed attitude]

Wind (Feng): Try to relax and see.

伯利恒之星 **(Star of Bethlehem):** Okay.

Wind (Feng): You don't need to make it very obvious before releasing. If you make releasing a very painful thing, then of course you won't want to release.

伯利恒之星 **(Star of Bethlehem):** True.

Wind (Feng): Have a bit of an exploratory mindset, a relaxed mindset. See what happens after the questions. Don't be so苦哈哈 (miserable-looking/suffering). (laughs) Release isn't homework.

伯利恒之星 **(Star of Bethlehem):** You really understand me. Okay, I'll try to be more relaxed.

Wind (Feng): For example, a table of people sitting playing mahjong. Someone says, "A Cadillac seems nice." You touch a tile with one hand, and casually say, "Oh yeah? Then let's have a Cadillac."

嗯 (Hmm), seems a bit impossible? Wanting control or wanting approval? Seems like wanting approval. Can you let it go? Seems like you can.

Check again. Seems a bit lighter. Has my Cadillac arrived? Damn, not yet. Is this wanting control and wanting approval? Just release like this (laughs). While touching mahjong tiles, you can have the Cadillac arrive. When you finish playing mahjong, you've released quite a bit. Go outside and look – a Cadillac at the door.

【2020.10.22 Release whichever feeling you are more aware of at the moment】

冰紫 **(Ice Purple):** Can you bundle the three wants together and ask?

Wind (Feng): No. Bundling them doesn't make it faster. The cause of the feeling is, of course, all three present. Because approval is the cause of control, survival is the cause of approval. But what you release is just the one you are more aware of at this moment.

【2020.9.30 From beginner to advanced: what to release】

Wind (Feng): Releasing emotions is the入门 (entry-level) of learning the Release Method. That is, it lets you learn how to release, get familiar with the release process. After you are familiar, you release the two wants (wanting control and approval). When the fear of death surfaces, you release the fear of death. It's that simple.

【2020.10.24 Once you clearly know what release feels like, you can start releasing the "wants"】

Wind (Feng): If you can release wanting control and approval from the beginning, of course that's fine. But people who haven't experienced release probably don't know what release is. They might mistake suppression for release. At such times, you need to start by experiencing release through releasing emotions.

Once you master this method, this process, the Six Steps are the only guidance you need.

===== Page 47 =====

October 31, 2020

Feng 09:21 AM Most things will happen according to your wanting.

Feng 09:22 AM When you move into acceptance and even peace, there is almost nothing you cannot do.

Feng 09:22 AM Of course, when you reach the so-called **imperturbability**, the ultimate tranquility that cannot be disturbed, you are omniscient, omnipotent, omnipresent.

Feng 09:23 AM Your "wanting" will weaken. Your "deciding to obtain" will increase.

Feng 09:23 AM Release "wanting," and you will feel having.

Feng 09:24 AM When you release all wanting, you will feel you possess the entire universe.

Feng 09:26 AM At this time, wanting to do something is like picking up a water glass on the table.

Feng 09:26 AM Do you need to use a strong "wanting" to pick up your own water glass?

===== Page 48 =====

No, you just need to decide to pick it up.

Feng 09:26 AM Release "wanting," let the whole world become your water glass.

Feng 09:26 AM When you want to pick it up, you can just pick it up casually.

Feng 09:27 AM At this time, you won't want to save, because everything is yours, what are you saving?

Feng 09:27 AM You only create it when needed.

【2020.11.27 Releasing feelings is not about allowing/accepting feelings】

Wind (Feng): Allowing feelings to surface and leave is indeed a simple description of the release process. Therefore, in terms of method, many release practitioners can easily 转变 (transform/change) into allowing and accepting.

If you don't enter the Six Steps, you won't reach freedom.

There is something we call "pure awareness," or the flow of awareness. Lester Levenson described it in the early days as the flow of awareness. He described the ultimate state of existence in many ways. But the process to reach it is rigorous.

When people try to introspect, or just sit quietly, it's等同于 (equivalent to) trying to forcibly separate the senses and life force. Before reaching the stage of *pranayama*, the life force flows outward, towards the senses.

===== Page 49 =====

Therefore, before you have 完全掌控 (completely mastered/controlled) the life force at the physical and mental levels, trying to use the mind to control pure awareness is ineffective. The life force flows inward, the senses naturally shut down. Only then is pure awareness possible, to the point of reaching *samadhi*, the two stages of *samadhi*.

The Six Steps is a complete map. Neglecting any one step will cause you to stagnate. When people mentally think they are maintaining "awareness" and accepting everything, they have actually stopped releasing. They have lost the continuous release of Step 4.

在焉 **(Zai Yan):** How is the inward flow of life force achieved in the Release Method?

Wind (Feng): Continuously release wanting control and approval at the causal level. Because your flow towards the senses = flow towards the world. World = wanting control and wanting approval.

If you release continuously, the life force will be completely controlled; it no longer flows outward.

在焉 **(Zai Yan):** I feel that focusing attention on the abdomen, and keeping the spine straight, helps release go more smoothly.

Wind (Feng): Release actually doesn't require a fixed posture. Paying attention to the feeling center is correct.

在焉 **(Zai Yan):** Chest and abdomen refers to the large area of the chest and abdomen, right?

Wind (Feng): It's the heart chakra in Yoga.

在焉 **(Zai Yan):** When you enter *samadhi*, it should be a very deep state of stillness. Can it be achieved simply by releasing anytime, anywhere in daily life? Or does it require a certain length of quiet, concentrated release to enter?

Wind (Feng): There are two kinds of *samadhi*: one is *savikalpa samadhi* (with seed), the other is *nirvikalpa samadhi* (without seed). When you reach *nirvikalpa samadhi*, you can enter at any time, because the prerequisite – the life force of body and mind being completely mastered – is already there.

在焉 **(Zai Yan):** Can you elaborate?

Wind (Feng): Just a decision is needed to enter. I reached *savikalpa samadhi* very early on, when I was practicing the Pa-Auk meditation method in middle school. It suppressed the afflictions.

What Yogic science calls **Nirvikalpa Samadhi** is a stage where the direction has already turned. Similar to what the Buddha called stream-entry, th e转变 (transformation/redirection) of the flow of life. In Lester Levenson's terms, it's completely achieving Step 1.

Next, every one of your choices will naturally tend towards freedom. Only at this point do you turn from the stream of ordinary beings to the stream of Noble Ones, and you will never regress again. Only freedom remains as the direction to move forward.

在焉 **(Zai Yan):** How can Step 1 be achieved? Is it an intention, or a result of releasing?

Wind (Feng): It's the result of continuously implementing the Six Steps. This can be done through guidance in *The Way*, such as obtaining everything you want through releasing. When you do this, you will slowly discover that what you are seeking in everything is happiness. And the only source of happiness is the mind quieting down, allowing the **Infinite Being** to manifest more. Therefore, you will tend more and more towards freedom.

At this point, you will naturally give up attempts in other directions. All life force focuses on one direction, leaving only one goal – freedom. This completely achieves Step 1, and you will naturally fall into the last five steps.

【2020.10.23 Release has nothing to do with physical sensations; release is releasing psychological feelings】

美丽人生 **(Beautiful Life):** If you release the feeling of hunger, does it mean you don't need to eat?

Wind (Feng): What you release is not the feeling of hunger. The feeling of hunger is a physical sensation, already a result.

===== Page 50 =====

You need to release its cause: the psychological feelings, and the wanting control and approval that drive them, and the "fear of death" that drives wanting control and approval.

The want for survival is the fear of death. The fear of death is a term Lester Levenson often uses.

Hunger is a physical sensation, which is actually already an expression, a result. When you release wanting control, you can turn off the feeling of hunger at any time.

Again, physical sensation is a result, already an expression.

So, I see many people releasing physical sensations. This is not the Release Method. The Release Method releases *feeling* – emotions, and the cause that drives emotions – the wants.

When you release these things at the causal level, things at the result level, like physical sensations, will change.

If you work on the result – releasing physical sensations – you will encounter many difficulties, because you can't change the posture of the person in the mirror by hitting the mirror.

If you want to change physical pain, release the wanting to change (control).

Don't release the physical pain; it's a result. If you release the control over it, it will be corrected immediately.

When you release the fear of death, it may bring up painful physical sensations. But the focus is not on releasing the physical sensations, but on releasing your emotions and basic wants towards it.

(Feng quotes a conversation from *The Way* Part 1)

Student: *Once when I tried to release the fear of death, I brought up some very heavy physical pain. So I must have done something wrong. But it took a long time to get over it.*

Lester Levenson: *You didn't release it; instead, you expressed it in your body. You let your body move towards death. Pain points towards death. So, you didn't release it; you let it express in the body.*

美丽人生 **(Beautiful Life):** If you release control, will illness and pain automatically disappear?

Wind (Feng): After releasing all the psychological feelings towards it, it won't express in the body.

Pain is actually the result of the fear of death expressing in the body. That is, if you suppress the fear of death, it will express in the body, forming painful physical sensations. But if you release the fear of death, it will随之 (subsequently/thereupon) dissipate. So, don't do anything outside the Six Steps.

Besides wanting control, wanting approval, and the fear of death that surfaces later, you don't need to release anything else. Because everything is a result of these three.

Before you finish releasing approval and control, the fear of death will occasionally surface, but not often.

[Note: Lester Levenson said that as long as you continuously release wanting approval and control, the fear of death (wanting safety/survival) will automatically surface for you to release. That's why releasing wanting safety is not mentioned in the Six Steps.]

【2020.10.22 What needs to be released is the "cause," not the "result"】

Wind (Feng): Physical sensation is already an expression.

===== Page 51 =====

The first thing suppressed is the fear of death. Then it develops wanting approval. Wanting approval develops wanting control. Wanting approval and wanting control develop the nine emotional states.

The nine emotional states develop many subtle feelings. Feelings develop all thoughts. Thoughts project outward and become your material world. The material world includes your body. Therefore, the body and the entire material world are your "creations," a projected result.

When releasing, you release the emotions and desires that are the cause. And wanting survival (fear of death) is the cause of wanting approval and control.

All feelings are survival programs. You release *feeling*, not the physical sensations that are already expressed as results on the body.

When you release the emotions, the physical sensations of illness and pain will also随之 (subsequently) dissipate. Because your body is merely an exact copy of the astral body.

The course only uses two days for newcomers to familiarize themselves with releasing emotions. The emotional scale is an aid for you to identify your current emotions. Because many people, besides physical sensations, cannot identify their current emotions. So they need the aid of the scale. Soon, you can transition to releasing the wants.

Directly release wanting approval, control, and ultimately wanting survival (fear of death). Clear the底层 (underlying/bottom) drives. This is the use of the tool called the Release Method.

Wanting control and approval are feelings that limit you. But sometimes we are this 愚蠢 (foolish). We would rather have limitation than freedom. Sometimes when you get stuck, it's really because you are unwilling to release them. You just want it. When you realize that wanting control and approval limit you, you want freedom more. —— Feng 2020.10.18

===== Page 52 =====

Basic wants drive emotions. Nine emotions drive hundreds of feelings. Feelings drive thousands of thoughts.

Wanting survival is the tree root. Wanting approval and control are the trunk. Emotions are the branches. Feelings are the small branches. Thoughts are the leaves.

Cutting leaves one by one – when will you ever finish cutting?

Feng 10:47 PM

Feng 10:47 PM So it's just about efficiency.

Feng 10:48 PM Lester Levenson said, if you release the nine emotional categories, like releasing fear, it would take hundreds or thousands of lifetimes.

Feng 10:48 PM That's just one emotion.

If you release thoughts, multiply that by millions.

===== Page 53 =====

Feng 10:52 PM A perfect map.

Feng 10:52 PM If you alter it even a little, you cannot be free.

Feng 10:52 PM Implement it and you can be free.

Feng 10:52 PM It's that simple.

Feng 10:53 PM Releasing emotions also works. The three wants are faster.

Feng 11:02 PM Your current feeling – is it wanting control or wanting approval?

Feng 11:02 PM Can you allow yourself to be more aware of it?

Feng 11:03 PM Can you let it go?

Feng 11:03 PM These few sentences take a few seconds?

===== Page 54 =====

Wind (Feng): Wanting to change is a type of wanting control.

If you dislike something, you want to change it. If you like something, you want to maintain it, to possess it. That's all wanting control. The specific explanation of wanting control is: "you want the world to be the way you want it."

Wanting control is the most superficial want.

Why do you want to possess this, change that? Because you want approval. Why do you want approval? Because you want safety. You think if others approve of you, you can survive. Wanting safety, survival is the deepest want. Wanting survival develops wanting approval and control. Wanting approval and control develop agflap.

[2020.10.18]

[2020.10.18] Wind (Feng): Control is a good thing. Wanting control is not. Wanting = lack. Wanting control is a lack of control.

[2020.10.18]

[2020.10.18] Wind (Feng): Continuously release the wanting control and approval on the things you want to achieve. Then you will achieve what you want to do.

[2020.12.16 After releasing all feelings, there is peace beyond everything]

快乐时光 **(Happy Time):** What kind of state is it when you release control over the body? Are there any signs before that?

Wind (Feng): Release control over the body?

快乐时光 **(Happy Time):** Released control over all feelings.

Wind (Feng): Released all feelings?

快乐时光 **(Happy Time):** Yes.

Wind (Feng): Peace beyond everything. That is indescribable. **Imperturbability**. Absolute tranquility that no person or thing can disturb.

Lester Levenson said, in Sanskrit it's called *Nirvana*. Through any method, you can temporarily quiet the mind completely and briefly contact it. This is what Yogic science calls *Savikalpa Samadhi*.

But in *Savikalpa Samadhi*, the power of the seeds still exists, so you can still fall back. When you reach **Nirvikalpa Samadhi**, all seeds lose their function. At this point, you still have residual karma, but eliminating it is just a matter of time.

Some masters choose to keep that residual karma longer, to continually return to the world to help more people. Some masters achieve *Paramukta*, becoming a *Siddha* (perfect being), directly merging into the Infinite.

许韬 **(Xu Tao):** Is this knowledge or knowing?

Wind (Feng): For you, it's knowledge.

快乐时光 **(Happy Time):** I don't understand the rest. Just keep moving forward foolishly, releasing continuously, right?

Wind (Feng): Yes, implement the Six Steps.

Nirvikalpa Samadhi, in the Six Steps, is merely the complete achievement of Step 1. Then the real work just begins. You will fall into the last five steps.

===== Page 55 =====

Every one of your choices, decisions, naturally tends towards freedom, because the seeds no longer function. That means the direction towards the world no longer functions; it completely 朝向 (faces/orients towards) the single direction of freedom.

宏 **(Hong):** Would quitting a job count as such a thing?

Wind (Feng): No. This has nothing to do with any action. It's just that you have discovered what Lester Levenson called "the only source of happiness." When you discover it, you can turn your direction. At the moment of the complete turn of direction, you will enter so-called **Nirvikalpa Samadhi**. The seeds lose function, meaning the direction of the world completely loses function.

清溪 **(Qingxi):** Is it necessary to quit work and leave people? I feel that among people, in interpersonal interactions, the mind is just active.

Wind (Feng): Do you want to suppress that active mind?

宏 **(Hong):** I dislike interpersonal relationships. I very much wish I could live a life of seclusion.

Wind (Feng): That is "aversion to the world." (subtle)

清溪 **(Qingxi):** Currently, I need to release this active mind. But after releasing it completely and彻底 (thoroughly), would the ultimate outcome be as mentioned above? Leaving people?

Wind (Feng): It depends on your choice. Aversion to the world is not wanting freedom. Understand this point. Aversion and craving appear in pairs. If you have a craving for the world, you will同时 (simultaneously) have aversion. I have found many, many people mistake "aversion to the world" for wanting freedom.

清溪 **(Qingxi):** Oh. So when you truly release and become free, merging with people and leaving people are no different? No distinction? Is that it?

Wind (Feng): The eternal tranquility of **Infinite Being** will not be disturbed.

Suppressed feelings continuously drive our subconscious thoughts in the subconscious mind. The mind is only creative. Every thought manifests, whether you look at it or not. Subconscious thoughts are just those we don't look at now. We program them, letting them operate automatically in the background. So, suppressed feelings are also your feelings. They still drive those thoughts you don't want to see, automatically operating in the subconscious. Therefore, do not suppress feelings. Release them.

—— Feng 2020.10.22

【2020.10.15 In daily life, whenever we use the body/use the senses, we can notice the want behind it and release it】

Note: Step 3 is a great reminder for our daily release. Behind moving the body, using the body to operate certain things, facing certain unexpected events, generating certain thoughts and emotions, etc., there must be the two programs of "wanting control / wanting approval" operating.

See that all feelings originate from the two wants. Discover them anytime, release them anytime. Regarding this, how to practice better in daily life? The following sharing might give you some inspiration.

Wind (Feng): Yesterday I had an even deeper experience. I thought about it a bit and decided to share it.

===== Page 56 =====

It was when I was crossing the street to buy water and food. I noticed I was subconsciously defending. At a more subtle level, I saw my wanting control. So I released it.

I continued releasing for over ten minutes. I naturally closed my eyes. I was guided step by step by an inner "knowing" all the way back home.

This knowing is not vision, not hearing, not any of the senses. But it is more pervasive than vision and hearing. Just step by step, very 笃定 (steadfast/certain) awareness. No hesitation, no stepping on air.

余生可贵 **(Remaining Life Precious):** Is it a kind of trust?

Wind (Feng): If you say trust, there's still duality in that. But that feeling wasn't separate. It was one "knowing" followed by another "knowing." I knew I needed to go here. I knew I needed to go there next.

Today, I'm still releasing. Because this morning I used my eyes again to work. But I found I can use awareness to work.

Now it's about half and half. Sometimes I habitually use my eyes to work. But after noticing, I release the wanting control of trying to see, and I can return to working with awareness.

我是无限 **(I am Infinite):** You're still working, not in retreat.

Wind (Feng): The "work" I mentioned refers to looking at the road, looking at things, like brushing teeth, washing my face. The problem here is that these are really wanting control. When you go deeper, you will contact... I even saw that I consciously operated the internal organs. But these things don't need to be considered initially. When you release some fear of death, I find that the control over the body itself becomes more apparent.

For example, a simple sitting posture – sitting up – requires 运用 (utilizing/calling upon) energy, requires 唤起 (evoking) control. Maintaining the body also requires 唤起 (evoking) wanting control.

紫 **(Zi):** Does the mind think that if it doesn't control, it will die? Because it fears death, it wants to control?

Wind (Feng): Yes. At the deepest level, it's wanting survival. As you release, it becomes clearer and clearer. My biggest problem now is that I easily stop releasing. I need to constantly use the Six Steps to remind myself. Otherwise, I will enter a state of awareness, feeling that everything around is very perfect and harmonious.

Whenever this happens, I need to remind myself of Step 1. Because this stopping is also due to wanting control.

繁星 **(Star):** Feng, through releasing, have you become calm, peaceful, comfortable? Isn't the purpose of our release to找回 (find back/recover) our peaceful Self? Not to release for the sake of releasing, maintaining a posture of continuous release. If you are already peaceful, why force yourself to release? You need release when you are not peaceful.

Wind (Feng): Every time you release, you will feel higher. The original peace is only relative. It's just that when you reach a comfortable stage, you lack motivation. Previously, because you lived in pain, you had strong motivation to release.

Later, you must strengthen Step 1. Release for the sake of freedom (highest goal). Lester Levenson has an audio, "Get High to Release,"专门 (specifically) criticizing this approach. Doing it this way, you'll never reach the destination, because it's releasing to only feel good.

When you feel good, you stop. When you stop, you are suppressing. Survival programs will develop. If you are not walking towards freedom, you are walking towards limitation.

Therefore, Lester Levenson emphasizes: continue releasing even when you feel very good. Walk higher and higher when you are high. Don't stop at the current feeling of perfect harmony.

===== Page 57 =====

Go listen to that recording of Lester Levenson "Get High to Release" and you'll understand. You don't have to wait until you are down to release. Get high to release.

If you feel peaceful, release that "peace." You will feel even better. Try it.

Wanting to maintain this comfort is also wanting control.

If you don't release, you are suppressing. There's no so-called 静止不动 (static state). If you are not advancing, you are retreating. If you are not undoing your mind, making it quieter, then your mind is becoming more noisy. Therefore, before reaching the destination, always release continuously. Make it constant. This is precisely Step 4.

Survival programs are your feelings. Feelings drive feelings. If you suppress them, hide them... If you don't suppress them, you release them.

If you release all feelings, i.e., survival programs, everything ends. You are free.

There is no intermediate point where you need to stop. So when a student asked him what he should do, Lester Levenson said in the audio, "you stopped. There is no stop in the six steps."

(Feng then 现场翻译 (on-site translated) a passage from "Get High to Release" to share with everyone)

How many of you are releasing just to feel good? How long are you going to wait? That's your problem. You're not doing it.

What are you doing? You just want to stay on the good feeling. So you only release when you feel bad, so you can get the good feeling again. Because there's only one good feeling, and that's the feeling after release.

*After a while, you feel bad again. So you release to get the good feeling again. This*拖延 *(delays/prolongs) the whole process.*

*If the purpose of release is freedom, it would take a few months to clear all the garbage. If release is to get out of*困境 *(difficulties/predicaments), then it becomes an extremely long process.*

(Note: This article "Get High to Release" has a very good 提醒 (reminder) function. Below are some excerpts from other paragraphs. Thanks to translator Roller.)

In the beginning, you have no choice. You are stuck in a heavy and painful state. You need the motivation to get out of hell to release. But now that you have progressed and risen, that should be in the past.

The reason to release should be to go to freedom. The highest, best, most wonderful feeling and state you can get is complete freedom. Do you believe that?

Well, then why don't you go all out to reach the highest state, to go to freedom? It's because you are persistently holding on to this heavy state – the "ego."

The reason you can't get out of 困境 (difficulties) quickly is that after you release, you feel good. This causes you to stop releasing after achieving the goal. If you release for freedom, you won't stop. You will cherish every opportunity you get to be free. Every time you go down is a great opportunity for you. Every fall (down) is a great opportunity to release and rise.

You haven't fallen into the subsequent steps of the Six Steps, because you missed the first thing – wanting freedom. Instead, you want to satisfy the ego, satisfy the sense of "I."

You don't want freedom. That's why none of you have gone all the way yet.

===== Page 58 =====

Chasing the wonderful states of the external world. Every time you get a bit of happiness, you get a bit, then another bit of pain. If you look, it's so obvious.

It proves to you every day: your happiness is not about satisfying the mind. You cannot win! For every bit of happiness from satisfying the mind-body, you suffer great pain! Every thought has a certain amount of pain attached to it. Why? It takes your attention away from your Being. When your mind is quiet, you will be in the most wonderful place.

Therefore, I suggest you wake up from reality. Release when you're high. You should write it in capital letters in your notes: RELEASE WHEN HIGH. GO HIGH TO RELEASE.

All the suppressed energy (feeling) is now trying to 冲 (rush/burst) out (push up). And you are trying to suppress it down. Stop holding it down. Every bit of it will release. It will immediately go out. Suppressing it is holding onto the ego program.

The ego sense contains all likes and dislikes, all thoughts. You must move your attention away from it and place it on Being.

Release when you're high. The higher our state, the closer we are to our Being.

The peak state and tranquility are the same thing.

When you go high, you are full of energy. In the state of apathy, pessimism, you only have very low motivation.

Down here, you will continue to be stuck in it, unable to let go. Go up. You can face the fear of death. And, when you release most of the fear, you can release the rest relatively easily. Go release.

If I had said these words to you a while ago, they would have meant nothing. Because you were stuck in AGFLAP, unable to see things clearly. The only thing you saw was AGFLAP.

But each of us has already entered this realm. We know how we feel. We can be in it, then dig deeper and face the fear of death, insecurity, and fear of life.

This way, you will get rid of all fear.

Fear is unnatural. What does eternal life have to worry about, especially the fear of death? So, start here. Focus here. Feel high. Then dig for the fear of death and release it.

The mind must become quiet. Then you can identify with your Being. This is the ultimate state.

That's what I wanted to say to you today. Get out of the pit, rise up, finish the process! It will only take a few months or less. If Step 1 is achieved – wanting freedom more than you want to satisfy the ego – then the other steps can be achieved. Then you will always implement the Six Steps.

This is quite 振奋 (exhilarating/inspiring). Because you will get higher and higher, until you can't get any higher – nowhere to go – you are all over the universe. You are infinite. Simply put, you will identify with your Being, "I-am-ness." Then you will see the whole truth. Only my Being exists. Everything else is imagination, a fantasy.

So, I say, release. Keep it in mind: Go high and release.

Of course, if you are in a low valley, release to go higher, so you can release more deeply. Don't stay there. Move on from here to higher.

===== Page 59 =====

Don't stop. Go higher. Use the highness to release until there's nowhere to go. You are all over the universe.

===== Page 60 =====

March 13, 2021

Image description: A series of chat screenshots between Tiancheng and Feng.

Tiancheng 01:45:53 @Feng If you reach a high place and keep going, keep going, never stopping, will you directly rush to **Nirvikalpa Samadhi** without experiencing low valleys?

Feng 01:45:53 So-called low valleys are just heavy emotions.

Image description: Several lines of small text, likely metadata or system messages.

Image description: Several lines of small text, likely metadata or system messages.

Image description: Several lines of small text, likely metadata or system messages.

===== Page 61 =====

Feng 01:48:54 That's because you can no longer 飙 (speed/rise) higher.

Feng 01:49:03 The low valleys have also been completely released.

Tiancheng 01:49:59 Does being in a low valley manifest as being stuck?

Feng 01:50:04 Being stuck is just you wanting control.

Feng 01:50:15 Low valleys are just heavy feelings.

Feng 01:50:24 You allow them to surface, allow them to leave.

Feng 01:50:27 Then you won't get stuck.

Feng 01:50:34 If you are stuck, release the wanting control.

Feng 01:50:37 It's very simple.

Tiancheng 01:50:50 Are heavy feelings the fear of death?

Feng 01:51:12 Every feeling is heavy.

===== Page 62 =====

Note: Regarding "don't stop releasing when you reach a good state," here is an 插入 (insert) of Feng's sharing on 2020.9.20 to remind us. At this time, Feng had not yet entered the excellent phase of continuous release. Soon after, in a week, he made a breakthrough.)

Wind (Feng): I remember two years ago, that was my peak period. I think I was probably in cap most of the time. But I knew there was a lot of garbage underneath that I didn't want to look at.

Later, I stopped for a long, long time. I just didn't want to release. I still hadn't decided to walk to the destination all at once. I wanted to stay in that beautiful state. Then soon, those negative emotions came back.

After stopping release, this relatively good state only lasted a few months, then returned to the original state. The mind became noisy again.

But my current feeling is very bad. Because I have experienced a relatively high state before, after falling down, I am in煎熬 (torment/suffering) every day. It's very难受 (uncomfortable/painful).

To use a crude 比喻 (analogy): it's like a pig in a barn. After eating fresh food, it doesn't think the 潲水 (swill - food scraps) tastes good anymore. Coming back to eat the food scraps is much more 难受 (uncomfortable) than when the pig didn't know about the fresh food.

I always stop. But I do realize the mind is a garbage dump. If you live in the mind your whole life, it's just too tragic. Coming and going, it's the same desires and reactions. Very 程式化 (formulaic/mechanical / robotic).

[2020.10.18 Obtain everything you want by releasing the wants]

Note: Generally, when we mention "get everything by releasing only," our understanding of "everything" might often think of things like obtaining money, getting a certain item, restoring health, learning a foreign language, acquiring a certain skill or talent, gaining some superpower, etc.

Actually, "everything" does not only refer to a 阶段性 (stage-specific) goal. You can 放大 (amplify) your awareness of "everything" in any matter, big or small. Because we have things we want to achieve every moment. Just like simply lifting an arm, turning off a light.

Can we lift the arm effortlessly through release? The following dialogue where Feng guides a group member to release might give you some inspiration on "getting everything you want by releasing."

JianWang: Feng, Lester Levenson used raising his hand to illustrate "get everything by releasing only." Can you give a demonstration?

Wind (Feng): You want to try? You can try right now. What do you want to achieve? What's the next thing you want to do?

JianWang: For example, "raise my hand."

Wind (Feng): Yes. Can you see if this is wanting control or wanting approval?

JianWang: Control.

Wind (Feng): Did you let it go?

JianWang: Yes.

Wind (Feng): Is there any left?

JianWang: There is.

Wind (Feng): Notice more. Did it leave?

JianWang: More subtle ones are coming out.

===== Page 63 =====

Wind (Feng): Yes, keep releasing them. As you release, do you see that you are less and less of a "doer"?

JianWang: Slowly, the motivation to raise my hand gets stronger and stronger. Okay, it naturally raised itself.

Wind (Feng): That's it. Anything. You achieve it through releasing. This is "get everything by releasing only." Literally.

JianWang: Every move, every action has "control."

[2020.9.21 How to release on goals]

Wind (Feng): Regarding goals, the fourth video explains it like this: Write down your goal (in the present tense). Then look at your goal. Release the first feeling you have about the goal. Okay, that's it. It's that simple.

After releasing the first feeling, look at your goal again. Release the first feeling at this moment, until you feel the goal has already been achieved. Note: "already achieved."

Actually, I've already 复述 (repeated/paraphrased) almost all the content above. The rest is just 重复引导 (repeating the guidance). The original Release Method is really very simple.

I used to set goals and release many times. Now I rarely set goals, because I find there isn't much I really want.

Let me talk about my own experience with goals. "Goals are a way to keep you releasing continuously. When you look at the goal, as long as you don't deceive yourself, a lot of feelings like 'impossible' will 涌现 (emerge/surge). Of course, there will also be some anger, grief, etc. All kinds of emotions. Release them one by one according to the process. After releasing, there is a clear and 笃定 (steadfast) feeling. You 'know' it's yours.

It's like looking at the goal. An emotion pops up, release it. Look at the goal again. Has it reached the state of 'already achieved'? If not, there must be wanting control and wanting approval (emotionally: inability, craving, anger, fear, etc.). Release the top feeling, one by one, until it's all cleared.

My personal experience is that if you keep doing this, you will reach a state of 'I am very confident the goal can succeed.' But this state is not enough. This should be around pride and courageousness. This state still needs to be released.

I have tested the goal process many times. Generally speaking, below this 'I believe it will definitely come true' emotion, there are many more subconscious emotions. After releasing, more will 涌现 (emerge).

What is the real feeling of completely releasing a goal? It is that moment of 'knowing' (不需要 (no need for) thinking,不需要 (no need for) believing) that the goal is already mine. Very clear and 笃定 (steadfast), as if it is right in front of me. At this time, you won't want to do anything to get it. Because you are completely 确认 (confirmed/certain) it is already yours. At this point, I generally won't think about it anymore. I'll do other things. Then it naturally comes.

This goal process almost always works. You can start with small things. Lester Levenson said, if you can't be a winner, that feeling of frustration will always accompany you.

So once you set a goal, you must achieve it. Therefore, don't set too big a goal at the beginning, which might discourage you. Build momentum for release by achieving small goals. Every time you succeed, write down the gain. This way, you will become more and more adept at using the goal process.

我是无限 **(I am Infinite):** I haven't really achieved anything through release.

Wind (Feng): I was the same before. Later, after listening to Lester Levenson's audio, I found I had a limiting belief: "I can't release on a goal until it's achieved."

===== Page 64 =====

Behind this was a previous feeling of frustration. Lester Levenson said in that winner video: "You must be a winner, even if just to draw out the 嗔恨 (aversion/resentment) in the subconscious, you must be a winner." You shouldn't keep that feeling of "frustration," that feeling of "I can't," in the subconscious.

Because I found that at the beginning of release, everyone is ambitious and wants to achieve goals. After that, a thought develops: "Being too attached to goals 容易 (easily) makes release stuck." Hasn't most people had this thought?

Later, I realized this limiting belief was wrong. You are actually saying, "I cannot achieve goals." And "I cannot" is a feeling of frustration, apathy. In the process of practice, individuals will invent many limiting statements. Lester Levenson never said these. So in the later audios, I often saw Lester Levenson correcting students' limiting statements.

The so-called "goals will hinder your release" is actually not true. It's your frustration (feeling of powerlessness) that hinders your release.

Goal setting is part of the Sedona Method process. Its purpose is to draw out the emotions and basic wants you have hidden.

A person who truly experiences perfection and desirelessness is another matter. But if you avoid goals and want these things at the beginning of release, you are not releasing them. You just don't want to look at them, suppressing them deeper.

Lester Levenson's Release Method has already formed a very practical,循序渐进 (step-by-step) system. The release method introduces some tools you might use. The purpose of the goal tool is to let your suppressed feelings surface. After you slowly change this habit and release the frustration about goals, you won't need to 专门 (specifically) set goals anymore. But changing "I cannot" into "I can" is very important.

Look at the emotions behind the goal. Trace them back to wanting control and wanting approval. Just let them surface, let them leave. Repeat this process. These processes are designed to help you release continuously.

The so-called goal process is a way to唤起 (evoke) suppressed emotions and wants in the subconscious. If you are already in a very troubled emotion, and it's very obvious, you don't need to operate the goal process first. Release what you can notice.

Just release. Metaphysical or spiritual discussions probably don't help much. Release, and you will clearly understand what's going on. My point is about intellectual questions. Those questions are just trying to fill your knowledge with intellectual explanations. In the complete system of the Release Method, all questions can be solved by releasing.

Regarding metaphysical discussions, it should be said like this: No matter how many definitions we give to "truth," it is not truth itself. By releasing, and then experiencing it personally, it is infinitely more useful than discussing it with the mind ten thousand times.

[2020.12 Set a release time for goals of no more than two weeks]

Wind (Feng): Set goals for a week or two. Goals that take too long will make you lose momentum. Actually, you are in 拖延 (procrastination).

The feeling of impossibility means you are in an agf emotional state. Behind it, there is wanting control, also wanting approval and safety.

Achieve a very small goal, no more than ten minutes. Achieve a general goal, half a day is enough. Achieve a difficult big goal, how long do you think it takes? I think no more than a week.

If you can't do it in a week, it's because you haven't really used the Six Steps.

So, don't joke with yourself. Easy or impossible. Can you understand this concept?

===== Page 65 =====

时代万物互联 **(Era of Interconnection):** Only these two choices. Either simple, or impossible. No third.

Wind (Feng): Yes.

Cynthia: The release you mentioned is continuous release, right? Achieving a difficult goal in a week should be releasing continuously without stopping for that week.

Wind (Feng): Continuity is key.

【2020.11.23 After a goal expires and fails, release the frustration】

Wind (Feng): A major purpose of goal setting is to draw out these suppressed frustrations.

So I even suggest that when it expires and fails, write down "failure." Face the accumulated frustration and release it.

You cannot succeed while suppressing those opposing programs in the subconscious. Failure to achieve must mean there are still programs opposing it inside you. That's all.

Previously, you kept frustration in the subconscious, you couldn't see it. Now you see it. So drawing out these frustrations through goal setting is a good thing. When frustration surfaces, you can decide to release it or suppress it back. I decide to release it. Be smart.

If you don't draw it out and release it, you will never have the ability to achieve goals. Therefore, even if you resist it, still set goals. It's very simple.

If you 逃避 (escape/avoid) looking at it, it will always stay inside, running you.

【2021.1.3】

First achieve the goal. Otherwise, it will be difficult for you to 下定决心 (make up your mind) for freedom.

【2020.11.24 For failed goals, you can create a new goal to release】

Wind (Feng): (If the goal expires and hasn't been achieved), you have to write down failure. Then release on the feeling of frustration.

Then set a new goal. It can be the same goal. But approach it with the attitude of a new goal, just like facing that goal for the first time. Otherwise, you will破罐破摔 (give up on yourself/sink into apathy) and procrastinate.

【2020.11.24 How much to release on a goal – release until you feel the goal has already been achieved, very clear and 笃定 (steadfast), completely 确认 (confirm) it is already yours】

Wind (Feng): Give it some force. Achieve a goal first.

Go All The Way: Right now, I'm in apathy. I don't want to do anything (laughs). I just think about procrastinating. Release in the evening. Not now.

Wind (Feng): (laughs)

Go All The Way: Previously, when I released, I generally wasn't sleepy. But on the first day of my retreat, I was particularly sleepy.

Wind (Feng): Do you know why?

Go All The Way: Why?

===== Page 66 =====

Wind (Feng): Because you are forcing yourself to release (laughs). Force, the mind will resist. The way it resists is by getting sleepy. When you try to 郑重其事 (make a solemn ceremony) of doing a big release, that's what happens. You have to put on a posture of "I'm ready, I'm going to start releasing now." Of course the mind will resist.

我是无限 **(I am Infinite):** For example, a goal of a pot. I can accept that. It's only 500 bucks. If not, ten bucks. If not, one buck.

我是无限 **(I am Infinite):** I think my frustration isn't very strong. It's quite easy to release on it.

Wind (Feng): Not habit, I suppose.

伯利恒之星 **(Star of Bethlehem):** Giving up on yourself is just 逃避 (escape/avoidance). As long as I逃避 (escape/avoid), I won't taste the pain of failure. Can't let failure become a habit.

Wind (Feng): The feeling of complete release is that you will completely know it's yours. Then you will naturally let it go. Your mind will no longer 围绕 (circle around - obsess about) it. Then it will come. At this moment, you will see, taste what you want. Because you are extremely sure you already have it. So you won't have any more expectations. Because you already have it. You will naturally enjoy it and then let it go.

The feeling of complete release on a goal is not that you believe it will come in the future. It's that you see it is yours right now. You know it is yours right now. That's complete release. ‘Hootless’ in Lester Levenson’s terminology.

I估计 (estimate) most people haven't experienced this kind of complete release on a goal. They will "know" they already have a pot. There won't be any doubt. Because they know.

【2020.11.24 Release on a goal until you clearly know it is "now" completely achieved】

Wind (Feng): When you think of the car you own, what's the feeling? Although you're not looking at it now, you clearly and 笃定 (steadfastly) know it's yours.

倚天 **(Yitian):** The mind no longer 围绕 (circles around) it – that means truly letting go?

Wind (Feng): Here, the mind no longer 围绕 (circles around) it means there is no striving. Even if you consciously think about it now, you will immediately realize, "Oh, it's already there." Then you will naturally let it go.

Goal release reaches this level, then you have initiative. You are not pitifully doing release there,然后 (then) looking hopefully: "Has God bestowed it upon me? Have I completely surrendered?" Instead, you release until it falls into your lap.

伯利恒之星 **(Star of Bethlehem):** You must have initiative. Not waiting.

Wind (Feng): It's like 假设 (assuming) you have a girlfriend. When you wake up every day, you don't see her either. But you know she's your girlfriend. So every time I ask, "Is the goal done?" I don't just mean whether the physical object has arrived. I'm asking if your goal has been completely released. Have you clearly known it?

Roller: If there is still a trace of doubt, not 笃定 (steadfast), it's not complete.

Wind (Feng): Yes. First, you have to have intention. Then release all feelings about it. Then you get it.

我是无限 **(I am Infinite):** I think it will come. But I think it won't come right now; it will be delayed a few days.

Wind (Feng): That's wrong.

伯利恒之星 **(Star of Bethlehem):** It has to be now. No matter where you are, it has to be achieved now.

Wind (Feng): Your mind lets it stay in the future. I'll tell you why. Because the mind does not distinguish tenses. The mind thinks in images.

Because the mind thinks in images, when you say "it will come," the image presented is "does not have."

===== Page 67 =====

You must release until you "already have it" for it to manifest in the material world.

伯利恒之星 **(Star of Bethlehem):** So it's either have or not have. You explained it clearly enough this time. I didn't fully understand before.

Wind (Feng): The mind just thinks in images. Creation occurs in beams of light, in the form of frames of images. So our world screen appears continuous.

[2020.11.24 The purpose of goals is to draw out your aversion to the world]

伯利恒之星 **(Star of Bethlehem):** Just now, I released a lot of things: control and approval. I think I must release for freedom, not to make life a little better.

Roller: Yes, making life a little better makes it easy to stop.

伯利恒之星 **(Star of Bethlehem):** We release to achieve goals, whether it's a girlfriend, money, or a pot. The purpose is not to make life a little better. That's not enough. It really must be for freedom. Making life a little better actually complicates things. And it definitely takes much, much longer.

Wind (Feng): The purpose of goals is to draw out your aversion to the world. What's so good about the material world? This car frame, what's so good about it? (laughs) There's nothing particularly good about the material world.

伯利恒之星 **(Star of Bethlehem):** Right. Nothing good. Lester Levenson didn't stay because this place is good. He stayed to let everyone 提升 (elevate/raise) to his level.

Roller: First transcend the material world.

伯利恒之星 **(Star of Bethlehem):** This is a must (laughs). Otherwise, it's just empty talk.
Roller: I see many of my friends 沉醉 (indulging/immersed) in luxury and dissipation.

Wind (Feng): However, you still have to achieve goals. The desire for freedom is not 建立在 (based/established) on aversion to the world.

伯利恒之星 **(Star of Bethlehem):** Right. You must master this world.

Roller: Yes, you must become a winner. Otherwise, you'll be pushed around by this world.

伯利恒之星 **(Star of Bethlehem):** So our goals must definitely be achieved. As trophies of freedom.

Roller: Must be achieved. My knees can bear it.

伯利恒之星 **(Star of Bethlehem):** Feng, even with "get everything by releasing," you don't need more than 3 months, right?

Wind (Feng): As long as you are on the Six Steps. "Get everything by releasing only" is a good way to operate the Six Steps.

Roller: bravo. After all, it's Lester Levenson's favorite teaching.

伯利恒之星 **(Star of Bethlehem):** Yes. You will keep achieving, achieving, achieving.

Wind (Feng): Lester Levenson said, because you always have wants. You want this, you want that. You won't stop. So you won't stop releasing either.

Roller: I also want to learn to play the piano, learn to play Joe Hisaishi. There are really many things I want. All get them through release.

伯利恒之星 **(Star of Bethlehem):** I think releasing on goals is the method most suitable for us.

Roller: Yes. This way you have the motivation to release. Otherwise, you'll just keep wanting good feelings.

伯利恒之星 **(Star of Bethlehem):** Otherwise, you just endure being a failure. The most 失败 (failed) thing is this:明明 (clearly/obviously) we can do it, yet we still choose to be a failure.

===== Page 68 =====

Wind (Feng): The process of releasing a goal until it's completely achieved is very 美妙 (wonderful). (laughs)

伯利恒之星 **(Star of Bethlehem):** Then let's experience it. (laughs)

Wind (Feng): You just release, release, watch it become clearer bit by bit, watch all impossibilities vanish into thin air.

【2020.3.11 Pay attention to external confirmation (gains). When real change happens internally, the external must 随之 (subsequently) change as well】

Wind (Feng): Furthermore, I want to emphasize something completely different from what most spiritual circles in the world today tell you. This thing is: you need to pay attention to external confirmation (gains).

Step 1: mastering the world, then mastering the mind.

If you feel very good right now, but you are powerless over the world, then your subconscious is suppressing those agflap. Therefore, Lester Levenson's teaching emphasizes external confirmation. This is almost something later forgotten by all his students.

大黄猫 **(Big Yellow Cat):** What is external confirmation? Still not quite 明白 (understand).

Wind (Feng): Think of something, and it happens. An effortless thought, and things appear there, just like in a dream.

Through release. Don't 妥协 (compromise).

The first step of freedom is to master the world. Then you release craving and aversion for the world. But if you can't do it, if you hide "I can't" in the subconscious, you can't be free. You must be a winner.

This is something Lester Levenson repeatedly emphasized with his students. But most of his students compromised.

The reason I say to pay attention to external confirmation is because many people mistake a superficially good feeling for freedom. Their world hasn't changed. Because the subconscious still maintains those pictures.

A person who has truly changed their mind – their world must 必然 (inevitably) change. Because what is the world? The world is just a projection of your一堆 (pile/heap) of thoughts.

About Goal Release

Feng Discusses the Six Steps: Step 4

Step 4: Make release constant.

【2020.10.18 Release continuously, without stopping】

Wind (Feng): Step 4 is to release continuously. Continuous means continuous. You do it the first time, then you can do it the second, third, fourth... until the last time, reaching freedom.

Lester Levenson said, "there is no stop in the six steps." There is no "stop" in the Six Steps. Continuous means continuous.

【2020.10.24 Release continuously, make it a normal state like breathing】

Wind (Feng): Let me explain Step 4, make release constant.

Because until now, suppression has been your normal state.

So you ask, "Does this need releasing? Does that need releasing?" Do you need to ask, "Do I need to breathe?" Why don't you ask, "Do I need to suppress this?"

===== Page 69 =====

Because suppression is your normal state. Release has become your abnormal state. You need to make release your constant state, every moment, like breathing.

Breathing wasn't automatic at the beginning either. Including your body's internal organs, at first you operated them consciously. Later, you handed them over to programs to run automatically.

You don't necessarily have to do nothing. But release cannot stop. Once you stop, it's like an airplane stopping its takeoff run. You need to get it running again.

As Lester Levenson said, make release constant, let it become your new habit.

First, take all the time you can to release. Then, you'll find you don't need to "do" anything. Things will happen naturally. You watch the body move. So you can release continuously, without needing to distract yourself to operate the body to do things.

Release is letting feelings surface and leave. Release once. New feelings emerge. You release a second time. This is called continuous release. If at this moment, you don't let the feeling leave, but suppress it instead, this is called stopping. This point is very simple.

You can know for yourself whether you are releasing continuously or not.

【2020.11.28 Release once, again, again. Let feelings surface and float out continuously throughout the day】

Wind (Feng): So-called continuous release means you release once, then release again, then release again. Same when stuck. Every time you get stuck, you are wanting control. So release the wanting control. Treat each stuck moment as if it were the first time you got stuck, and release.

If you really release continuously like this, reaching a stage where you spend more than 50% of your time releasing, you will find it surpasses the habit of suppression.

When it becomes your new habit, you will find release is as natural as breathing. This analogy of "as natural as breathing" is just a 比喻 (analogy). It doesn't mean you release with every breath.

Lester Levenson described it: Even when you are with others, you can continuously release, all day, non-stop. You've probably experienced the state where it comes up and floats out, comes up and floats out. You must reach that, achieve that.

Really, there is so much "garbage." Occasional release also has some benefit. But if you want to release it all,大量的 (a lot of) release, continuous release, look at the Six Steps. You must keep release constant. All day, constantly let them surface, go out. You notice a certain feeling and release it. It's a bit like sitting and watching it, watching it continuously happen.

Comes up and floats up. Comes up and floats out, non-stop.

【2020.10.23 Release feelings, then release the next feelings. When releasing feelings becomes constant, feelings will continuously surface and leave like waves】

在焉 **(Zai Yan):** Feng, when you release normally, is it like breathing? Do you still ask yourself questions like "Can I let it go?" Or do you release directly? Is your normal release like being in a constant state of relaxation?

Wind (Feng): In the second week, feelings continuously surface and leave, like waves.

===== Page 70 =====

But when I stop, a glance at the Six Steps immediately lets me know which step I'm having trouble with. Then release resumes immediately. The process hasn't changed; it's just become more direct, with less操作 (manipulation/effort).

I feel I am constantly on the Six Steps. And these six steps form a huge driving force, keeping release continuous. Insights occur frequently. At this time, you are carried along by them. But as long as you continue to remind yourself of the Six Steps, you will continue to release and reach higher peaks.

Susan: No need to think of specific things to 激发 (stimulate) emotions?

Wind (Feng): No need. If it's not in the Six Steps, it's not needed. Notice Step 3 says: **"All feelings are wanting control and approval, release them." All feelings means all feelings**. You definitely have feelings right now. They must be wanting control and approval. You can definitely release them.

You can use this method anytime. It's very simple. Enter the Six Steps.

Step 3: Your current feeling – is it wanting control or wanting approval? Release them. Step 4: Release continuously. Make it constant.

When you release once, your feeling rises. At this time, new feelings emerge. Are they still feelings?

Of course, they still are.

Are they still wanting control and approval? Of course, they still are. So you can continue releasing.

Release again. Your feeling rises again. The emerging feelings are still wanting control and approval. You can still use the process to release again. It's that simple.

===== Page 71 =====

March 17, 2021

Image description: A series of chat screenshots between Big Yellow Cat and Feng.

Big Yellow Cat 20:09:09 Teacher Feng, before you were free, out of 24 hours a day, roughly how many hours were you in a state of release?

Feng 20:16:00 Actually, as long as you spend more than 50% of your waking hours releasing every day, you will find the惯性 (inertia/momentum) of release gradually becomes greater than suppression.

Feng 20:16:12 Then, you will release continuously.

Feng 20:16:24 You will release very naturally.

Feng 20:16:33 Release becomes a normal state like breathing.

Feng 20:16:42 It can reach 24 hours.

===== Page 72 =====

Big Yellow Cat 20:18:15 Okay. Now, when I'm awake, I can basically always be aware of feelings. But releasing... when I'm alone, I can stay in release. As soon as I interact with people, I'm basically carried away.

Feng 20:19:03 Now you need to consciously release.

Big Yellow Cat 20:19:19 When interacting with people, how can I maintain the interaction while also releasing continuously?

Feng 20:20:02 You can release on this when you're alone.

Feng 20:20:15 "I allow myself to release when interacting with people."

Feng 20:20:24 Release all feelings about this goal.

Feng 20:20:30 Until you 确定 (determine/confirm) you can do it.

Big Yellow Cat 20:21:54 Okay.

===== Page 73 =====

If you feel there is a problem, there must be a desire.

Suppression means wanting control is operating.

Release the wanting control, and you won't suppress.

The underlying wanting approval and wanting survival will surface.

But if you don't release the deeper wanting approval and wanting survival, wanting control will be continuously developed again.

So, continuous release is key.

Let release happen again and again.

One time after another.

Reach deeper, and deeper.

Just let them surface and leave directly.

If there's wanting to change, release that wanting to change.

If you release enough, it will be like Lester Levenson said: "floats up and floats out."

Like waves, continuously released.

This retreat, I floated for two days.

So high I couldn't stand it.

Being able to use the Six Steps is advancement.

Alei's advanced course is just反复 (repeatedly) talking about how to 实践 (practice/implement) the Six Steps.

===== Page 74 =====

Feng 2020.10.8

[2020.1.3 When the habit of release is greater than the habit of suppression, continuous release will happen]

文兰 **(Wenlan):** When releasing once per second, or when releasing automatically, as soon as a feeling appears, is it released automatically, without distinguishing whether it's approval or control?

Wind (Feng): Recognizing it, it's released. Sometimes it happens very quickly; the mind hasn't had time to understand. When releasing continuously, feelings涌 (well up/emerge) like waves. You just watch them go out.

At the beginning, your habit of suppression is greater than your habit of release. You need to operate the process again and again. When you make release your normal state, continuous release will happen.

【2020.10.23 The importance of continuous release is like an airplane taking off】

朝颜 **(Zhaoyan):** Feng, has the amount you've released in these two weeks surpassed the amount you released in the previous two years?

Wind (Feng): It's not about quantity. It's about 惯性 (inertia/momentum). Release is like an airplane taking off.

If you run and stop, you'll never fly. Only by charging forward continuously can you加速 (accelerate) to the point of takeoff.

2020.10.22

===== Page 75 =====

不动心 **(Bu Dong Xin) 19:45:18** @Feng Feng, when you reach a certain level of release, like you, do you still use the process step by step, or as soon as you notice any wanting, it leaves, and you no longer need to use the questions?

Image description: A small graphic, likely a timestamp.

Feng 19:46:30 Floats up and out.

Feng 19:48:21 Like waves surfacing and leaving.

Feng 19:49:01 When release reaches a later stage, the momentum is very strong. As long as you make a decision to release, it will carry you along.

Feng 19:49:17 You don't need to work as hard as before.

【2020.10.11 Initially, suppressing feelings is a habit. Noticing the wants every moment and continuously releasing can 解除 (relieve/eliminate) the habit of suppressing feelings. Release becomes your 惯性 (inertia/momentum). Release becomes constant】

慧轩 **(Hui Xuan):** Is it that you don't even have time to feel the emotion; it's released?

Wind (Feng): Something like that. Desires are released as soon as they are touched. As release accelerates, you'll feel that previous highs were actually very low. Desires are noticed instantly.

===== Page 76 =====

慧轩 **(Hui Xuan):** Emotions are released, beliefs are gone – that's emptiness. No desires, life really has no meaning. The ego wants nothing.

Wind (Feng): This can't be imagined with the mind. I wanted to release all the way to the bottom, but now I really can't sit still. I just went running on the bridge. Too much excess energy. This should be the immense energy brought by release. Only on the later days did I understand what continuous release means. Basically, every release brings a huge surge of energy.

巨廷 **(Ju Ting):** Are you releasing all the disharmonious energy in your life? Or are you targeting specific people, things, events?

Wind (Feng): The three wants. Because you live in wanting every moment. Release one, another comes. Release one, another comes.

文敏 **(Wen Min):** I really envy you, Feng. I also want to reach that stage.

Wind (Feng): Just use the method correctly.

ZOEY: After releasing, has the frequency and intensity of emotions and desires triggered by external things changed?

Wind (Feng): Not exactly. I'll elaborate after I finish running.

(Later, Feng continues)

Wind (Feng): This question is like this. Approval and control are the world. There is strong craving and aversion for the world.

It happens every moment. I am in these wants, like a fish in water. But if you decide to release continuously, letting go of each one as it comes, you'll soon find yourself in this ocean of desires.

If you release continuously for a few days, you will be very, very peaceful. Under this peace, many strong desires will surface very obviously. When noticed, they are released instantly.

Release becomes constant because you discover that suppressing them underneath is unnatural. You've been unconsciously suppressing them. This is a deeply ingrained, powerful habit. When enough wanting control is released, this habit loses power. You tend more towards natural release.

At a certain point of release, suddenly you feel the body is not me. It's just moving, but there's no self operating inside. But this identification with the body immediately returns. At the same time, I notice that's wanting control, and this wanting control is released. Experiences below...

My intuition tells me it's not suitable to share. I'll continue releasing.

倚天 **(Yitian):** It seems that at the advanced stage, indeed, as soon as you notice, you release. But why, at the 初级 (beginner) stage, even though you notice, you can't release immediately and need to 反复 (repeatedly) operate the questions?

Wind (Feng): Like the比喻 (analogy) I just used: the fish is used to the sea; it won't notice it's in water. Because the habit of suppression is a strong tendency. So you need to repeatedly use the questions to consciously notice and make the decision to release.

But when you reach a point where this deeply ingrained habit is released, then release – this natural tendency – itself becomes your habit. At this point, it's very easy to make release constant.

In Lester Levenson's words: you just watch it floats up and floats out.

But before reaching that point where the habit is reversed, you must consciously do it. Otherwise, you'll be dominated by the habit. That's the importance of the process. The process for releasing desires大概 (roughly) operates like this.

===== Page 77 =====

Wind (Feng): I've been releasing continuously these past few days, and I've had some experiences. I didn't share them the first two days, because this might be 施加 (exerting) influence. I'm talking about some now, hoping to inspire you.

This is a chat with a friend. I've removed his parts.

(The following is a chat log Feng shared with a friend from 10.12-13)

[2020.10.12] Releasing continuously these days, I've experienced some things. Continuous release 确实 (indeed) releases strong energy. And 确实 (indeed), there were two times I detached from the body center. Last night, I really couldn't sit still, so I went running on the bridge. On the third day, I didn't sleep.大概 (Probably) on the second night, some sleepiness 涌 (welled up). Then I released wanting control, and a kind of inexplicable energy涌 (welled up).

The power of continuous release is enormous. Freedom really needs to be experienced. So I'm sharing my experiences from these days. It's a bit surprising, so I didn't施加 (exert) influence in the group. Do you want to hear about it?

Yesterday, during one release, I felt like I "fell out" of my body. This happened when energy was continuously 涌 (welling up). At first, I moved my body. I realized that usually, I use wanting control to walk. That is, I consume part of my energy to 控制 (control) my body to move. When this was noticed, it was quickly released.

Then suddenly my perspective shifted.

The body walked automatically. Arms and legs automatically "floated" along. And I didn't know where I was, watching it. This perspective lasted about two minutes. I first realized that every time I move my body, I expend energy. That is, every action actually has wanting control. And the moment I noticed it, it was released. This happened after several days of continuous release. Then I realized why every release brings huge energy. Because actually, I have been using this energy to suppress myself. This is caused by my own wanting control.

But soon, I suddenly realized this was a big "insight." So I wanted to "maintain" this state. As soon as I wanted to maintain it, I fell out of it. So it only lasted two minutes. But this experience gave me a huge encouragement. My motivation to release is even stronger.

I share this experience, hoping it can also give you some encouragement. (laughs) Come on.

[2020.10.13] I found that when you release very high, the form of resistance changes. Although release becomes very easy, there is a lack of motivation. Often, you stay in a very good state and enjoy it. After releasing two or three times, you spontaneously stop. You need to constantly remind yourself to continue releasing. I need to think of the word *better*. There's something better ahead. Don't stop here.

The day before yesterday, I released the fear of death once. I found, as Lester Levenson said, when the fear of death is released, wanting approval and control also 大量 (massively) dissipate. At the same time, I saw how this world is constructed. For example, our morality, our nobility and baseness – ultimately, it's to maintain the survival of the body.

In our world, sacrificing for the survival of others – why is it considered noble? Because subconsciously, we regard the survival of the body as the most important thing. Therefore, we认同 (identify with) those who sacrifice for the survival of the masses. The whole world – it's merely survival programs. It equates to control and approval.

===== Page 78 =====

Yes, theoretically, I knew this 很早 (very early). But seeing it was still 震撼 (shocking). For example, I look up and see the ceiling. The ceiling 居然 (unexpectedly) needs control and approval. It's very 神奇 (magical/mysterious). Because I have feelings towards it. Feelings are wanting control and approval. Besides my feelings, there is nothing else out there. Nothing out there.

Step 1's wanting freedom can be consciously increased. Just remind yourself. But if you don't remind yourself, you'll forget. It's very easy to forget. Many people wonder why such simple Six Steps need to be written down, and "get everything by releasing only" needs to be written down and placed prominently. Because it's really easy to forget. Moreover, you originally have infinite energy.

Another thing yesterday: I ran on the bridge to the end, all the way down, without noticing a car parked in front. At that time, my whole body was full of energy. I reached out and pushed. That car 竟然 (unexpectedly) moved sideways a meter. I didn't feel tired. After returning home for a long time, this feeling of being full of energy only slowly subsided.

This feeling is different from "watch it happen." Because

continuous release 确实 (indeed) releases very strong energy from the body, like Lester Levenson said. It can make the body 受不了 (unbearable). So you need to go out and be active. When active, I was just 宣泄 (venting/releasing) excess energy. Yesterday, I 大概

(roughly) knew where this energy came from. It has always been there. I just usually use it to suppress my feelings. When not used to suppress feelings, it tends towards infinity.

The power of that push should be greater than the strongest strongman in the world today. But my body is small, no muscles. We are really severely limited by the body. Lester Levenson also said, standing in the center of a nuclear explosion, if you don't resist, nothing will happen. But thermal energy, I experienced that. Not resisting heat 确实 (indeed) doesn't make you hot. That one is simpler. You can try it.

Come on, make it constant. You don't necessarily need to 专门 (specifically) set aside time to do it. Instead, use all your time to release. Yes, that is, there's really no need to wait for an opportunity to 闭关 (go into retreat). Right now, you can feel feelings. You can release. We live in wanting every moment, like fish living in water. Notice wanting control and wanting approval. Release them immediately. Focus on these two wants. Doing this makes it much easier.

[2020.10.14 The effect of releasing continuously for a few days is far greater than releasing intermittently for many years]

我是无限 **(I am Infinite):** You release wanting control. But I release wanting to change. I feel wanting control very rarely. I think wanting control is composed of a bunch of wanting to change. What do you think?

Wind (Feng): The course says wanting control. When Lester Levenson speaks, he often uses wanting to change.

Wanting to change, wanting to push it away, wanting to grab it – all are wanting control. Wanting to change is one type of wanting control.

If you want to be more针对性 (targeted), say wanting to change. Sometimes we want to change, sometimes we want to maintain. Both are wanting of control.

我是无限 **(I am Infinite):** Yes, you said that very well.

Wind (Feng): I used the Release Method intermittently for six years. The效果 (effect) wasn't as good as a few days of continuous release (laughs). How important continuity is.

我是无限 **(I am Infinite):** Yes. Continuous release will keep deepening. Intermittent release just won't work.

Wind (Feng): I realized what Lester Levenson said in the video: helping others is helping yourself. A while ago, I translated Lester Levenson's audio and the 1992 Release Method course. During the translation process, I reviewed it myself. And this time, I found issues I hadn't noticed even after listening many times. This allowed me to continue releasing continuously.

我是无限 **(I am Infinite):** How did the process of continuously releasing until the fear of death happen?大概 (Roughly) what was the method and process?

===== Page 79 =====

Wind (Feng): The method is very simple. Keep the Six Steps nearby. What is my current feeling? Wanting control or wanting approval? Can I notice it? Has it left? Can I notice more wanting control or wanting approval? Can I let it go? I used the process for releasing desires from the '92 Release Method course.

Every time I release, I see a little bit of freedom. Then I remind myself of Step 4: release continuously. The way to release continuously is to continue looking now: am I wanting control or wanting approval? If I feel 模糊 (vague feeling) about this, I immediately feel that I want to change this situation. And this is wanting control. As soon as I notice it, there is an immediate tendency to let it go.

During this, of course, there are many situations where I stop (get stuck). Notice it, remind myself of Step 4 (release continuously).

If I find myself using effort, struggling,胶着 (stuck/adhering), remind myself of Step 5 (release wanting to change).

Later, when strong joy emerges, and there's no motivation to release, remind myself of Step 1 (what I want is freedom).

When I don't know what to release, remind myself of Step 3 (all feelings are wanting control, approval).

Every time this happens, I immediately notice this wanting control or approval.

Desires come, one is let go; another comes, one is let go. The fear of death (wanting survival), as Lester Levenson said, spontaneously surfaces.

Releasing the fear of death for the first time is the hardest. When the fear of death first surfaces, it's like touching a hot fire with your hand. You immediately pull back. I反复 (repeatedly) released wanting control. Then, when I touched it again, I released it once. After that, it was simpler. The tendency to 逃避 (escape/avoid) is too strong. So we tend to suppress the fear of death deepest. Each time you release the fear of death (wanting survival), it weakens this habit of 逃避 (escape/avoidance).

I'd better finish first before sharing. I'm going to release. See you all. Come on! (laughs)

[2020.10.30 Feng shares the changes in body and life after continuous release]

At the beginning, I achieved everything through release. Later, I cleared most of wanting control and approval. I started focusing on the fear of death. So I released a lot of the fear of death. An indescribable sense of safety就这样 (just like that) enveloped me.

At this point, as soon as I have a thought, things happen. I don't even need to刻意 (deliberately) release on it.

A few weeks of release, and you can do these things.

Also, I actually no longer need sleep or food. I don't need sleep now. I'm so energetic, I even need to run on the bridge to 宣泄 (vent/release) it.

It started from my first retreat, the first week of release. As long as you continuously release wanting control and approval, the body wil l涌 (well up) with infinite energy. The emergence of this energy can even make the body 受不了 (unbearable). So you need to go out and run a few laps to 宣泄 (vent/release) it. (laughs)

At that time, you naturally stop sleeping. You don't need to刻意 (deliberately) resist sleep. Just use all your waking hours for release.

Yes, if you're not tired, just keep releasing, one after another. If you feel tired, sleeping doesn't affect release.

===== Page 80 =====

I'm just illustrating this point. Use all your waking hours for it, and you'll progress very quickly. I vaguely remember Lester Levenson saying in an audio that if you are releasing before you sleep, you will still be releasing in the dream state, on the astral level. So you can sleep. There's no need to 刻意 (deliberately) stay awake. When you release until you have infinite energy, you will naturally stop sleeping. Is this clear enough? (laughs) Go ahead. I wish you success. (laughs) Yes, why not use this method to the extreme? It can bring you even greater benefits.

【2020.11.7 Just one thought, and things happen】

伯利恒之星 **(Star of Bethlehem):** You've made great progress these days, right? (laughs)

Wind (Feng): Have you experienced peace? It's a feeling where time stands still. I just looked at the description of peace on the emotional scale: infinite, ageless, immortal. That's how it feels.

伯利恒之星 **(Star of Bethlehem):** Not yet (laughs). Only experienced a few seconds of losing the fear of death.

Wind (Feng): Before, I mistakenly thought apathy was peace. That was very wrong.

伯利恒之星 **(Star of Bethlehem):** Haha, I've been like that for many years.

Wind (Feng): Have you experienced imperturbability?

伯利恒之星 **(Star of Bethlehem):** A few seconds, not completely imperturbable. A preview, then I fell back to the bottom.

Wind (Feng): That should be a great encouragement. (laughs)

伯利恒之星 **(Star of Bethlehem):** A little bit. I remember that feeling every day.

Wind (Feng): I've stayed in many five-star hotels without spending money.

伯利恒之星 **(Star of Bethlehem):** Haha, just like Lester Levenson. That counts as a huge success experience.

Wind (Feng): Actually, this isn't from this recent success. Last time, I already stopped accepting money and stopped working. Because I strongly felt I didn't need money anymore. And indeed, I didn't need money anymore.

伯利恒之星 **(Star of Bethlehem):** You can still do it now, right?

Wind (Feng): Yes. Since last time, I've been experiencing what Lester Levenson called "things happen with one thought." This has become a common experience. So I didn't 特意 (specially) emphasize it.

(Note: During this conversation, Feng also mentioned some other experiences, similar to what Lester Levenson once described. Because they are not suitable for public dissemination in this booklet, some dialogues were omitted, and only parts were selected. Feng personally verified what Lester Levenson said: "Just by one thought, things happen effortlessly." Let us also reach this state through continuous release.)

And the question is in fact, why don't we go all the way and get perfect freedom so that we have no more 烦恼 (afflictions/worries), no more suffering, where we can get everything with just one thought. One day we will do this, every one of us. Why not do it now? —— Lester Levenson

===== Page 81 =====

Anything happens effortlessly. Just put a thought into our quiet mind, and it will manifest very quickly. So why not do it in the next few months? Be smart. —— Lester Levenson

【2020.11.24 Continuous release is achieved through the Six Steps, not through external actions, not through retreat, turning off your phone】

Go All The Way: I still can't release continuously these past two days. Plus, on the first day of my retreat, I was 特别 (especially) sleepy.

Wind (Feng): So I don't recommend others go into retreat. (laughs)

Go All The Way: As soon as I try to release, I get sleepy. When I'm not releasing, I also want to sleep. I simply can't release.

Wind (Feng): Locking yourself away isn't particularly useful. Karma can't be locked away.

Go All The Way: I didn't lock myself away. I did things as usual. Just didn't look at my phone, didn't look at the group. Result :特别 (especially) sleepy. That was my retreat. It was a bit better on the second day.

Wind (Feng): But the release efficiency didn't reach your desired standard either, right?

Go All The Way: Yes. I completely couldn't return to that 突破 (breakthrough) state from my last continuous release day. I've been stuck the whole time.

Wind (Feng): Continuous release is achieved through the Six Steps, not through external actions, not through retreat, turning off your phone. (laughs) Enter the Six Steps, and you can release continuously even while chatting.

Go All The Way: Yes. Last time, I released continuously for a day even while chatting. Now I can't release for even ten minutes. It's like I suddenly don't know how to release.

Wind (Feng): Just return to the Six Steps. Actually, I don't recommend retreat, unless you release to the point where your natural tendency is to 切断 (cut off) contact with the outside.

Go All The Way: I thought my phone was distracting me, making me unwilling to release.

Wind (Feng): No, it's your karma (laughs), it's your programs making you not release. Take full responsibility. Don't blame the phone.

Go All The Way: I thought disconnecting from the internet would help me release continuously.

Wind (Feng): That's a misunderstanding many people have. Looking for reasons outside. Some people think it's work holding them back. Some people think if it weren't for their current situation, they'd be free already. Some people think their family is holding them back... Actually, none of these are true. The only thing that can hold you back is yourself. Take full responsibility.

Go All The Way: I forced myself not to look at my phone, so I could focus on releasing. Result: the phone确实 (indeed) had no influence. But I still wasn't willing to release. So it根本 (fundamentally) wasn't the phone's fault. I'm just not dead set on it. I thought external things could influence my release.

Wind (Feng): Just release. Don't worry about retreat or chatting. If external things could make people achieve the Six Steps, sages could be mass-produced. Lock everyone up and force them to release. (laughs)

[When you release continuously, you will automatically isolate. When you决心 (resolve) to go inward, no person or thing can disturb you.]【2020.10.23】

Wind (Feng): When you release continuously, you will automatically isolate.

===== Page 82 =====

The Six Steps don't tell you to quit your job. They don't tell you to isolate. They just tell you to release continuously. When you release continuously, isolation will happen automatically.

Continuous release does not require依赖 (relying on) a quiet environment. Because your world is merely a projection of your thoughts. You cannot change the cause by doing something to an effect. If you feel noise, it's just a feeling. Return to Step 3. Release your current feeling of wanting control and approval.

At the beginning, you'll find it difficult. So you can first use all the time that doesn't require mental work. When you do this, continuous release will generate a动能 (kinetic energy/momentum). It will make release happen more and more easily. Then you can release even while doing things.

Releasing further, you will find you don't need to do things anymore. Because you no longer create that picture. You no longer create the picture of "I need to work."

【2021.1.7】

倚天 **(Yitian):** "When you release continuously, you will automatically isolate." Does that mean after entering continuous release, naturally no one will disturb you?

Wind (Feng): Of course. The external world is originally your projection. If you are disturbed, it can only mean you wanted to be disturbed. Your thoughts created that situation of being disturbed.

倚天 **(Yitian):** When you were in retreat, did you encounter any disturbances?

Wind (Feng): No. Once you 决心 (resolve) to go inward, nothing can disturb you.

倚天 **(Yitian):** Does that mean externally there is stimulation, but you have no reaction? Or does the outside自然 (naturally) really have no interference at all?

Wind (Feng): It's the same thing. Outside is only your thoughts. At the beginning, you still create some events. But that's just your desires disturbing yourself.

Releasing further, especially when you focus on releasing the fear of death, when wanting control and approval are mostly gone, the world will not disturb you at all. In the forest, this would be even more obvious. Poisonous snakes and fierce animals would stay far away from you.

倚天 **(Yitian):** For example, you're in a retreat room. Someone knocks on the door. But it doesn't affect you at all. Or does it mean that once you enter continuous release, no one will knock at all?

Wind (Feng): After releasing enough wanting control and approval, no one will knock at all.

倚天 **(Yitian):** I see.

【2020.10.30 Don't look for opportunities to stop yourself】

Wind (Feng): Don't look for opportunities to stop yourself. Doesn't releasing feel wonderful?

【2020.12.28 Continue, continue, continue】

Wind (Feng): After reaching greater ease, you should continue releasing. Clear the底层 (underlying) feelings all at once.

Don't look for opportunities to stop yourself. After reaching greater ease, you should continue releasing. Clear the 底层 (underlying) feelings all at once. —— Feng

【Whether or not you set goals, as long as you can release continuously and have the motivation to release, it's fine】【2020.3.16】

===== Page 83 =====

Tiancheng: Teacher, I just wrote down many goals I want, and set times for them. During the process, as long as I release continuously, without necessarily constantly盯着 (staring at) the goals, just implementing the Six Steps, can I still achieve them?

Wind (Feng): Yes.

【2021.7.26】

安心自在 **(An Xin Zi Zai):** Is it necessary to set goals to release on, or can you also just release on the present feeling?

Wind (Feng): It's up to you. Release. You must follow your own inner rhythm.

===== Page 84 =====

Continuous release doesn't mean you maintain a concept of continuous release.

Continuous release means you do one release, experience inner liberation, then release again.

This rhythm is entirely up to you.

After releasing the wanting approval for one thing, you can ask yourself, "Is there more?" to continue releasing.

You can also feel the current feeling and ask yourself, "Is it wanting control or wanting approval?" to continue releasing.

Of course, if you find you want to hold onto the feeling and not release, you can also ask yourself, "Is this wanting control?" to continue releasing.

If, at this point, you want to do something else, you can of course also choose to release on that thing.

Feel it: What do I want to gain from that thing? Is this wanting control or wanting approval? Or wanting safety?

These are all ways for you to continue releasing.

===== Page 85 =====

Feng Discusses the Six Steps: Step 5

Step 5: If you get stuck, let go of the wanting to change the stuckness.

[2020.10.18 The only reason for getting stuck is wanting control]

Wind (Feng): Step 5 might be used the most at the beginning, because you will often get stuck. But getting stuck is just because you want control. That's it.

The only reason for getting stuck is wanting control operating. Release this program of wanting control that is operating you, and the feeling of stuckness immediately becomes smooth.

[2020.9.23 The more stuck you are, the more you need to release]

The more you encounter a stuck situation, the more you need to release. Release the desire to change. Otherwise, you suppress it into the subconscious. It will operate you continuously, and you will remain stuck.

At this moment, you need to decide to release that wanting control that is sticking you. Make a decision to超越 (transcend) it. Only by deciding to超越 (transcend) it can you notice it. Allow it to surface and leave. Then do it again.

Don't用力 (use force) to suppress. But don't 逃避 (escape/avoid) either. Just face that stuckness until it's released. Don't do other things to 逃避 (escape/avoid).

[When you are not releasing, i.e., when you are stuck, release the desire to control or change this situation]

海尔 **(Hai Er):** If you really get stuck somewhere, release the desire to control or change the situation of being stuck.

This step is too important. It's the safety valve of the Sedona Release Method. It's the guarantee that pulls you back when you go astray.

Especially remember: When we try to change or control what we feel or think, it's easy to get stuck. Therefore, when we release the desire to change or control our current feeling, the overall state 也随之 (subsequently) changes.

It's very simple. If you encounter the following situations, release the desire to change or control this situation:

- Too many feelings, can't bear it.
- Getting further and further from release.
- You forget about releasing.
- You feel you just can't let go no matter what.
- You cannot accurately grasp your current feeling.
- You feel a particular thinking or behavior pattern is especially hard to release.
- You want to skip the process and release quickly.

[2020.10.24 Face, allow, release]

Wind (Feng): Don't fear the habit of getting stuck. Allow it to surface to release it. When the feeling of being stuck comes out, you have a strong tendency to want to change it. Your thoughts at this time are driven by that wanting to change. Any mental attempt to modify the process stems from this reason.

Can suppressing solve the 惯性 (inertia/habit)?

===== Page 86 =====

Not facing the stuck feeling is suppressing it back.

Inertia is just a feeling driving it. The program is the feeling. Return to Step 3 of the Six Steps: all feelings are wanting control and approval. Release them.

[2020.10.18 Because you want to 逃避 (escape/avoid) the feeling, you cover it with a layer of vague feeling. Release the wanting to change. The feeling will become clear.]

Wind (Feng): When stuck, you must first release the feeling of being stuck. Release the desire to change. You cannot continuously release while resisting the stuckness. That's like stepping on the gas and the brake at the same time.

If you can't release, you are stuck. Stuckness, gripping feeling. The feeling sticks like glue, won't leave. Or you subconsciously want to run away, don't dare touch it. This is all stuckness.

We tend to do other things when we feel stuck, wait until the feeling is less 胶着 (sticky/adhering) before releasing. I found this is wrong. As Lester Levenson said, this suppresses it into the subconscious, letting it operate you continuously.

(Feng quotes Lester Levenson from *The Way* Part 1)

Talk to the workshop facilitator and have him guide you, or you continuously release the feeling of being stuck. See that when you don't release the stuck feeling, you let it continue operating. This causes you to be continuously stuck.

Stuck, stagnation, halt. Any feeling that makes you stop is the feeling of being stuck. There isn't a special feeling called "stuck."

Also, when directly facing the deepest fear of death, you will get stuck. Most people will get stuck there.

Including not seeing (feelings), vague feeling – because you want to run away, you cover it with a layer of vague feeling. You need to release the desire to change it. Release this stuck feeling. Then you can see the one underneath again.

For another example, if on some topics you don't feel any specific feeling, that's also a kind of stuckness. For instance, someone says, "I know I want control over something, but I don't feel it." That's being stuck.

我是无限 **(I am Infinite):** This should be flexible, using various techniques to 激发 (stimulate).

Wind (Feng): That's the elementary way.

The postgraduate way Lester Levenson mentioned is to release the desire to change the feeling of being stuck. That is, do you think this feeling is too vague? Do you want to change it? Release the wanting to change it. This vague feeling will immediately become clear.

(Feng quotes Lester Levenson from *The Way* Part 1)

Just release the feeling of being stuck, or even the vague feeling. You may not even be able to see it, because you are trying to 逃避 (escape/avoid) it, or at least want to change this vague feeling – whatever it is. After it leaves, you have the ability to approach the fear of death again.

That's what Lester Levenson said. Lester Levenson 专门 (specifically) talked abou t不明显 (not obvious) feelings, vague feeling. He 专门 (specifically) talked about this.

===== Page 87 =====

When the feeling is vague, you want to change it. Because when the feeling is vague, you want to make it clearer. This "wanting" is wanting to change. Notice it, and you can release it. After releasing, you will become clear. I have operated this many times. It is indeed the postgraduate way, much more concise and efficient than using scenarios to 激发 (stimulate) feelings, which is the elementary way.

我是无限 **(I am Infinite):** So the reason for not feeling is that there are some desires like wanting to change, or something attached on top,扰乱 (disturbing) your perception. After releasing these, you can feel them.

Wind (Feng): Yes, that's what I mean. The vague feeling is covering it. That's the method repeatedly explained in *The Way*.

【2020.10.23 When the feeling is vague, release the wanting to change it. The feeling becomes clear】

Wind (Feng): A vague feeling – you release the wanting to change it. It becomes clear.

Every present feeling is wanting control and wanting approval. If you can't discern it, it's a vague feeling. Release the wanting to change it. It becomes clear.

Once clear, you can notice whether the present feeling is wanting control or wanting approval. Then you can continue releasing.

As long as it's not clear, there is a wanting control. The way to handle any situation in release is within the Six Steps. So don't use methods outside the Six Steps.

Step 3 is to notice that all feelings are wanting control and approval, and release. If you can't do this step, that's being stuck. Step 5 applies.

If you can't release continuously, that's also being stuck, driven by wanting control and approval. In the course, the facilitator says, "When your feelings emerge, don't suppress your feelings, but focus more attention on your wants." That is Step 3 of the Six Steps.

Notice that all feelings are driven by wanting control and approval, and release them.

【2020.10.23 It's not that you have no feelings. You might just be suppressing them】

chole: I thought I had released to the point of having no feelings. Turns out "no feeling" is just that your feeling is vague.

Wind (Feng): It's not releasing to no feelings. Because if you really had no feelings, your experience would be very 美妙 (wonderful). It would be a constant feeling of oneness. Pure love would涌 (well up). Because your **Infinite Being** is exactly tha t美妙 (wonderful).

If you don't have this 美妙 (wonderful) feeling, it means you still have many suppressed feelings inside. You are just suppressing them, escaping from feeling them, not releasing them.

【2020.10.23 Lightly allow yourself to notice wanting to change. Release wanting to change. This can解除 (relieve/eliminate) stuckness.】Wind (Feng): After noticing, did you release?

我是无限 **(I am Infinite):** No. As soon as I noticed, it seemed to automatically shrink back.

Wind (Feng): That's being stuck. Release stops – that's called being stuck. You want to release, but release stops – this is called being stuck.

我是无限 **(I am Infinite):** It's been like this all day today. Very few successful releases.

===== Page 88 =====

Wind (Feng): That means the "wanting control" program has surfaced. This is exactly the time to release. The more stuck you are, the more you need to release. Because this allows you to解除 (relieve/eliminate) the program causing the stuckness.

First, allow yourself to notice the stuck feeling. Then notice you want to change it. Lightly allow yourself to notice you want to change it. Then it dissipates.

Look at your feeling now. If it's still stuck, then continue to allow yourself to notice it. Then notice you want to change it. Then wanting to change will continue to leave.

Because you have suppressed a lot, you need to release continuously. But if you continuously release wanting to change, release it cleanly, this stuck program will彻底 (thoroughly) disappear. It won't reappear. For the most part, future releases will become very smooth. You won't get stuck anymore. Doesn't that sound great?

Stuckness might still appear once or twice, because some stuck programs are suppressed very deeply. But it won't be a 常态 (normal state) anymore. **2020.10.22**

===== Page 89 =====

Feng 11:26:41 Because if you努力 (strive/put effort) to find the feeling there, that's wanting control.

Feng 11:26:48 If you want control, you won't get control.

Feng 11:26:52 It's that simple.

Feng 11:28:19 So, it's very simple. When you are suppressing heavily, you feel this vague feeling.

Feng 11:28:29 Release your wanting to change this vague feeling.

Feng 11:28:49 When wanting to change is released, you can feel your current feeling more clearly.

Feng 11:29:03 This really doesn't require effort to feel.

===== Page 90 =====

11:29:09 If it's not clear, then feel the lack of clarity.

11:29:19 And notice you want to change the lack of clarity.

11:29:29 Release it, and it automatically becomes clear.

11:30:07 Don't try to use extra techniques outside the process to handle problems encountered in the process.

11:30:18 The release process itself can handle all situations.

11:30:49 Including "can't feel emotions," including "vague," including "stuck," including "confusion."

11:31:06 These can all be resolved after going through the release process.

11:31:17 No prerequisite exercises needed.

11:31:20 Just practicing the process itself is enough.

===== Page 91 =====

Tiancheng: Feng, how did you 突破 (break through) the stuck programs? I find I've been stuck for several days now. I've been in a hotel this whole week.

Wind (Feng): When stuck, just release wanting control. But note one point: your karma will push you to act. Therefore, you will do other things. At this point, you will find that no matter what you do, as long as you release, you will be more adept. Pay attention to this; it will promote your release.

Tiancheng: Do it for a bit, then look at my phone. Or go out to eat.

Wind (Feng): That's why Lester Levenson didn't建议 (suggest) people go into retreat. He asked students to do it in action.

Tiancheng: What does "do it in action" mean?

(Feng quotes Lester Levenson from *The Way* Part 2)

So, there is no obstacle in action. The obstacle is identifying with the limited body and mind, identifying with the ego. If you try to do no action, you will not succeed, because your karma is now driving you to act. So if you want to do nothing, you will not succeed. Whatever your karma is, you will do it. So wanting to do nothing is useless. Only release is useful. Only release will give you all the path. How fast you do it, it will come that fast. So action is not so much a hindrance as a real help, because when you are in action, you are pushed by feelings, and feelings bring up more feelings when you are in action, giving you the opportunity to release all feelings. So you must do it in the world. You must do it in action. You cannot do it in isolation. When you isolate, you only逃避 (escape/avoid).

Wind (Feng): If you 强行 (forcibly) go into retreat, your mind will tend to逃避 (escape/avoid). Because you're like saying, "I'm ready, I'm going to release you now." Actually, it's unnecessary. You can release directly, release lightly.

Continuous release doesn't require 规避 (avoiding) action at the action level. As long as you have things you want to achieve, you have goals. You can have continuous motivation to release. When stuck, use Step 5.

Tiancheng: I feel continuously stuck.

Wind (Feng): That means continuously wanting control. Actually, encountering stuckness often is a good thing. It means your control programs are surfacing. Every time you release wanting control when stuck, you 解除 (relieve/eliminate) some. After you completely 跨出 (step out of) AGF, this stage will be much better. The release of LAP feelings will be much smoother.

Tiancheng: My emotion is at anger.

Wind (Feng): The state of anger can also make you stuck. But you have the energy to deal with it.

Tiancheng: I remember you sharing in the group in September that you were stuck for a while, not releasing even once. Did you have such a phase?

Wind (Feng): Yes.

Tiancheng: How did you 突破 (break through) later?

===== Page 92 =====

Wind (Feng): When you feel frustrated releasing, you must consciously release. Decide to release. At the same time, notice your wanting control. Release your resistance and 抗拒 (resistance/reluctance).

Tiancheng: Use releasing desires to release resistance and抗拒 (resistance)?

Wind (Feng): Yes. This stage is very difficult. I know this point, because you will resist releasing. First, you need to clarify that you want more freedom. Then you must constantly decide to release. Only release the most superficial. After releasing the most superficial, decide again to release the most superficial. Continue releasing by deciding again and again.

When you get stuck again and again, you release wanting control again and again. Each time you release, you should feel more joyful and lighter. This is the application of the Six Steps.

When you reach **Nirvikalpa Samadhi**, you have completely achieved Step 1 of the Six Steps. Completely achieving Step 1 will spontaneously lead you into the last five steps. Therefore, this point doesn't need much elaboration.

Before that, you need to continuously 核实 (verify/corroborate) the Six Steps, ensuring you are on the path to achieving Step 1.

Tiancheng: Before reaching **Nirvikalpa Samadhi**, you need to continuously work hard,不能放松 (cannot relax), right?

Wind (Feng): Yes. As Yogananda said, before reaching **Nirvikalpa Samadhi**, you still cannot relax.

Tiancheng: So what I need to do now is to continuously release the stuck programs.

Wind (Feng): But don't try to release them all at once.

Tiancheng: I have that tendency.

Wind (Feng): You need to release the most superficial. Release once, the feeling will be better. If you release again, the feeling will be even better. Do this patiently. It will quickly clear the programs that make you stuck.

Tiancheng: When I'm stuck, I doubt myself. Should I go back to the stage of releasing emotions? The mind says, you haven't experienced releasing emotions enough.

Wind (Feng): Haha, don't 轻易 (easily/lightly) regress. The Six Steps don't tell you to regress. All answers are in the Six Steps. As long as you deviate from the Six Steps, you won't trust anyone. The Six Steps are perfect steps.

[2020.12.16 What if you're very angry and can't release?]

抒心 **(Shu Xin):** Teacher, I have another sticking point. Some things激发 (trigger) my rage. I want to kill that person, want to swear, curse. At times like this, I can't release quietly. What should I do?

Wind (Feng): First allow the emotion to express. Then you can release.

抒心 **(Shu Xin):** Can I swear, but not at the person involved?

Wind (Feng): Yes. If you really can't 克制 (restrain) it, allow yourself to 稍稍 (slightly) lose control. Then lightly pay attention to your feelings.

抒心 **(Shu Xin):** So, if I can 克制 (restrain) it, I shouldn't go crazy?

Wind (Feng): Don't suppress the feeling. But don't let it爆发 (burst out) too 强烈 (intensely), causing loss of control. When encountering strong emotions, you should be 特别 (especially) careful.

抒心 **(Shu Xin):** When I really want to express but choose to hold back, is this suppressing feelings?

(Feng then quotes two passages from Lester Levenson)

===== Page 93 =====

We are now spending 99% on the subconscious mind, suppressing those accumulated feelings from the past. If all the anger surfaced at once, we would be completely out of control. We might hurt someone. Therefore, it is necessary to suppress that accumulated anger. The same goes for grief. If grief surfaced all at once, we would be overwhelmed by grief, to the point where we could not control ourselves. This applies to all emotions. There is too much accumulated emotion from the past. Therefore, we must spend most of our time suppressing these pressures. I call them pressures because every subconscious feeling wants to surface and express itself. We very carefully let it surface and let go of control, release the逼 (pressure/drive) in the subconscious, drain them. ... This technique first shows you the whole picture of the mind and emotions, and how they relate. This technique lets your subconscious mind surface, from where we don't look, to emerge before you – so you can do something about it. It shows the four things we can do with emotions and feelings. The worst thing we can do is suppress. The second, slightly less bad thing, is 逃避 (escape/avoid). The third thing we can do, the beginning of release from suppression, is to express your feelings or emotions. The fourth thing we are going to do is to drain your suppressed emotions. —— About Releasing (1), content from Lester Levenson's early audio when he founded the Release Method

Wind (Feng): These key parts are translated. If you don't allow it to express, you are suppressing it. But if too many feelings surface at once, and you lose emotional control, you

also cannot release. Therefore, you need to be very careful in letting it surface. Don't用力 (use force) in this process.

木 **(Mu):** What to do when emotions are out of control?

Wind (Feng): If emotions really get out of control, let them be out of control for a while. Allow them to express. Then you can release.

【2020.11.10 When feeling angry, allow yourself to express. You don't need to finish expressing. As long as you don't suppress the feeling, you can release】

在焉 **(Zai Yan):** When angry, turn inward. Don't suppress this energy. Instead, experience your own angry energy. Release it. Isn't that enough? Outward expression towards others is a ingrained habit. At this time, you are manipulated by emotions. You have lost awareness.

Wind (Feng): I know what you mean. In Vipassana, they teach like that.

在焉 **(Zai Yan):** Lester Levenson said to take 100% responsibility for oneself.

Wind (Feng): Lester Levenson said expression is the beginning of release. Not using expression to replace release. Let the things come out. Review *The Way*: In the world, when you want to go out, you must suppress, otherwise you might get killed. If you express anger to the wrong person, that person will either beat you up or shoot you. This situation is日益 (increasingly) serious. Yesterday in California, hundreds of police were patrolling the streets to prevent gang wars. Yesterday in Los Angeles, there were three gang shootings. You can't stop it outside. But here (referring to the place where release is learned) you have a very good opportunity to express and release, move forward, move upward.

He didn't say you should express everywhere. (laughs)

Wind (Feng): The discussion above is a bi t乱 (chaotic). Let me summarize slightly. First, I know many people have learned knowledge from other teachings. They will introduce the concepts of "with awareness" and "without awareness" into this.

However, Mr. Lester Levenson's meaning is that we have four ways to handle emotions: the worst is called suppression; the second slightly better is called 逃避 (escape/avoidance); the third is the beginning of release, called expression; and what we want to do is the fourth, called release.

Because expression is the beginning of release, you will find that if you don't allow it to express, you will continuously suppress it underneath. Don't introduce the concept of awareness. Because sometimes this kind of "expression with awareness" actually隐含 (implies/hides) a kind of suppression.

===== Page 94 =====

Theoretically, awareness is good. I know that. Pure awareness. But introducing these concepts actually 混淆 (confuses/muddles) these simple teachings.

Lester Levenson's meaning is very simple: you need to allow yourself to express. Then you can release. Allowing yourself to express doesn't mean you have to finish the expression. For example, you might want to get angry. At this time, you subconsciously want to suppress it through some method, even the Release Method.

Now, you allow yourself to express. Perhaps the moment you allow expression, you can immediately notice it. Just as you are about to get angry, you find you have released it. You don't need to finish the expression.

时代万物互联 **(Era of Interconnection):** Just as you get angry, you release it?

Wind (Feng): Yes, often like that.

在焉 **(Zai Yan):** It's understandable. When you don't suppress, you are free. You can choose to just release, or choose a way of expression to show others.

When you suppress, you are not free. Perhaps you are even more angry, just not expressed. Or if expressed, it might be扭曲 (distorted).

Wind (Feng): Yes, when you don't suppress, you can choose to express or release. Actually, if everyone really 实践 (practices) this, you will find this point: you might express a little bit, and then immediately be able to release. If you don't allow expression, you might never release.

For example, if you can't sit still, but force yourself to sit there releasing, you might be stuck there all day, struggling with this situation. At this time, just allowing yourself to stand up and walk around might allow you to release smoothly.

我是无限 **(I am Infinite):** You must express fully, otherwise the mind容易 (easily) deceives itself. When allowed.

Wind (Feng): People who have truly released will have this experience: you won't necessarily finish expressing. Sometimes you are rubbing your fists, ready to quarrel. Suddenly that feeling comes out, is released, leaves. Then you don't want to quarrel anymore. (laughs)

【2020.11.10 Expression is the beginning of release. When any emotion or feeling comes out, if you resist it, you are not allowing it to express. Allowing it to express can bring it out for release】

Wind (Feng): This is a passage from "About Releasing": "It shows the four things we can do with emotions and feelings. The worst thing we can do is suppress. The second, slightly less bad thing, is逃避 (escape/avoid). The third thing we can do, the beginning of release from

suppression, is to express your feelings or emotions. The fourth thing we are going to do is to drain your suppressed emotions."

我是无限 **(I am Infinite):** I also strongly felt these past few days: don't suppress the expression of emotions. Just let yourself express! After expressing, I found releasing is very simple. But releasing after suppressing expression is very difficult.

Wind (Feng): The beginning of release. (laughs)

The beginning of releasing the suppressed feelings.

我是无限 **(I am Infinite):** Because even feeling the emotion is hard to do. The degree of suppression is令人发指 (outrageous/extreme). I suppress expression very strongly.

Wind (Feng): Every suppressed feeling wants to leave. 我是无限 **(I am Infinite):** Yes.

Wind (Feng): Another point: when you are in apathy, you actually don't want to move at all. At this time, if you force yourself to be 勤奋 (diligent/active), you are also suppressing the apathy. You are not letting the apathy express. So allow yourself to be lazy. Then bring this feeling out.

===== Page 95 =====

When you are in fear and anxiety, forcing yourself to decide and act is the same. You are suppressing the emotion, not allowing it to express.

我是无限 **(I am Infinite):** So that's it. I find I didn't understand expression enough.

Wind (Feng): You might think only strong emotions like anger count as expression.

我是无限 **(I am Infinite):** Yes.

Wind (Feng): But if you are clearly in apathy, yet strongly resist it,努力 (strive) to act externally, this is also suppressing it.

我是无限 **(I am Infinite):** (laughs) 确实 (indeed).

Wind (Feng): For example, if you 明明 (clearly) feel lazy, yet force yourself not to be lazy. Real change in action only occurs after you release, causing the emotion to move up.

【2020.10.23 Control, approval, safety are not bad things. But "wanting" keeps you driven by a sense of lack】

Wind (Feng): The release process is a technique to唤醒 (awaken) the innate ability to release.

You can control feelings and release. In fact, Lester Levenson used the phrase "control your mind."

But "effort" is wanting control. Wanting control = lack of control. So, once there is effort, once there is wanting control, you get stuck.

When stuck, a "wanting control" is operating. If you don't release this operating program, you will remain stuck.

When you release this wanting control program, you feel smooth. Because programs drive your feelings. Everything that happens next will be under your control.

Therefore, it's not that you cannot control feelings and release. It's that you need to use a specific process and technique to control, not the habits you used in the past.

Control by releasing wanting control. Gain approval by releasing wanting approval. Gain safety by releasing wanting safety.

Control, approval, safety are not bad things. But "wanting" keeps you driven by a sense of lack.

Actually, regarding personal insights, I have one view. Any心得 (insights) summarized from personal experience should be tested against the Six Steps. If it conforms to the Six Steps, it is correct.

Pay attention to Step 3: immediately notice if your current feeling comes from wanting control or wanting approval, and release it.

When your current feeling is wanting control, release the wanting control. Don't let the wanting control stay inside and operate you.

If you努力 (strive) to 用力 (use force or effort) to notice, to dig, you are doing it with wanting control. You should notice this wanting control and release it.

It's not about using the mind or not. It's about how you direct it. What is the direction? Lester Levenson described it as "using the mind to eliminate the mind." The crucial point is: what direction does it导向 (lead to)?

幸福猫咪 **(Happy Cat):** Can it be understood as the mind gives a direction, and then you witness the "Infinite" completing it?

Wind (Feng): No. You need to conform to the release process, conform to the Six Steps. It's not "abandon the mind," not "don't control." It's "do what you want through the release process." Lester Levenson didn't say "you shouldn't want this, shouldn't want that." Lester Levenson didn't

谴责 (condemn) those "wants." He said, "get everything you want through release." So, through the release process, conform to the Six Steps. Keep it simple. Don't掺入 (mix in) other things.

The process is fixed: let the feeling surface, see if it's wanting control or approval, then let it go.

If it doesn't conform to the Six Steps, you won't be able to release. If you can't do it, it's because you didn't do it. As long as you do it, you can do it. Keep the Six Steps by your side. Keep it pure, use the process. **Keep it simple, sweetheart**. That's Lester Levenson's KISS principle.

Lester Levenson said it's simple, but what people keep doing is making it highly complex.

We can use many language systems to discuss the same thing. We might transform many expressions. But those are not necessary.

What is necessary? Learn the release process and the Six Steps. These are all the tools and maps you need on the path to freedom.

【2020.11.17 When your release stops, you need to remind yourself to release. But when you are suppressing, you need to remind yourself to relax】

Wind (Feng): Don't forget the goal. Take a bite first. Get the benefit first. (laughs)

伯利恒之星 **(Star of Bethlehem):** Next, take a big bite. (laughs)

我是无限 **(I am Infinite): ~**

Wind (Feng): What about your pot? And the iPhone.

伯利恒之星 **(Star of Bethlehem):** Two! (laughs)

我是无限 **(I am Infinite):** [helpless] Forgot again.

Wind (Feng): Habitually forget. Because of aversion to the goal, you form a habit of 逃避 (escape/avoidance). (laughs) Don't believe you can get it through release.

我是无限 (I am Infinite):确实 (indeed), I feel that aversion. Because I think it's very hard to achieve, so I'm very averse to it.

Wind (Feng): You still need to 突破 (break through) this aversion to "very hard." It's just a feeling. Just a feeling.

chloe: I find releasing on anger is easy. But lower levels like grief, apathy, are not so easy. Why is that?

Wind (Feng): Lester Levenson said, because they are too heavy, you 容易 (easily) sink into them. So when you are high, it's a good opportunity to dig down.

When you release to a high point, you have the strength to look deeper and bring out those heavier emotions to release. That's why you need benefits.

Also, it's very easy to get stuck in agf. I was like that too. Because the agf state is too low, it's easy to feel you can't do it and give up releasing.

And if you muster up the courage to release, you might be driven by fear and用力过猛 (use too much force). So when releasing in agf, I had to look at Step 5 after a few releases. Need to release continuously, yet不能用 (cannot use) effort.

Roller: Yes, indeed. Step 5 was very important in the beginning.

(Feng then shares a private chat with Aheng)

Wind (Feng): Every time, I feel very 轻松 (light/easy) and happy. Release itself is very fun.

伯利恒之星 **(Star of Bethlehem):** Yes, release should also be effortless. Before you notice it, it's already done.

Wind (Feng): So when you release with effort, still pay attention: that's wanting control. Step 5. When you use effort, that's wanting control.

===== Page 97 =====

伯利恒之星 **(Star of Bethlehem):** Yes, release needs to be continuous, not effortful.

Wind (Feng): Yes. I saw a passage in the Pali Canon. The Buddha's words.

Translation: A celestial being standing to one side asked the World-Honored One: "Venerable Sir, how did you cross the flood?" "Friend, by not halting (or: not standing) and not forcing (using effort), I crossed the flood." "But how, venerable sir, did you cross the flood by not halting and not forcing?" "Friend, when I halted, I sank. When I forced, I was swept away. So, by not halting and not forcing, I crossed the flood."

伯利恒之星 **(Star of Bethlehem):** Perfect. Sometimes we use too much *force*, not *power*.

Wind (Feng): Actually, it's suppressing feelings. All effort is effort to suppress feelings.

伯利恒之星 **(Star of Bethlehem):** In a way, yes.

Wind (Feng): Control.

伯利恒之星 **(Star of Bethlehem):** Control the process, want to see results. That's not what a good releaser needs to do.

Wind (Feng): Yes, still within the Six Steps, the situation of Step 5.

(Everyone continues chatting after seeing Feng and Aheng's private chat)

Roller: My tendency to want control was too strong before. (laughs)

伯利恒之星 **(Star of Bethlehem):** Me too.

Roller: It's okay. After you release enough wanting control, it gets simpler later.

Wind (Feng): Release takes no effort, zero.

我是无限 **(I am Infinite):** As soon as I'm not careful, I turn into 努力 (striving - effort) to release, and then maybe I suppress.

Wind (Feng): The tendency to want control is too strong. The emotions are too heavy. This is normal. Releasing in agf does have some difficulties. I used to get stuck often then, and discussed stuck problems with everyone.

Roller: (laughs) Now just look at Step 5.

我是无限 **(I am Infinite):** I估计 (estimate) most people don't even know what being stuck means.

Roller: 海尔 (Hai Er) calls it resistance.

我是无限 **(I am Infinite):** As soon as you get stuck, you 努力 (strive) to release, which becomes suppression. Then the emotion is gone, and you think you released.

Wind (Feng): If you用力 (use force), of course you'll get stuck. Accumulated garbage is too much. Stephen said it's not easy.

【2021.7.26】云飘过的声音 **(Voice of Cloud Floating By):** Teacher, can you深入 (deeply) explain this passage? (referring to the earlier passage about crossing the flood) How to achieve this in daily life?

I understand the principle with my mind, release takes no efforts. But how do I actually do it? There are so many things in life.

Wind (Feng): This passage is from the Buddha's sayings recorded in the Pali Canon. The principle it阐述 (expounds) is summarized by the Buddha as the Middle Way.

When the Buddha was still Siddhartha, he studied with various masters of his time and reached the highest stages of meditation. But he realized that those suppressed feelings

were like silt sinking to the riverbed. When he was in deep concentration, they were suppressed. But when he came out of that 高度专注 (highly focused) state, feelings and thoughts again surrounded him, like stirred-up muddy water.

Subsequently, Siddhartha continued his journey. He heard the teachings of asceticism from the Jain monks. He underwent six years of ascetic practices, but did not experience liberation.

The idea of the Middle Way came to him when, in a state of extreme disappointment, he heard from a lute player: When the strings are too tight, you need to loosen them. When the strings are too loose, you need to tighten them. This way, you can understand that passage.

===== Page 98 =====

When your release stops, you need to remind yourself to release. But when you are suppressing, you need to remind yourself to relax.

云飘过的声音 **(Voice of Cloud Floating By):** Yes, yes. Thank you very much, Teacher. I understand.

Feng Discusses the Six Steps: Step 6

Step 6: Each time you release, you are happier, lighter, freer from limitation. As you release, you become increasingly happier, lighter, freer from limitation.

【2020.10.24 Use Step 6 to verify the feeling of release. Each release can bring lightness and joy】

Wind (Feng): If each release brings you lightness and joy, then you are releasing. If your release stops, then you are stuck. Release your feelings continuously, and continuously become lighter and happier.

【2020.10.22 After releasing the feelings that cover your true nature, you will naturally feel joyful】

Wind (Feng): You can use Step 6 anytime to verify your release. After feeling light and happy, continue releasing wanting approval and control. Because your natural nature is very joyful. As long as you are not joyful, there is still something covering it. This is easy to understand.

【2020.10.22 Each release brings joy and freedom, which will naturally make you want to continue releasing】

If you are not stuck, each release makes you lighter, happier, freer. Use Step 6 to confirm your release. If you feel you are in a protracted battle with it, you are 胶着 (stuck/adhering). If you feel you are releasing with effort, you are 胶着 (stuck/adhering).

This must be noted. Release is not a protracted battle. I know "continuous release" sounds like a protracted battle. But actually, it's not. Release brings you great joy and freedom every time. Then you naturally want to continue releasing.

【2020.10.23 Each release makes you lighter and happier】

Wind (Feng): Step 6 means: each release makes you lighter and happier. Note: it's the joy brought by release, not joy brought by other limiting means.

Paying attention to the lightness and joy brought by Step 6 greatly promotes Step 1.

【2020.10.18 The feeling of freedom from Step 6 strengthens the wanting freedom of Step 1】

Wind (Feng): Step 6 is also the step we most 容易 (easily) overlook.

Each release makes you freer. Of course, it's also described as light, joyful. But ultimately, it's freedom.

The motivation brought by these experiences strengthens the wanting freedom in Step 1. And Lester Levenson said, "If you 彻底 (thoroughly) achieve Step 1, you will naturally implement the following five steps."

【2020.11.20 Use Step 6 to promote Step 1, gradually转向 (turn the direction)】

Tiancheng: How did you truly achieve Step 1?

Wind (Feng): Implement the Six Steps. Use the gain from Step 6 to promote Step 1. It's a perfect process.

You usually seek happiness everywhere in the world. This forms your main goals. But when you gain through release, you will increasingly discover the source of happiness. Until you discover that the only source of happiness is your inner **Infinite Being**. Then you will lose all external goals. Your whole direction will turn. You will achieve Step 1. When you achieve Step 1, you will fall into the last five steps.

===== Page 99 =====

Wind (Feng): Wanting freedom requires motivation. Reminding yourself of Step 6 each time applies a motivation to Step 1 at a very basic, subtle level. This greatly accelerates your release progress. Because the 后面的 (following/later) steps will be naturally implemented.

The key word for Step 6 is "more." Each release makes you happier, lighter, and freer.

Note: it's *each time*. As long as you get stuck once, you won't want to release. The motivation to 逃避 (escape/avoid) will quickly pull you in the opposite direction.

Remember what I said a few days ago? The whole mind is wanting. So before you are free, you always have wants. The difference is how to direct it. Do you direct it towards freedom, or towards limitation?

Wanting freedom leads to continuing release. That is, you do it the first time, and you know the next time will feel even better, you'll experience more freedom. You naturally want to do it a second time.

After feeling joy, continue releasing. Then you will feel even more joyful, feel freer. Then you release again, and you'll飙 (soar) even higher. Feelings continuously soar upwards. Continuous joy gives you the motivation to continue releasing.

【2020.10.23 What if you don't feel joyful after releasing】

我是无限 **(I am Infinite):** How to do Step 6?

Wind (Feng): Each release brings lightness and joy.

我是无限 **(I am Infinite):** I can't release at all. Definitely no joy.

Wind (Feng): If you remind yourself of this (referring to Step 6), you will stop what you are doing now and lightly allow the wanting control to surface.

Whenever you apply effort, that's wanting control. The feeling of joy gets stuck because you want to control it.

It seems many people don't know how to operate Step 5. Let me share specifically. If you follow the original process, you'll find Step 1 is "try to relax as much as possible, focus attention inward." In a state of physical relaxation and comfort, notice your current feeling.

The specific use of Step 5 is indeed容易 (easy) to misunderstand. Because people often find they cannot feel the wanting control towards the feeling. This way, when you try to release the wanting control over wanting control, you get infinitely stuck. So you need to relax and notice the most superficial "want." Each time you only need to notice one "want."

When you are stuck, obviously, you want to change it. Notice that you are using effort. This "using effort" is wanting control. It's right on the surface. So you don't need to 刻意 (deliberately) dig for it.

Control is the only component of being stuck.

Another point: like all feelings, it's not that you can release it all at once. So when guiding others, I say, "Do you still want to change the current feeling?" Allow more wanting to change to be noticed. When you successfully release a wanting to change that caused the stuckness, you need to feel again if there is any remaining. Release a second time.

Until you completely release your wanting to change towards it. You will immediately find the release process becomes very smooth. If you only release a little and suppress the rest, and continue to release on other topics with this wanting to change still present, then that unreleased wanting to change will continue to operate inside you. You will get stuck again in some future release.

This was also my biggest obstacle when I first started releasing continuously. Actually, we just 忽视了 (overlooked/ignored) it during release. So, again, use the Six Steps. The Six Steps are the only key. It's not just a theory. It's a map that guides you along the way.

===== Page 100 =====

[2020.9.19 Real release brings joy every time]

Wind (Feng): The feeling of release is that the feeling covering it clearly leaves, and then a wave of joy涌 (wells up) from below. That's one release. If not, it might just be imagination of the brain.

随乐 **(Sui Yue):** I've never had a feeling of joy even once.

Wind (Feng): Yes, then you've found the problem. You must first learn to release before you can talk about continuous release. Real release makes you happier every time.

随乐 **(Sui Yue):** Is my release wrong then?

Wind (Feng): From my personal experience, it should be wrong. Because with release, once you experience it, you won't 混淆 (confuse) it.

随乐 **(Sui Yue):** It might be wrong. What should I do?

Wind (Feng): The Release Method is not complicated. It's let up and let go (let feelings surface, let feelings leave). But many people, in actual practice, haven't experienced release. They mistake some mental imagination for release.

When releasing, try not to modify the method. That only weakens its power. Don't mix, don't modify. Try this and see if you can find the feeling.

Release has a very clear feeling. When you release once, you find this experience is obviously different from suppression and逃避 (escape/avoidance). So you won't混淆 (confuse) them.

随乐 **(Sui Yue):** What's my problem then?

Wind (Feng): I think you are suppressing emotions, habitually suppressing. When I practiced "The Abundance Book" back then, I was habitually suppressing. Because I saw the "tube method" and misunderstood its meaning. I imagined a tube and 努力 (strived) to squeeze it out.

Later, I also read a sentence in the book and experienced release for the first time. That was: **"Feel that the feeling itself wants to come out," and "decompress (release pressure)." The feeling is pushing itself out. As long as you don't hold it down, let go, it goes out by itself.**

That experience 颠覆 (overturned) my understanding of release. After that, release became very easy and very clear. Keep trying to experience.

For me, reciting a hundred prayers (mantras) is not as 震撼 (shocking) as one clear release experience.

So, the key is how to release and how to release continuously.

As for the truth itself, if you release continuously, you will see it. There's no need to continuously study it with words. No amount of study is just words.

(Note: This section only selected part of the dialogue, emphasizing the importance of paying attention to your own release. Don't mistake not releasing for releasing. Don't forget to use Step 6 to verify your release. Being honest about your release results allows you to move forward better. Not being afraid of not knowing how to release – the fear is not knowing you don't know, mistaking suppression for release.)

【2020.10.21 Release your feelings continuously, and continuously become lighter and happier】

Question: How to continue releasing in a state of joy?

Wind (Feng): Notice what you want to do with the current feeling of joy. Do you want to maintain this joy? Or do you want to change it, make it more joyful?

===== Page 101 =====

When you release this wanting control, your feeling will move up. You will find that the previous joy was only relative joy. There are even better feelings ahead. Then you release continuously. The feelings will get better and better. So don't stop here. Move towards ultimate freedom.

【2020.12.3 Continuous release cannot be achieved by forcing. Continuous release is 建立在 (based/established) on the lightness and joy brought by Step 6】

Wind (Feng): You can set release times. But pay attention: if you 用力过猛 (use too much force), you will get stuck.

You cannot do it with that kind of forcing. The continuity of the Six Steps is 建立在 (based/established) on feeling lighter after release.

Keep the Six Steps in mind. Use the Six Steps to correct your release.

【2020.11.17 You cannot force yourself to release. You only release when you see the benefits release brings you. So continuously confirm your gains from release and your direction】

Wind (Feng): Rely on the Six Steps. Start with the Six Steps, end with the Six Steps. Use your gains to confirm your direction. It's not good to turn continuous release into your "task." Continuous release is because each release has benefits.

This is what Step 6 says: each release makes you lighter and happier.

You feel good, so you continue releasing. If you just force yourself to release, you will stop. You won't be able to continue. Because you are simultaneously suppressing your desires for the world.

My method is that I constantly confirm my gains and my direction.

For example, she just wanted to listen to music. What did she want to gain from music? Can this be gained from release? Can I try it?

Continuously confirming your gains allows you to keep releasing continuously. If you say, "I must do it, I must release, I cannot listen to music," it won't work. Because your subconscious has a direction – listening to music – which you have suppressed. Your conscious and subconscious are pulling against each other.

If you don't look at it, this won't succeed. Write down the possibilities you think can bring happiness. Where do you think happiness lies? Where do you actually seek happiness?

If you suppress these desires, you cannot achieve Step 1. You can force yourself to do homework and work, but you cannot force yourself to release. (laughs)

Let me elaborate on Lester Levenson's favorite teaching: **get everything by releasing only**.

What do you want? How do you plan to do it? Why not get it through release? This is your way to practice. You choose to release.

Sometimes you might do other things all afternoon and not release. That's because the subconscious is seeking something. You cannot force yourself to release.

You need to see what you are seeking and ask yourself, "Can I get it from release?" See which way is easier, more relaxed, happier. Then choose release.

That's why I said successful experiences are important. You have to get the benefits first. If there are no benefits, you won't do it. It will find every way to逃避 (escape/avoid) release, resist release. That's your mind.

===== Page 102 =====

I remember I said before: Paying attention to Step 6 truly allowed me to enter continuous release.

(Feng then shares two private chat pictures with Aheng, content as follows)

伯利恒之星 **(Star of Bethlehem):** Last night, I was releasing very hard all night. No gains. Only when I relaxed did I gain something.

Wind (Feng): You see, releasing with effort violates Step 6. You are trying to control.

伯利恒之星 **(Star of Bethlehem):** Absolutely (laughs).

Wind (Feng): So it won't happen.

伯利恒之星 **(Star of Bethlehem):** Today I only stopped and relaxed a bit.

Wind (Feng): I noticed one point: when stuck, you actually want control.

伯利恒之星 **(Star of Bethlehem):** Wanting control makes you stuck (laughs).

Wind (Feng): But the way you try to achieve what you want is by using the mind to对抗 (fight against) it. This is not "get everything by releasing only." You are trying to do release in the struggling way of the world.

伯利恒之星 **(Star of Bethlehem):** Continuously fighting, fighting, fighting. I find mutual reminding is really good.

Why do many people want to sleep as soon as they release? It's very simple: compared to forced release, sleeping makes you more comfortable. The mind always tends to do more comfortable things.

This is why Lester Levenson always wants you to confirm your gains. This point is very important. Step 6 cannot be ignored. So, you have to get benefits.

Start from each release. Each release, you have to feel better. Only then can you continue.

Once you find force, effort, you need to immediately relax and release the wanting control.

If release is more comfortable for you than sleeping, you naturally tend to release. It's really very simple.

So I said, if you haven't seen the complete path, you will naturally have doubts. If you experience the Six Steps, you will know their perfection. All of Lester Levenson's guidance is about them. Without them by your side, you will unconsciously deviate from the path.

The Six Steps are the tool to take us on the path. Use them to replace the mind. Use them as our mind. Hold them in your hand, keep them by your side. The Six Steps must be clear. If you are clear about them, they will take you on the path. What does it mean to be clear? Able to use them, able to release continuously – then you are clear. Not a single step of the Six Steps can be ignored. If one step is not done, you will stagnate. You cannot say, "ignore step X for now." If you do that, release won't work. Implementing the Six Steps is simple. Maintaining limitation is difficult. See the feeling, let it go, clear all the feelings that drive your thinking. That's it. Make the decision to be free. Decide not to stop until you reach freedom. —— Feng

In the Six Steps, your release will be continuous. In the Six Steps, joy will also continuously increase. If you are not in the Six Steps, you will stop. What is not in the Six Steps is not needed. Keep them by your side. Remind yourself constantly. —— Feng

*Why emphasize only conforming to the Six Steps? Because the mind, based on different limiting beliefs, will add many redundant things on top. The Six Steps are a straight*通道 *(passage). Following the mind's knowledge, you are likely to*拐 *(turn) in other directions midway. To let the Release Method help everyone, please let everyone join hands to keep it pure.* —— Feng 2020.10.23

===== Page 103 =====

Appendix 6: Whenever You Have an Insight, You Go Astray. 2021.1.3

倚天 **(Yitian):** "Wanting" is at the most superficial level. This was my great discovery this morning.

我是无限 **(I am Infinite):** This is a breakthrough. With this breakthrough, you can increasingly notice the wanting. Then you can try to release.

Wind (Feng): Breakthrough duo. (laughs)

倚天 **(Yitian):** Finally, I have a little breakthrough, and you guys 羞辱 (mock/tease) me.

Wind (Feng): No need for a breakthrough. Just use it directly. Look, every time you have a breakthrough, you have to summarize it with the mind, right? What comes out of the summary is conceptual stuff, right? You just transformed a concept with language and want to gain an experience?

倚天 **(Yitian):** Maybe I'll break through this afternoon.

Wind (Feng): You can break through in the next second. Don't procrastinate. It's not that the mind understands something called a breakthrough. Being able to experience release is called a breakthrough. Being able to continuously experience release is even more of a breakthrough. What the mind understands is a false breakthrough. There's a misunderstanding here. Let me talk about it.

Often, people use a method without achieving the expected效果 (result/effect). Then they start looking for a solution. It's like when you can't drive well, you think, is there some other trick? Behaviorally, it's asking this and that, asking anyone who releases well. Hearing a viewpoint, trying it and feeling it works, then having a sudden realization. This direction is wrong.

Because, for example, you are now too紧张 (tense/nervous). Someone tells you to relax. You relax and find you can release. So you define relaxation as the trick.

Then you get stuck again. Someone tells you to allow. You allow and find success. So you define allowing as the trick.

You accumulate more and more "tricks" in your mind. Release becomes more and more difficult, because you are constantly paying attention to those.

The real trick is to keep it simple. Return to the simplest release process.

Asking those who release well is useless. Because they cannot summarize the reasons for their successful release. Although many people can release, the experiences they summarize are imagined by the mind, and are wrong. It's like asking Jack Ma why he can make money. Actually, he himself doesn't clearly know.

It's very simple. If release had those tricks and principles, why wouldn't Lester Levenson tell you?

The experience of the Release Method is: the more you release, the fewer things you need to pay attention to. It gets simpler and simpler.

Like learning to ride a bicycle. After you learn, you just get on and ride. You don't need to think about how to ride. You don't need to think about whether to put your left foot or right foot first. This is achieved through 大量的 (a lot of) release, not through intellectual understanding.

(Feng then quotes a passage from Lester Levenson in *The Way* Part 3)

Lester Levenson: *When I try to explain an experience to you, it's like trying to tell you how to fly a plane, or even drive a car. I say just put the key in, put it in drive, step on the gas, and off you go.*

When you want to go right, you turn the steering wheel to the right; to go left, turn it to the left. Could you learn to drive? You know everything you need to know to drive. Can you drive? No, you need to experience.

===== Page 104 =====

With flying a plane, it's even more so. I tell you how to fly a plane. You go up, come down quickly. Experience is to throw you on a bicycle. I can tell your mind how to ride a bicycle, but you won't know how to do it until you experience it.

When you experience it, you cannot transfer an experience intellectually to another person. They must experience it themselves. So this is the obvious difference between experience and intellectual understanding.

Intellectual understanding will not give you the ability to experience. It can guide you towards experience, but it will not give you an experience. Because experience is not in the mind. Thinking is not experiencing.

Wind (Feng): Like learning to ride a bicycle, directly operate it. Fall a few times, and you'll learn.

Lester Levenson: *But you can see, our method is actually to release the drives of the mind. Don't try to develop your mind; you are developing your enemy, developing what binds you.*

Wind (Feng): When your "intellectual understanding" of the Release Method increases, you know the path is wrong. The better you release, the less intellectual understanding you have.

You know that's a feeling. You know you can release. You know what release is. You know that after release, the mind quiets down. You have those experiences.

Lester Levenson: *Yes, you release your craving and aversion for the world, little by little. But you need to take a big gulp, not little by little.*

So you use what you are doing to release. Understand, the only effort you need is to get rid of your effort. This is what you do in the world. You use your effort to get rid of your effort. But in your Being, no effort is needed. Things will materialize and dematerialize instantly.

However, you try to figure it out with your mind. You can't. Because your mind, your intellect, is the obstacle, the accumulation of limiting concepts. So you cannot figure it out in your mind. You can be your Being. You are already your Being now.

You don't have to be a limiting car frame. This is what you release in your work and daily life. You release all craving and aversion, get rid of all emotions associated with you. Did I answer your question?

Student: *Yes. I think I'm not trying to figure it out. But I can say, I can skip part of it. You answered my question.*

Lester Levenson: *You can't figure it out.*

Wind (Feng): Note: You can't figure it out. Correct effort is still needed. Actually, keeping it simple and doing it is still important. Let me talk about the 惯性 (inertia/habit) I also had back

then. Before, when I experienced release, I would subconsciously summarize. Don't summarize. A mental summary will make you deviate for a long time.

If you release well, just continue releasing. Once you have an insight, you go astray.

Someone once said to me: "Whenever you have an insight, you go astray." This sentence helped me a lot in releasing later.

Record gains. Don't record the mind's understanding of the method. Because those understandings are really limiting. On the method page, only the Six Steps need to be placed.

After I released continuously and reached *samadhi*, looking back at my previous weird understandings, I felt very stupid.

===== Page 105 =====

I discovered very early that communication doesn't help me. Communication is everyone talking about their own problems and mutually 认同 (identifying with/affirming) each other's limiting beliefs. So most communication is unhelpful.

Communication between practitioners is just sending each other's mental understandings, misleading each other.

Just send the method. Just send the master's teachings directly.

Before, I had a good Theravada group. A Vipassana group. Usually, everyone was quiet. Occasionally, someone would post a passage of scripture, without adding their own annotations.

Later, more people joined, and they started discussing experiences. The group became useless. Experiences processed by the mind don't help people; they only mislead people.

Foreword

Thanks to Lester Levenson, Founder of the Sedona Release Method

Image description: A photo of Lester Levenson.

(1909.7.19 - 1994.1.18)

Whenever you want help, I will never leave you. Now the "real me" sees you as the "real you." When I am not here, not in this physical body with you, it is the real me helping you. Anytime you ask the real me, you will find the real me right there. What happens is you raise yourself up so you can get the answer yourself. You must get it. —— Lester Levenson

Thanks to Feng for openly, patiently, and meticulously sharing the Release Method You bring me infinite inspiration and motivation. You are my best role model on the path to freedom. Thank you for spreading the original Release Method. Sincere thanks for your selfless sharing and guidance.

Thanks to the teachers who teach and spread the original Release Method Thanks to the operator of the "Original Sedona Release Method" public account: 我是无限 (I am Infinite) Thanks to the operator of the "Shortcut to Freedom" public account: Tiancheng Thanks to all other self-media sharing the Release Method.

Thanks to the subtitle translation team for the 1992 original Release Method teaching videos Video 1, 4, 5, 7, 8 subtitles & translation: 重 (Zhong) Video 3 subtitles & translation: Fay Video 2, 6 translation: 晖-Lucky (Hui-Lucky) You have made a huge contribution to the spread of the original Release Method.

Thanks to all netizens who selflessly translated and produced learning materials Thanks to all netizens who practice and promote the Release Method Thanks to all the people who have guided and accompanied us on our learning journey. Thank you.

Editor's Note (Introduction Page - need to be in beginning)

I started 接触 (contacting/getting into) spirituality around mid-October 2019. By March 2020, I had encountered the Release Method. Although the first 尝试 (attempt) made me feel that using it to release emotions was both simple and fast, since I hadn't been exposed to the original Release Method at that time, learning release from the words in Larry Crane (Lawrence Crane) and Hale Dwoskin's books felt 迂回曲折 (circuitous/twisty), unclear on the 重点 (key points). This made me 中途 (midway) give up on release, and I used clearing methods instead.

Although I temporarily stopped releasing, I actually still had the Release Method in the back of my mind. I also knew it was the more ultimate method.

Later, Feng appeared. Like his name "Feng" (wind), he himself was like a gentle spring breeze blowing away the 迷惑 (confusion/delusion) and 沉闷 (stifling/heavy) atmosphere in the release circle. He brought clear guidance and bright hope to companions groping on the release path.

===== Page 106 =====

He not only clarified the key points of release operation, solving my various doubts about release, but also showed me the core key needed to walk towards the destination – implementing the Six Steps.

Whenever netizens asked questions about release, Feng always answered very patiently and meticulously. Because he has a strong memory and is familiar with Lester Levenson's teachings, he always relied on and quoted Lester Levenson's past explanations to answer questions. Although he has широкий (broad) knowledge in spirituality, he rarely quoted other

methods or theories to突出 (highlight) himself. He made a huge contribution to spreading the original, pure Release Method.

His attitude towards people and things, his erudition and wisdom, his persistent pursuit of freedom – none of this failed to inspire me and give me the motivation to persist in practicing release.

His real-life examples of practicing "get everything by releasing only" also greatly inspired me during times of 懈怠 (laxity/discouragement). Ultimately, he reached the destination through continuous release. For the first time, this made me feel that "enlightenment" was so close.

Feng, who practiced the Release Method and ultimately achieved freedom, was, after Lester Levenson, another window that turned my attention back to the **Infinite Being**.

It can be said that it was Feng's sharing that pulled me back to the Release Method. Without him clarifying the method and patiently emphasizing the key points, it would have been difficult for me to get on the right path of release.

This also requires thanking the operator of the "Original Sedona Release Method" public account, "我是无限 (I am Infinite)." It is your rigorous, selfless sharing that allowed more people to access detailed original Release Method materials. Thank you very much for your continuous dedication.

It was your rigor that created an atmosphere more conducive to learning the Release Method, thus attracting Feng to share in the group, finally giving the original Release Method the opportunity to be disclosed to netizens interested in release.

Additionally, special thanks to Tiancheng. He strictly adhered to Feng's wish for free dissemination of the Release Method and selflessly shared Feng's chat logs with everyone. He is a very good questioner. Without him as an excellent "questioner," many key points and reminders about release might have remained unknown to us.

On the path of exploring release, thank him very much for his help, reminders, and encouragement. Thanks to his public account "Shortcut to Freedom."

Feng's explanations and sharing on the original Release Method between September 2020 and March 2021 are undoubtedly a treasure trove for learning release.

Initially, I compiled them with the attitude of self-help. Later, using the Six Steps as the main thread, I selected some content, stringing together the pearls of sharing scattered in various places, compiling them into a book. This makes it convenient for myself and everyone to have an overall understanding of release and also constantly remind ourselves to implement the Six Steps.

I hope this book, "Feng Discusses the Six Steps of Lester Levenson," can guide you to learn to use the Six Steps, help you better help yourself, and implement the Six Steps until you reach the destination.

But any material things ultimately need to be let go. There is no need to accumulate content in the mind to develop the intellect. The mind is an obstacle. Learning requires personal experience.

As Feng said: "Release is everyone's most natural ability. But enough mental content will obstruct this ability. Forgetting to release is actually not because you haven't learned enough, not because you haven't accumulated enough knowledge. It's because you have accumulated too much. When you accumulate a lot, you are developing your mind. This obscures/weakens your ability to release."

===== Page 107 =====

So, this book also needs to be let go of in the end. Just return to the Six Steps. Keep it simple and release.

Reading, talking, sharing, etc., cannot replace actually releasing. Only by continuously releasing do you truly advance.

Lester Levenson once said that the Release Method is the only simple method in the world today that can reach ultimate freedom. In the process of understanding other spiritual methods and practicing release, I确实 (indeed) personally felt this point.

In the state of continuous release, I felt the interlocking nature of the Six Steps. It is indeed a clear map guiding oneself on the correct path of release.

Welcome to embark on the release journey. Value the Six Steps. Continuously release. Continuously release until ultimate freedom. I wish you success.

To express 敬爱 (respect and love) and gratitude to Lester Levenson and Feng, the only way is to implement and practice what they taught, walk towards the direction they always pointed, walk towards the destination, and attain freedom.

Finally, end with Lester Levenson's words: *The path we are taking is from here to complete freedom. This is the first point I want to emphasize. The second point is, we can achieve it in this lifetime! For many with the same goal, it usually takes many lifetimes to achieve. But we can do it in this lifetime.*

Blessings to all companions on the path. Come on.

Yiman Mid-Autumn Festival 2021, September 20th

The Release Method is the only simple and efficient method to achieve freedom in this era.

Question: Is the Release Method 专门 (specially) prepared for this era?

Wind (Feng): Yes. Yogananda chose to leave after Lester Levenson's complete awakening, officially宣告 (announcing) the end of the guru era.

Lester Levenson could only help a small group of people. In this era, only a very few will awaken. Those who have this method have an opportunity.

This era will have many false masters. But in this era, only the Release Method can lead to freedom. Therefore, anyone claiming to be free through other means is a false master.

I mean after 1970. Those who awakened after 1970, besides those who awakened in the last century, only the Release Method can do it.

And someone who has awakened through other means will recommend the Release Method to you, no matter what method they themselves used to awaken. Because a master knows everything.

Question: Can't the ultimate method taught by Ramana achieve it?

Wind (Feng): Theoretically, the ultimate question is the fastest. But actually, no one on this planet can use it currently.

Question: What about Kriya Yoga taught by Yogananda?

Wind (Feng): Won't achieve freedom in this lifetime. The requirements of Kriya Yoga are too high. It belongs to Raja Yoga, a comprehensive path.

The Release Method is the only simple and easy method in this era.

Look at the video clip above. Lester Levenson actually told his students many times: The Sedona Method is the only one effective now. Most people who don't know the Sedona Method will take a very, very long time to reach freedom.

===== Page 108 =====

Question: If we don't use it to the extreme, then we are truly the most foolish people in the world.

Wind (Feng): You have no reason not to use the Release Method. Whether walking towards awakening or obtaining a better world, it is the most efficient. Not only efficient, but also simple.

Because you will all experience low valleys. When in a low valley, it's easy to give up. If at that time there's something that looks tempting, you will be attracted to it.

So what I emphasize is one thing I know: currently, in this era, starting from 1970, for these 120 years, only the Release Method can reach the destination.

Giving up the Release Method equals giving up freedom in this lifetime. No matter what other spiritual method you switch to.

Appendix 4: Take complete responsibility for the entire world you create. Be conscious of it. Then you can consciously create what you want. 2021.3.14

Question: Teacher, can you talk about how karma works?

Wind (Feng): Karma is programs. Programs create every one of your thoughts. Your thoughts are not free. Therefore, actions are not free either.

Question: Teacher, please continue about karma.

Wind (Feng): Karma is programs. Action and reaction.

Question: How does it operate?

Wind (Feng): Programs drive thoughts. Thoughts project the world. That's how it operates. The world is just a display screen. Doing anything in the world is just hitting the display screen, trying to change the 剧情 (plot) playing inside.

Question: So directly releasing programs can change the world?

Wind (Feng): Yes. It should be said, only releasing programs can change the world. Otherwise, the world will表现 (manifest/perform) according to the既定 (set/predetermined) programs. Within the programs, you have no free will. Unless you decide to release the programs. So before, no matter what tricks you wanted to整 (pull/play), I would always say, go release. Tricks are useless. You're just being driven by programs, repeating past karma. That's all.

Question: Can I change my family's world through release? For example, I want to cure my mother's illness through release (even if this illness was preset by her).

Wind (Feng): Yes.

Question: That is, I can change others' karma through release?

Wind (Feng): You are not changing others' karma.

Question: Isn't that interfering with others' lives?

Wind (Feng): This is the harmonious operation of the universe. You根本 (fundamentally) can't talk about interfering with karma now. That's something said for free people. Because

free people can do everything, can transcend all karmic bonds. You are currently in karmic drive. All your desires are part of karma. Therefore, what affects you is only your own karma. Including your mother's illness – that's *your* karma.

Question: My karma?

===== Page 109 =====

Wind (Feng): You can't talk about interfering with others' karma before liberation. "Interfering" is a big word.

Question: This is her life. Why is it my karma?

Wind (Feng): She is just one of your pictures.

Question: She preset her life before coming, i.e., karma, which led to illness. This is also my karma?

Wind (Feng): She is just one of your pictures.

Question: Oh my god. So, I can master the entire world I see through release?

Wind (Feng): Lester Levenson said this many times. Don't be一惊一乍 (overly surprised) like you just heard it. (laughs)

Answer: Hahaha, this 确实 (indeed)刷新 (refreshes) my cognition.

(Feng then quotes a dialogue between Lester Levenson and others from "The Last Step to Complete Freedom." To help everyone understand better, I put a more complete Chinese-English对照 (comparison) section.)

Q: if we see that the other one needs help is it just us that needs it?

Lester Levenson: *You can help the other one to help himself. If you do things for the other one, you cripple the other one. But we can help others to help themselves.*

Q: Mainly by our change of attitude?

Lester Levenson: *That's part of it; just changing your attitude toward the other one helps the other one. The more we see the perfection of the other one, the more we're supporting the other one toward that perfection. You change your attitude and the other one will change; watch it.*

Q: To change my attitude, do you mean my basic understanding that he's part of my consciousness and there's nothing but perfect consciousness and not think of him as an individual limited?

Lester Levenson: *Yes. That's an excellent way to do it. It works, doesn't it?*

Q: It works perfectly, yes. It works instantly.

Lester Levenson: *People will actually fit our consciousness of them.*

===== Page 110 =====

Q: Then, if Lillian tells me she wants a bigger house, I've got to clear my own consciousness to let her fulfill my desires. Because it's only in my thoughts that I have her considered, isn't that right? I don't have to consider Lillian; it's only me that I have to consider, my own happiness, then she is happy. That is, my own happiness would be to go to the ultimate happiness—

Lester Levenson: *But you gotta separation: Lil and me.*

Q: I always had this problem, you know, since I've known you.

Lester Levenson: *You didn't have it at times; you would say, "Who is Lillian but my consciousness?"*

Q: Yes. I say that. I just said it a few minutes ago: I've only got to deal with my own consciousness.

Lester Levenson: *O.K. That includes Lillian. right?*

Q: Yes, that's right.

Q: That includes a bigger house, too. (Laughter.)

Q: I'll have to get rid of a limitation within my own consciousness. That's all I'm dealing with anyway: I'm not dealing with Lillian or houses or land, I'm dealing with my own consciousness. The blocks are within myself or the unlimitedness is within myself. And, as you said: If I'm an infinite Being now, I can do it now! I won't have to wait until I get home.

Lester Levenson: *Right.*

===== Page 111 =====

Q: We're going to the moving quick!

Q: By the time you get home, Lil, you're going to be happy with your house. as is.

Lester Levenson: *If you accepted it, that same house could be twice the size, when you went home. It would be so natural you wouldn't even notice it. You'd just move into a home twice the size that you left.*

Question: This means, my mother being sick, relatives in debt, etc., etc., are all my karma.

Wind (Feng): Karma is your desires. Programs are feelings, driven by desires.

Taking full responsibility means you take complete responsibility for the entire world you create. Including the sun rising, the movement of dust, the vibration of atoms – all created by you. You are just not conscious of it. Be conscious of it, and you can consciously create what you want, not what you don't want.

Question: Teacher, can I help them heal through release, even if they've been瘫痪 (paralyzed) for years?

Wind (Feng): I've actually answered this type of question many times. Regarding questions like "can I do xxx," I hope you can remember Lester Levenson's sentence: **every impossible, no matter how impossible, become immediately a possible, as you completely released on it.**

Question: Teacher, what do you mean by "harmonious operation of the universe" here? For example, if I heal a family member through release, is this harmonious operation?

Wind (Feng): At the same time you generate the thought, she will also generate the corresponding thought, without the slightest difference. So you don't need to use language or action to make her change her mind. You only need to handle your own thoughts. The world will change.

Ultimately, besides release, do nothing. Release only.

Answer: Okay.

Appendix 5: Every time you release, you help everyone.

Question: After Lester Levenson left the world, did he directly merge into the Infinite?

Wind (Feng): I told you this very early on.

Question: Later, I heard you say that after Lester Levenson left, many disciples saw him.

Wind (Feng): Merely in some form.

Question: You also said, after merging into the Infinite, one does not appear in any form.

Wind (Feng): Merging into **Infinite Being** is not disappearing. It's existing without form.

Question: Ralf said Lester Levenson came to see him the day after he left. In what form did Lester Levenson find him?

Wind (Feng): In a dream. You can see Lester Levenson in any form. Lester Levenson no longer exists as a body. Lester Levenson is now by everyone's side, in the "form" of **Infinite Being**.

If you want to see Lester Levenson in astral form, you will see him in astral form. If you want to see Lester Levenson in physical form, you will see Lester Levenson in physical form. It depends on your acceptance level.

But he is everywhere, in every point. There is no place where he does not exist at this moment. After merging into the Infinite, one does not appear in any form.

Question: If I have a high enough level of acceptance, could I see Lester Levenson in physical form?

Wind (Feng): Yes. This is not his "appearance." He is now present. It's just that you haven't projected his physical form. It's not that a "Lester Levenson" has appeared as a physical body. It's that you are attempting to communicate with a physical image of "Lester Levenson."

If many people in the world simultaneously project Lester Levenson's physical form, they will simultaneously see Lester Levenson's physical form. But it's not that Lester Levenson has descended. It's the effect of omnipotence within **Infinite Being**.

Question: After Lester Levenson merges into the Infinite, he no longer becomes a body. He exists in the form of "**Infinite Being**." But if I want to see Lester Levenson in physical or astral form (if I can accept it), I can still see Lester Levenson in physical form. Is that so?

Wind (Feng): Yes. Jesus and Buddha, same. Lester Levenson also told students you can have coffee with Jesus.

Question: Merging into the Infinite, no longer becoming a body (physical, astral, causal), no more rebirth. A *Siddha* exists in the form of "**Infinite Being**" continuously at every point in the universe, continuing to help others?

Wind (Feng): Yes.

Question: Will a *Siddha* continue to help others gain freedom? Just in the form of **Infinite Being**, not as a body.

Wind (Feng): Will unconsciously project everyone, help others gain freedom. Actually, the help from *Siddhas* is the greatest. It's at the level of **Infinite Being**. It's just that your mind can't understand it. So you think the help from words and teachings is greater. Actually, that formless help is the greatest.

Question: The scope of a *Siddha's* help is all life, all existence. While a *Jivanmukta* only helps a few people?

Wind (Feng): A *Jivanmukta* also helps all life. Masters unconsciously project all life. Even if you stay in a cave, but the *Jivanmukta's* game of helping people is not yet finished; some limitations remain. *Siddhas* are perfect beings.

Question: A *Jivanmukta* also helps all life. What specific stage does *Jivanmukta* refer to here?

Wind (Feng): From *Sotapanna* to *Arahant*.

Question: Can a stream-enterer also help all life?

Wind (Feng): Yes. Not only stream-enterers. Every time you release, you are helping all life. The world is just a projection of the mind.

Question: How does it help? For example, if I reach **Nirvikalpa Samadhi**, but my mother doesn't study or practice, can I still help her?

===== Page 113 =====

Wind (Feng): That helps much more than you sharing. People don't know how karma works. Release makes you more selfless. As long as you have a selfless consciousness, your mind will project a more perfect world. It is true help.

But in the agflap state, so-called helping others is just satisfying the ego. Nourishing the ego itself doesn't produce much help. As long as you are free, even if you are in a cave doing nothing, your help is greater than all activists combined.

Question: Every time I release, of course, it helps my world. Can it also help my mother's world?

Wind (Feng): Yes. Every time you release, you help everyone.

Question: Every time I release, it helps everyone's world. Everyone means everyone?

Wind (Feng): Everyone means everyone.

About the Six Steps

Hale Dwoskin introduces the Six Steps in his book like this:

"The Golden Six Steps are a high-level summary of the Sedona Release Method. Lester Levenson created this concept of the 'Golden Six Steps' in 1974 to summarize the entire release process. He was working on the theory of the Sedona Method with a small group of people at the time, training them and simultaneously systematizing the teaching of the

Sedona Release Method with them, incidentally exploring self-study methods for the Sedona Release Method.

This concept of the Golden Six Steps suddenly appeared in his mind, and he immediately wrote it down on a bookmark in the book he was holding. Since its creation, this concept has not undergone major changes; it is classic and perfect.

It is useful to practice the Release Method by following the Golden Six Steps. Many people write these six steps on a small note and carry it in their wallet, and some even write it on their daily to-do list. You can also stick it on the wall in front of your desk, or set it as your screensaver. In short, any way that reminds you to release anytime, anywhere is fine.

I also suggest that when you focus on practicing the Release Method, you should have a copy of the Golden Six Steps in front of you, so you can save yourself when you get stuck. As I said, these six steps represent the most core and essential part of all the practices you have done or not done."

【2020.9.17】Wind (Feng): According to Lester Levenson, all the knowledge needed for the Release Method is in the Six Steps. You only need a simple, direct path, and then walk it unswervingly.

So, anything that encourages you to continue releasing, you can look at. Anything that makes you stop releasing, you should be wary of. Once I stop releasing, I know I'm wrong, at least not on the path. Things that make you stop progressing, no matter how sacredly they are packaged, are useless.

My view is大概 (roughly) this: just practice simply. The truth will unfold before you. There's no need to修饰 (decorate/embellish) it with words on this shore. As long as you haven't experienced it, no matter how many ways you describe it, it's not yours.

【2020.9.30】Wind (Feng): Lester Levenson liked to use the most concise language to express those difficult concepts. So when I translate, I also try to go towards everyday language, try not to use those big words. I can't even find the original version of the Six Steps. Lester Levenson didn't talk about the Six Steps集中 (concentratedly/ in one place). He mentioned them quite散 (scattered), or mentioned the six steps. But拼 (piecing) them together大概 (probably) works. Let me try to retranslate one using his original words.

Step 1: You must want freedom more than you want the world. (You must want freedom more than you want approval and control. Approval and control = the world)

===== Page 114 =====

Step 2: Make the decision to be free.

Step 3: All feelings come from wanting control and wanting approval. They are survival programs. Release them.

Step 4: Release continuously.

Step 5: If you get stuck, release the wanting to change the stuckness.

Step 6: Each time you release, you are happier, lighter, freer from limitation. As you release, you become increasingly happier, lighter, freer from limitation.

Okay, this is the Six Steps I've pieced together from scattered original words of Mr. Lester Levenson. For reference.

【2020.9.30】Wind (Feng): For the knowledge part, we only need to know the Six Steps and the release process. The rest is to continuously operate and experience. If there are differences of opinion on conceptual things, put them aside first. Go release and see.

Explanation about the 1992 Original Release Method Course Videos

[2020.10.12]

Wind (Feng): This (referring to the release method) is the one used in the 1992 Sedona Institute video. The original process of the Release Method institution founded by Lester Levenson.

Later, Hale Dwoskin and Larry Crane (Lawrence Crane) both established their own institutions. Because they couldn't teach the same thing, they both made some deletions and modifications to this method. But the original process is indeed the most effective.

Originally, the Release Method course was divided into four days. The first weekend, two days, focused on releasing emotions. The next weekend, two days, focused on releasing desires. So there's no need to 滞留 (linger/stay) too long in the stage of releasing emotions. Once familiar, you can try to release desires.

The Release Method doesn't require reading books. The videos also basically have no theoretical explanations. They just continuously guide students to release. If you follow along, you'll naturally learn. You'll be amazed by the method's conciseness and effectiveness.

Learning through release cases is the simplest method. To learn how the process operates, it's best to experience it yourself. See how others operate, follow along, or let others guide you. You'll learn quickly. So you'll see that the Sedona Institute teaches very little theory. The practice part is entirely 實例 (real case) guidance. The whole video just continuously shows you how others release.

[2020.9.21]

The Release Method 起初 (initially) is indeed very simple:

Identify the feeling. Feel the feeling. Could you let go? Would you? When?

The前面的 (first few) (referring to the first four videos) are all about using the workbook. Including setting goals, etc. The fifth (video) starts releasing desires. If you don't set goals, you will push your desires deep into the subconscious. Setting goals allows them to surface. This point is different from what many people understand.

A superficial "desirelessness" is not true desirelessness. It's the result of desires being suppressed. Well, you can find this emotion on the emotional scale. The basic use of the emotional scale is actually very simple.

===== Page 115 =====

The 前面的 (first few) (referring to the first four videos) are actually for beginners. After getting familiar with release, you still need to trace back to wanting control and wanting approval to release. The course says so too.

According to my understanding, the前面的 (previous) course settings are actually to make you more in touch with emotions. Because ordinary people are too容易 (easily) ignore their emotions. The instinct to suppress is too strong. So they use several ways to get you to pay attention to your emotions.

For example, after the first lesson, Hale Dwoskin talked about a n例子 (example). You have certain particular 癖好 (hobbies/addictions), like eating, smoking, playing games. Behind these, there are emotions. Before you are pushed by these habits, release.

The second video talks about suppressed feeling, and success. It lets you consciously recall when you suppressed emotions. This allows the subconscious to surface. Why do they discuss success? Because people suppress a lot of emotions on the theme of "success."

The next video probably talks about goals. Goals make it even harder for you to avoid emotions. I remember many people say they have no desires. But ask them: "Don't you have anything you want to achieve? Don't you have anything you want? Don't you have anything you want to change?"

When they think about it, it seems they have quite a few. Looking deeper, behind them are all emotions. So the importance of goals is to draw out those suppressed emotions.

This point is what Lester Levenson said in the audio. So the first four videos are all repeatedly letting you 接触 (contact) the emotions in the corners. The fifth video really lets the method深入 (deepen), looking at the "wants" behind your emotions.

2020.12.20

Freedom does not require steps beyond the Six Steps. —— Feng 2020.10.23

The Six Steps to Freedom

Step 1: You must want freedom more than you want the world. You must want freedom more than you want **approval** and **control**. Wanting approval and wanting control = the world.

Step 2: Make the decision to be free.

Step 3: All feelings come from wanting approval and wanting control. They are survival programs. Release them.

Step 4: Release continuously.

Step 5: If you get stuck, release the wanting to change the stuckness.

Step 6: Each time you release, you are happier, lighter, freer from limitation. As you release, you become increasingly happier, lighter, freer from limitation.

Lester Levenson: *There is no stops in six steps.*

Note: Because Hale Dwoskin and Larry Crane (Lawrence Crane) later modified the expression of the Six Steps, the original version cannot be 确定 (determined). This version of the Six Steps is translated by Feng from Lester Levenson's scattered original words when talking about release in the advanced course *The Way*. For reference.

===== Page 116 =====

The Six Steps are achieved through continuous release.

Feng 21:48:05 You must continuously get joy from Step 6 to achieve Step 1.

Feng 21:48:24 At the beginning, all six steps are useful.

Feng 21:48:37 When you don't want to release, remind yourself of Step 1.

Feng 21:48:45 Then decide to release. This is Step 2.

Feng 21:49:03 Directly release wanting control and approval. This is Step 3.

Feng 21:49:16 Release continuously, keep it continuous. This is Step 4.

Feng 21:49:34 When stuck, release the wanting to control the stuckness. This is Step 5.

Feng 21:49:50 Each release feels happier, lighter. This is Step 6.

Feng 21:50:16 Implement the Six Steps. Do them continuously. This will slowly strengthen the motivation for freedom, thus彻底 (thoroughly) achieving Step 1.

The Six Steps

1) Want freedom more than anything else.

2) Decide you can do the method and be free.

3) See all your feelings as expressions of three basic wants: the want of approval, control, and survival. Release the want of approval, the want of control, and lastly the fear of death.

4) Release continuously.

5) If you are stuck, let go of wanting to change the stuckness.

===== Page 117 =====

6) Release more and more and become happier and lighter, until you move beyond happiness into **imperturbability** and freedom.

六步骤

1) Want freedom more than anything else.

2) Decide you can do the method and be free.

3) See all your feelings as expressions of three basic wants: the want of approval, control, and survival. Release the want of approval, the want of control, and lastly the fear of death.

4) Release continuously.

5) If you are stuck, let go of wanting to change the stuckness.

6) Release more and more and become happier and lighter, until you move beyond happiness into **imperturbability** and freedom.

Yiman's note: This version of the Six Steps found online might be close to the original Six Steps. For reference and understanding only. For actual practice, focus on Feng's translated version.

Again, the Six Steps are a key to everything.

===== Page 118 =====

Feng 00:47:25 Firstly, those who come to Earth, this advanced classroom, themselves have very good karma.

Feng 00:47:36 Because they want freedom, they come to this advanced classroom.

Feng 00:48:00 Then, among those who become human here, many come to experience pain and pleasure.

Feng 00:48:18 Only after gaining enough experience will they turn inward.

Feng 00:48:54 After turning inward, because of the strong influence of worldly tendencies, they will encounter some similar false paths that satisfy their minds.

Feng 00:49:18 They need very good karma to encounter the true method.

Feng 00:49:38 And after encountering the true method, they need a strong tendency towards freedom to discern it and persist.

Feng 00:49:52 So, reaching this step indeed requires very, very good karma.

===== Page 119 =====

Feng 20:29:20 If you want freedom, release. If you want the world, release.

Feng 20:29:23 It's that simple.

Feng 20:29:40 If you want freedom, release is the only thing that can make you free.

Feng 20:30:08 No matter how you talk about freedom, you cannot reach it. Studying topics about freedom cannot make you free.

Feng 20:30:26 If you want a better world, release is the only thing that can give you a better world.

Feng 20:31:26 No matter what action you take, every action is within the karmic program, within driven reactions.

Feng 20:31:44 Therefore, if you want freedom, release. If you want the world, release. It's that simple.

===== Page 120 =====

Feng 18:48:50 You have no reason not to use the Release Method.

Feng 18:49:14 Whether walking towards awakening or obtaining a better world, it is the most efficient.

Feng 18:49:25 Not only efficient, but also simple.

Feng 18:49:36 Cannot find a single reason not to use it.

===== Page 121 =====

10:53:26 There is no free will in worldly living.

Feng 10:53:39 Note, there is no free will in worldly life.

Feng 10:54:55 Only one thing has free will: choosing to identify with your body or your **Infinite Being**.

Feng 10:57:50 Working hard to make money won't make you richer. Studying hard won't make your grades better. Working hard on health won't make you healthier.

Feng 10:57:57 Understand? These are all preset.

Feng 10:58:11 Only解除 (dissolving/eliminating) programs is useful.

Feng 11:33:58 Wanting to change something through action is just a妄想 (delusion) of people. Completely useless.

Feng 11:34:09 Yet most people don't understand this.

Feng 11:34:48 Karma drives action. And your attempts to change karma through action are also driven by karma.

Feng 11:36:34 Jack Ma and Bill Gates don't know why they made money and why they lost money. Their summaries of their own success experiences are just guesses after seeing the 表象 (surface appearance).

===== Page 122 =====

Back then, it took me a long time to find the feeling of release for the first time.

Feng 08:58 The Release Method suits everyone.

Feng 08:59 Practice simply, and then you will learn.

Feng 08:59 At that time, it also took me a long time to find the feeling of release.

Feng 08:59 Because I analyzed too much.

Feng 08:59 The less you analyze, the more you stay relaxed, just use it, the faster you will learn.

Feng 21:09:35 My suggestion is not to摸索 (grope/explore) on your own. Just use the process directly.

Feng 21:09:53 No feeling the first time? Do it a second time.

Feng 21:10:01 This will be faster.

Feng 21:10:11 Exploring with the mind actually takes many detours.

Feng 21:10:17 Because the mind can only播放 (play back) past experiences.

===== Page 123 =====

21:13:47

Yes, as Lester Levenson said, you need to release enough wanting control and approval.

Feng 21:14:19 Not reading, follow the exercises.

Feng 21:17:34 When desires are brought out, they are released.

Feng 21:18:23 If not, you return to the beginning of the process.

Feng 21:18:37 Relax the body, feel it again.

Feng 21:18:54 Identify what desire it is, let it go.

Feng 21:19:09 Keep it simple and light. Repeated practice will let you master it.

Feng 21:19:21 Thinking and analyzing will make it increasingly hard to release.

Feng 21:19:30 Because the mind only播放 (plays back) past experiences.

===== Page 124 =====

Feng November 7th 23:54:38 First, release.

Feng November 7th 23:54:48 Release is not about difficulty.

Feng November 7th 23:54:55 It's whether you do it or not, how many times you do it.

Feng November 7th 23:55:02 If you can do it once, you can do it a second time.

Feng November 7th 23:55:10 Then the third, fourth time.

Feng November 7th 23:55:26 Do it continuously, and you will completely release it.

Feng November 7th 23:57:33 So the difficulty lies in you not doing it.

===== Page 125 =====

1. "I can't" means I won't do it.
2. "I can't do it" – just this thought prevents you from doing it.
3. Those who think they can't do it actually don't want to do it.
4. As long as you do it quickly, it will happen.
5. Wishes and attempts are useless. You must act!
6. Don't just try it. Just do it!

—— Lester Levenson "The Ultimate Freedom Path"

===== Page 126 =====

Feng 10:24:36

Image description: A small graphic, likely a timestamp.

2020.12.29

===== Page 127 =====

想轩 **(Xiang Xuan) 22:06:28** When I don't want to release, reminding myself of Step 1 doesn't do much. On the contrary, reminding myself that I want to change myself, want everything to get better, gives me more motivation.

Feng 22:07:31 That works too.

Feng 22:07:49 Release can make you freer.

Feng 22:07:53 Freedom includes everything.

Feng 22:08:02 Just provide a motivation for release.

Feng 22:12:27 Wanting approval develops wanting control.

Feng 22:15:34 When you feel wanting approval, release the wanting approval.

Feng 22:15:45 After releasing wanting control, wanting approval becomes obvious.

Feng 22:16:03 After releasing enough wanting approval and wanting control, wanting safety becomes obvious.

Feng 22:16:27 If you don't release wanting safety, wanting approval and control will be developed again. This goes on infinitely.

Feng 22:16:42 So only by continuously releasing wanting control and approval, and then continuously releasing wanting safety.

Feng 22:16:48 Can you walk to the destination.

Feng 22:18:05 Implement the Six Steps. Everyone can be free.

Feng 22:19:07 Continuously releasing all the time means always being in the Six Steps. Then you will be free.

Feng 22:19:22 Yes.

Feng 22:20:20 As long as you are in the Six Steps, you are releasing continuously. Can it be understood this way?

Feng 22:21:47 Yes.

Feng 22:21:53 Use the Six Steps to test.

Feng 22:22:03 As long as you are in the Six Steps, you can be free.

===== Page 128 =====

Feng 2020-10-15 12:24:48

Release wanting control, and you will no longer suppress the fear of death.

It will surface for you to release.

Lester Levenson said, release the mind, and what remains is **Infinite Being**.

It's that simple.

The mind is nothing but the collection of your feelings and thoughts.

The three wants: wanting control, approval, safety (survival).

Lester Levenson sometimes uses "fear of death" to mean wanting survival.

Same meaning.

Wanting to change is also a type of wanting control.

So just release three things:

Wanting control, approval, wanting survival (fear of death).

===== Page 129 =====

Running off to force yourself all night, quitting groups, shouting slogans – that's useless.

Because that's trying to eliminate karma through action.

This only creates new karma.

Only release is useful.

If you don't release, your programs will continuously drive you to do those things.

Therefore, don't think that any action you take can bring you freedom.

Deliberately acting, deliberately not acting.

Those are not what need attention.

===== Page 130 =====

Unless you release the drive of those programs.

===== Page 131 =====

Consciously use the process and just do it.

Feng 08:16:07 多用 (Use more) feeling.

Feng 08:16:15 Use less mental analysis.

Feng 08:16:29 This will also make your release easier.

Feng 08:16:49 Of course, it will also be deeper.

Feng 08:17:04 Many people think their release is good, simply because they haven't experienced deeper release.

Feng 08:17:09 They think release is just like that.

July 26, 2021

Feng 17:11:08 When you allow deeper garbage to come out, your emotions will go down.

Feng 17:11:13 But that's good.

Feng 17:11:20 That's facing deeper garbage.

Feng 17:13:08 Process, release process.

Feng 17:13:46 Let the feeling come out, categorize it as wanting control or wanting approval, then let it go.

===== Page 132 =====

18:52:49

Rely on the Six Steps.

Feng 18:53:12 Start with the Six Steps, end with the Six Steps.

Feng 18:53:31 Use your **gain** to confirm your direction.

Feng 18:54:18 It's not good to turn continuous release into your "task."

Feng 18:54:31 Continuous release is because each release has benefits.

Feng 18:54:56 This is what Step 6 says: each release makes you lighter and happier.

Feng 18:55:14 You feel good, so you continue releasing.

Feng 18:57:02 If you just force yourself to release, you will stop.

Feng 18:57:09 You won't be able to continue.

Feng 18:57:20 Because you are simultaneously suppressing your desires for the world.

Feng 18:57:54 My method is that I constantly confirm my gains and my direction.

Feng 18:59:17 For example, she just wanted to listen to music. What did she want to gain from music?

Feng 18:59:27 Can this be gained from release?

Feng 18:59:33 Can I try it?

Feng 19:00:02 Continuously confirming your gains allows you to keep releasing continuously.

Feng 19:00:35 If you say, "I must do it, I must release, I cannot listen to music," it won't work. Because your subconscious has a direction – listening to music – which you have suppressed.

Feng 19:00:48 Your conscious and subconscious are pulling against each other.

Feng 19:00:56 If you don't look at it, this won't succeed.

===== Page 133 =====

19:01:46 You actually don't need to enjoy anything.

19:02:13 Feng 19:04:16 Write down the possibilities you think can bring happiness.

19:04:27 Feng 19:13:54 Where do you think happiness lies? Sometimes you might do other things all afternoon and not release.

19:04:35 Not intellectual.

19:14:10 That's because the subconscious is seeking something.

19:04:46 Feng 19:15:11 It's where you actually seek happiness. If you suppress these desires, you cannot achieve Step 1.

19:05:10 Feng 19:15:17 You need to see what you are seeking and ask yourself, "Can I get it from release?" See which way is easier, more relaxed, happier.

19:08:29 You can force yourself to do homework and work, but you cannot force yourself to release.

19:08:31 Feng 19:15:47 Then choose release. That's why I said successful experiences are important.

19:09:58 Let me elaborate on Lester Levenson's favorite teaching: **get everything by releasing only**.

19:15:51 You have to get the benefits first.

19:12:53 Feng 19:16:12 What do you want? How do you plan to do it? Why not get it through release? No benefits, you won't do it. This is your mind.

19:13:02 This is your way to practice.

19:16:38 Feng 19:18:34 It will find every way to逃避 (escape/avoid) release, resist release. I remember I said before: Paying attention to Step 6 truly allowed me to enter continuous release.

19:13:11 You choose to release.

2020.12.23

===== Page 134 =====

Feng 16:36:42 When you release to the point where "the only source of happiness is **Infinite Being**" becomes your complete experience, you will naturally stop seeking happiness anywhere in the world.

Feng 16:36:56 At this point, your flow changes direction. You will automatically enter **Nirvikalpa Samadhi**.

Feng 16:37:08 Once you enter, you won't come out again.

Feng 16:37:30 No more regression.

Feng 16:37:37 Because the seeds for retreat no longer have power.

Feng 16:43:42 You must implement the Six Steps.

Feng 16:43:51 This way, you can get all happiness from within.

Feng 16:45:28 Or turn the direction by achieving goals through release.

Feng 16:45:39 Get everything by releasing only.

Feng 16:45:47 This can also keep you on the Six Steps.

===== Page 135 =====

Go use this method.

Feng 11:29:26 Release wanting control and approval. Release those programs covering the "fear of death."

Feng 11:29:38 Then allow the "fear of death" to surface. Release it彻底 (thoroughly).

Feng 11:30:26 At the beginning, you release the programs of wanting control and approval.

Feng 11:30:33 You are only releasing these two types of programs.

Feng 11:30:52 As you release, those feelings, those thousands of thoughts about the body, disappear.

Feng 11:31:35 When you release the deepest fear of death, your entire mind disappears.

Feng 11:31:51 Your sense of separation dissipates. What remains is **Infinite Being**.

Feng 11:32:02 You will naturally identify with the fact that you are **Infinite Being**.

Feng 11:32:15 Is that clear enough?

Feng 11:32:17

===== Page 136 =====

18:43:27

The most complete map is the Six Steps themselves.

Feng 18:51:58 The Six Steps are already the least simplified version. They take care of every aspect. Because they can be even more simplified.

Feng 18:52:30 Which is what Lester Levenson said: release all feelings, your mind quiet, that's it.

Feng 18:52:51 If you want a complete map, it's the Six Steps.

Feng 18:53:07 Achieve each step, and you succeed.

Feng 18:53:41 You don't need anything else. You just need to remind yourself to keep it simple.

Feng 18:53:56 When you complicate it, you are走向 (walking towards) failure.

Feng 18:54:07 Because you are走向 (walking towards) accumulating mind. That's the opposite of release.

Feng 18:55:58 More simplified is Lester Levenson's sentence.

Feng 18:56:12 Release all feelings, your mind quiet, and you arrive.

Release all feelings, your mind quiet, and you arrive. —— Feng 2020.3.13

===== Page 137 =====

March 11, 2021

===== Page 138 =====

10:12:03 In the Release Method, implementing the Six Steps leads to the destination.

Feng 10:12:22 If you don't implement the Six Steps, you won't reach the destination.

Feng 10:12:41 Do it, or don't do it.

Feng 10:12:51 Like Lester Levenson finally said to Ralph.

Feng 10:13:04 You either do it, or you don't. I hope you do it.

Feng 10:13:13 Simple, or impossible.

===== Page 139 =====

21:21:46

In the Six Steps, you can release continuously.

Feng 21:22:01 If you are not in the Six Steps, you will stop.

Feng 21:22:19 Keep them by your side, remind yourself constantly.

Feng 21:23:04 Continuous means not stopping.

Feng 21:23:06 You may not understand now, because you are putting effort into release.

Feng 21:23:33 But when release becomes your normal state, release is as natural as breathing.

Feng 21:24:24 You just decide to reach freedom, and feelings will continuously surface and go out.

Feng 21:28:12 Everything you need to know at the knowledge level is in the Six Steps.

Feng 21:28:47 Use them to the extreme.

Feng 21:28:58 This method is extremely efficient.

In Lester Levenson's audio "Keep It Simple," (he talked about) he noticed wanting approval, wanting control, and wanting safety. But in his first month, he only noticed wanting approval. In the second month, only wanting control. In the third month, he noticed the fear of death.

That's why he said that if he had the Six Steps then, he would have reached the destination faster. "You now have the Six Steps, so you should be faster than me."

If you do it, it's simple. If you don't do it, it's impossible. Simple, or impossible. Just a few weeks, at most a few months, to freedom.

===== Page 140 =====

Feng 2020.10.23

You only need one week to implement the Six Steps to reverse the past strong habits. Release can speed forward like a racing car. The key is to conform to the process, implement the Six Steps. I have nothing else to add.

The map drawn by Lester Levenson is clear. Just keep walking.

I remember in the first week of release, each release brought a huge surge of energy.

Later, not only did I not need sleep, but I also only needed one meal a day. In the second week, I no longer needed food. I even needed to run on the bridge every day to消耗 (consume/burn off) this continuously涌 (welling) energy. Only in the last few days did I start eating again.

- Feng 2020.10.23

===== Page 141 =====

In the second week, feelings continuously surface and leave, like waves.

But when I stop, a glance at the Six Steps immediately lets me know which step I'm having trouble with. Then release resumes immediately.

The process hasn't changed; it's just become more direct, with less操作 (manipulation/effort).

I feel I am constantly on the Six Steps. And these six steps form a huge driving force, keeping release continuous.

Insights occur frequently. At this time, you are carried along by them. But as long as you continue to remind yourself of the Six Steps, you will continue to release and reach higher peaks.

- Feng 2020.10.23

The fear of death is the cause of the two major wants, all emotions, and all thoughts. As long as the fear of death is not彻底 (thoroughly) released, it will continuously develop wanting approval and control.

Because people don't want freedom enough, it's hard to be free. They will stop at an extremely beautiful state.

But whether a good dream or a nightmare, you are still in the dream. If you don't transcend the dream, you will fall back down.

- Feng 2020.10.23

Releasing further, wanting survival (fear of death) becomes quite obvious. This is my main release object now. The wanting control and approval above it have been cleared to a very稀少 (sparse/rare) degree.

Saying "releasing further" – does it sound like a very distant thing? But it's actually just one or two weeks of continuous release. Don't extend it to units of "years." It doesn't need that.

This time, there's only one goal: freedom.

- Feng 2020.10.18

2020.10.22

===== Page 142 =====

The reason my release works so well is really only one thing.

I have one slightly特殊 (special) point: my memory is very good.

That is, I conform to the Six Steps.

As soon as I experience something, I can immediately find the corresponding原文 (original text) in Lester Levenson's teachings.

I understood this method.

Therefore, I don't use my own words to describe experiences.

As long as you also use this method, you will get the same效果 (effect).

There is no personal talent here.

I just rely on Lester Levenson's teachings.

===== Page 143 =====

18:29:09

If you really want freedom, implement the Six Steps.

Feng 18:30:31 Don't feed your mind anymore.

Feng 18:30:44 My leaving is the greatest support.

Feng 18:31:13 If you need an external master, you will never discover your inner **Infinite**.

Feng 18:31:31 Release. It will give you all the paths.

Tiancheng 18:33:02 Can implementing the Six Steps for one month really be done?

Feng 17:03:26 I've encountered many severely suppressed minds.

Feng 18:33:42 Of course.

Feng 17:03:39 They might need to operate the process repeatedly many times before they feel it.

Tiancheng 18:34:16 Okay.

Feng 17:04:30 This situation also appeared often in Lester Levenson's original course.

Tiancheng 18:35:43

Feng 17:04:45 Like riding a bike. Some people can ride as soon as they get on.

Feng 18:36:12 Come on.

Feng 17:04:55 Some people take longer to practice finding balance.

Tiancheng 18:36:30

===== Page 144 =====

Feng 18:36:35 I love you very much, but dependency is fatal to growth.

Feng 18:36:58 I hope that after I leave, you will no longer rely on those texts or anything else.

Feng 18:37:13 Instead, walk directly towards the destination.

2021.3.16

Feng 22:22:30 When you seek help externally, that is an opportunity.

Feng 22:22:40 Notice it. Release.

Feng 22:22:51 Find everything you want inwardly.

Feng 22:23:05 Absolute security exists only in your **Infinite Being**.

Feng 22:23:51 Among all forms of help, none is better than destroying all your pillars of support.

Feng 22:25:20 Lester Levenson told me the world would "knock down his pillars," so everyone would be forced to find answers from within. "That's good," he said. "Not an explosion, but an ascension," he laughed. Currently, people always seek happiness externally using various escape routes provided by the world. Eventually, when external escapes become endless, he predicted, we would be forced to go within. "This is really a good thing," he said, "because people will be forced to find the answer, to know who they truly are, just like me." He always told me he was especially grateful for his heart attack.

Feng 22:26:00 When all external escapes are knocked down, you will be forced to go within.

===== Page 145 =====

22:26:34 Don't wait until a gun is pointed at your head.

Feng 22:27:29 You all know yourselves very well.

Feng 22:27:51 Although not that deeply, you know your behaviors.

Feng 22:28:06 If there's dependency, you'll cling.

Feng 22:28:31 If you depend on the outside, you'll never discover the infinity within.

Feng 22:28:37 These things are very simple.

Feng 22:29:01 As someone who has attained **Ultimate Freedom**, I cannot stay here.

Feng 22:31:31 As a self-reliant method, **The Release Method** doesn't have many problems.

Feng 22:31:42 All problems arise when you deviate from the Six Steps.

Feng 22:32:00 Therefore, either you return to the Six Steps and continue releasing, or you head towards limitation.

Feng 15:19:05 *Atta-dipa, vihara, dhamma-dipa, anañña-dipa.* (Be an island unto yourself, a refuge unto yourself with the Dhamma as your island, with the Dhamma as your refuge, seeking no external refuge.)

Feng 15:19:15 "Be an island unto yourself" comes first.

Feng 15:19:19 You must rely on yourself.

伯利恒之星 **(Star of Bethlehem) 15:19:27** Oh my god.

伯利恒之星 **(Star of Bethlehem) 15:19:40** So self-reliance is very important.

Feng 15:20:23 Actually, there is no path that relies on others to achieve.

===== Page 146 =====

15:21:27 Not that I want to be fast, but I can only rely on myself.

15:21:32 It's that you can only rely on yourself to walk to the destination.

15:21:37 That step can only be taken by yourself.

15:21:27 The Buddha's saying "rely on the Dhamma" does not mean rely on a method.

15:21:27 *Dhamma* means rely on the truth.

15:21:27 What does it refer to?

15:21:28 Reality.

15:21:28 Rely on yourself, rely on universal truth. Besides these, rely on nothing else.

15:21:28 *Atta-dipa, vihara, dhamma-dipa, anañña-dipa.*

15:21:28 The Buddha's最后的 (final) instruction.

15:21:29 Ran Guo? *[Translator's note: The original says "果然是谁 (guo ran shi shei)" which seems like a typo or garbled text, possibly a name.]*

15:21:29

Question: *If a person is very sincere about this but does not succeed, will the guru extend a helping hand?*

Lester Levenson: *An enlightened guru can provide the greatest help. But if you don't help yourself, he cannot help you.*

This is the most important point. If you don't help yourself, he cannot help you.

When you try to help yourself, He joins you and helps you to a realization that you're ready for.

===== Page 147 =====

Question: *He will help us?*

Lester Levenson: *When you are ready for realization, he will help you achieve that. If you open your heart and allow the cosmic consciousness to注入 (pour in), it's because you are already ready.*

Of all the help, the guru's help is the greatest. Because he has been through it. He can lead you on the same path.

—— "The Ultimate Freedom Path," Chapter 32: Enlightenment – Letting Go of the Unconscious

===== Page 148 =====

Feng 9:53 AM Right now, all masters are paying attention to people practicing the Release Method.

Feng 9:54 AM Because this is the only method for this era.

Feng 9:54 AM Other methods cannot guarantee you reach the destination in this lifetime.

Feng 16:37:37 You are originally free, just obscured by the mind.

Feng 16:37:44 Freedom is not creating something.

Feng 16:37:51 It's just ending an illusion.

Feng 16:40:15 If you really want freedom, Lester Levenson will注入 (pour in) for you (* referring to pouring in inspiration to practice the Release Method).

Feng 16:40:37 I'm not joking. Lester Levenson has always been supporting this work.

Feng 16:40:56 He is supporting everyone who uses the Release Method.

===== Page 149 =====

November 20, 2020

===== Page 150 =====

20:56:24

Regarding questions like "can I do xxx," I hope you can remember Lester Levenson's sentence.

Feng 20:56:50 every impossible, no matter how impossible, become immediately a possible, as you completely released on it.

Feng 20:57:17 Every impossible, no matter how impossible, will immediately become possible, as long as you completely release on it.

July 26, 2021

枫林风华 **(Feng Lin Feng Hua) 15:13:35** When stuck, release the wanting to change the feeling. I know now I want to change. Release the wanting to change. But no progress. So I keep releasing the wanting to change (wanting control)? Keep asking non-stop?

Feng 15:13:46 No.

Feng 15:14:37 You don't need to always ask yourself the questions.

Feng 15:15:07 Questions are a teaching method. At the end of the course, if you have mastered this method, he will tell you the Six Steps.

Feng 15:15:16 Why does the course tell you the Six Steps at the end?

Feng 15:15:29 Because, before you learn to release, these words are just words to you.

Feng 15:15:49 But after you learn, you have already experienced those.

Feng 15:15:59 Therefore, you don't need any多余 (redundant/superfluous) explanations to explain the Six Steps.

Feng 15:16:31 Actually, in '92, Lester Levenson had already simplified the Six Steps further into three steps.

Feng 15:16:42 These three steps are the way to实践 (practice/implement) the Six Steps.

Feng 15:17:23 You can find these three steps at the end of the workbook.

===== Page 151 =====

21:01:24 Just like what I posted today. Learn anew each time.

21:01:50 Actually, the Six Steps also serve this purpose.

21:02:05 Don't let the words obscure their true meaning.

21:02:46 Once you speak, it gets模糊 (vague) again.

21:03:05 Lester Levenson also thought you would get模糊 (vague).

21:03:20 So, at the very end, two years before he left, he summarized three.

21:03:32 Those three are the re-concentration of the Six Steps.

===== Page 152 =====

1. Release only the three wants.

2. Make it continuous and release immediately. Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.

3. Make it a Do It Yourself Tool.

You now have all you need to go all the way to **imperturbability**.

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Image description: A picture titled "Your Ticket to Imperturbability" from the English workbook, page 90.

Implement these three things, and you will quickly reach imperturbability.

1. **Release only the three wants.**

2. **Make it continuous and release immediately. Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.**

3. **Make it a Do It Yourself Tool.**

You now have all you need to go all the way to imperturbability. (The ticket to freedom is here.)

===== Page 153 =====

Let me say a key point: Do not fear freedom.

Lester Levenson often told his students this: Do not fear freedom. From Lester Levenson's time to now, almost everyone who uses the Release Method but doesn't use it to the extreme fears freedom.

The reason you don't release is that you are afraid of losing your feelings. You are afraid you will die. But actually, you won't.

Therefore, Lester Levenson constantly emphasized: You will not lose anything. You will only lose your pain.

The things you do, seeking help from external "masters" – you should know that those things you do seem related to freedom, but are actually just procrastination.

Including organizing materials about me, including sharing. When you逃避 (escape/avoid) looking inward, you will go and tidy up, you will do everything – except release.

Your mind will tell you that it is beneficial for freedom, or beneficial for the world. But it just makes you stop releasing.

As long as you stop releasing, no matter what you do, it's the opposite direction. I constantly emphasize this point: Talking about freedom does not make you free. Continuously releasing does.

You need to remind yourself: Am I on the Six Steps? —— Feng 2020.3.11

Release feelings, and you won't have compulsively driven thoughts. You can freely choose what you want to think. This will make your world呈现 (present/appear) just as you want.

The world is just a presentation, just a display screen. When you want to change the画面 (picture/image), hitting the display screen is useless. Only release is helpful.

There is nothing outside. Only your一堆 (pile/heap) of thoughts. You created that picture. No exceptions. The picture is merely thoughts. It is nothing else.

*Clear the feelings, and you have no thoughts. Your mind becomes completely quiet. You will recognize that you are **Infinite Being**. Then you will never lose this knowing again. You can随意 (freely/at will) put in feelings and thoughts, but you will no longer be run by them. They are only used for communication with others.*

In fact, when you reach the astral plane, you see no matter. You only see bright,炽热 (blazing) light. When you reach samadhi and experience the Infinite Consciousness, there are no feelings or thoughts.

After freedom, you can decide to let the body finish its preset course, or leave directly. That's your choice. Completely free choice.

—— Feng

On this path, you will never lose anything. You will only have more and more of what you truly want, until you have everything.

Except for the bandages and wounds we impose on ourselves, we find that on the spiritual path, we never lose anything.

You let go of limitations, let go of suffering. But you never lose anything valuable, anything beautiful.

You know, when you are infinite, you can retain the finite. You won't lose anything.

===== Page 154 =====

We worry about giving up our body, giving up our family. But that won't happen.

Those who are enlightened just let go of the attachment to the body and family. They get rid of the束缚 (bondage/fettering) feeling that attachment brings. In its place, they have complete freedom.

(After freedom) you can do anything. You won't disappear.

You will never be affected again. Because you already possess undisturbed peace.

—— Lester Levenson

Question: I think you attained enlightenment more easily because you didn't have too many preconceived ideas beforehand.

Lester Levenson: *Yes. I was very lucky. Because knowing too much about this topic is an obstacle. The ego will use intellectual knowledge to replace real experience. So I knew nothing about it before that. Really, really very lucky.*

Question: People think it's very difficult. But you didn't know it was difficult back then.

Lester Levenson: *Yes. But saying this can help you see that you need to let go of the obstacles brought by intellectual knowledge. My experience might inspire you to walk this path.*

I say: Don't believe anything. Start from zero. Build your knowledge on the solid foundation of personal验证 (verification/realization). Step by step. Everyone must go through this.

Question: You can't take away someone else's experience?

Lester Levenson: *Yes. You can learn by hearsay. But the only useful thing is the experience you亲自 (personally) have.*

Take driving as an example. If I say I have read books on how to drive, and I already know how to drive. Do I really know how to drive? No, unless I have actually driven, I won't know how to drive. The same principle applies to this path. We must experience everything for ourselves.

===== Page 155 =====

Tiancheng 00:47:35 Teacher, does this mean that if I attain **Ultimate Freedom**, I cannot continue to stay in the world?

Image description: A small graphic, likely Feng's profile picture.

Feng It's up to you.

Feng Freedom is freedom.

Feng There is no compulsion.

Tiancheng 00:47:35 Can I still continue to stay with my family?

Feng Of course.

Tiancheng 00:47:35 I see myself fearing freedom, fearing I'll lose my family after becoming free.

Feng There have been many lay masters.

Feng Masters can even be kings.

===== Page 156 =====

00:47:35 So, there are masters who, after becoming free, still live with their families?

00:47:39 Feng For example, William the Conqueror.

00:48:08 Feng Krishna demonstrated the lay master.

00:48:23 Feng You won't lose your family. You won't lose your dear world.

00:48:32 Tiancheng In this era, masters must be隐居 (reclusive/hermitic).

00:48:55 Feng Living in seclusion means not being known as a master.

00:49:08 Feng Seclusion does not necessarily mean you must 避居山林 (retreat to the mountains and forests).

00:49:19 Feng Living in the world like an ordinary person is also a kind of seclusion.

PART 4 of 4 （ Topic: **Releasing on Goals** – being completely released, free of any emotional charge, at zero emotional charge on goals – to purpose of writing goal down is: to stir up suppressed feelings to be released ）

===== Page 1 =====

By practicing "Getting everything you want simply by releasing," you will thus accomplish the original Six Steps of Sedona Release Method 2021-04-02 16:14

Wind (Feng 风 風) : Practice "Getting everything you want simply by releasing," keep the Six Steps by your side, you can use a goal chart. If you get stuck, remember to release the want of control, and this way you will accomplish the Six Steps.

Write down what you want, then see if it involves a *want of control*, a *want of approval*, or a *want of safety*.

Figure 1: "picture: Goal Process"
Figure 2: "picture: Action Steps"

Use these two. Write down your goal, then write down your first thought or first feeling about the goal. See which basic want(s) it comes from, write it down, release these wants. Put a checkmark next to each one you release.

"The *Goal Process Exercise* will let you learn a new way to do releasing.

Step 1: At the top of a blank sheet of paper, write down your goal, in its rephrased version.

===== Page 2 =====

Step 2: Read your goal, either silently or aloud. Under the goal, write down the first feeling, the first thought, anything that comes up related to it.

Step 3: Ask yourself, what want is hidden behind that feeling or thought? You can guide yourself with these questions: Does it (the feeling or thought) come from a *want of approval*? Does it come from a *want of control*? Or does it come from a *want of safety/security*? Make a simple note next to it, you can use abbreviations. If more than one want is stirred up, write them all down.

Step 4: Release all those wants you wrote down. Just ask yourself, could I let go of the *want of approval / want of control / want of safety*? Once you've handled a want, cross it out or put a checkmark next to it.

Step 5: Repeat steps 2-4 until your feeling about the goal turns into *fearlessness*, *acceptance*, or *peace*. When you feel these higher energies, it means you have removed one layer of limitation related to this goal. Now you have three ways to proceed with Step 6.

Step 6: The first way, continue repeating the above process to eliminate more limitations; the second way, temporarily put this process aside and go about your business, and whenever you happen to think of the goal, release as much as possible [A small warning: Before you stop this process, it's best to ensure you've reached at least one of the three stages: *fearlessness*, *acceptance*, or *peace*. Otherwise, you'll be constantly bothered by this less-than-complete, less-than-ideal result. Moreover, you might not be willing to come back and release from those lower energies.]; The third way, continue with the Goal Process, which means proceeding with the Action Process below."

Wind (Feng 风 風) : Hale Dwoskin's description here basically aligns with the original teachings, only Step 6 is incorrect.

"The *Action Steps Process* is considered a supplement to the Goal Process. It will help you release more inner limitations, whether emotional, psychological, or some behavioral obstacle... anything that prevents you from taking action or reduces your efficiency in pursuing the goal, release it all. Furthermore, this process will also help you pick out actions truly beneficial for pursuing a specific goal, saving you a lot of time and energy.

Regarding achieving goals and reaching dreams, many of us have an impulse to avoid them because we anticipate having to do many things we dislike. When you release during the Action Steps Process, you'll discover you can release a lot of resistance to certain actions, or find that some actions aren't actually necessary but were mental obstacles you constructed yourself.

Okay, now please turn to a new page in your Release Log.

Step 1: At the top of a blank sheet of paper, write down your goal completely, preferably not abbreviated.

Step 2: Read your goal silently, then ask yourself: What do I think I need to do to achieve this goal? Then, on a new line, write down all the answers you can think of, some might pop up directly. Of course, you can also choose to write down only one thing at a time, handling them separately.

Step 3: Next to that thing, write down any thoughts or feelings related to it.

Step 4: Ask yourself, what want is hidden behind those feelings or thoughts? You can guide yourself with these questions: Does it (the feeling or thought) come from a *want of approval*? Does it come from a *want of control*? Or does it come from a *want of safety/security*? Make a simple note next to it, you can use abbreviations. If more than one want is stirred up, write them all down, use shorthand to save space.

===== Page 3 =====

Step 5: Release all those wants you wrote down. Just ask yourself, could I let go of the *want of approval / want of control / want of safety*? Once you've handled a want, cross it out or put a checkmark next to it. Continue repeating and releasing until your feeling about each action step turns into *fearlessness*, *acceptance*, or *peace*.

Step 6: Repeat steps 2-5 until you've handled all the action steps you wrote down. If time is limited, you can complete a part first and remind yourself to finish it later. But it's best to ensure your feeling towards each action step has reached the stage of *fearlessness*.

Step 7: Wait for the right opportunity to take action. Also, don't forget to release whether before, during, or after action."

Wind (Feng 风 風) : Releasing the To-do list, steps 6 and 7 are incorrect, adding his own ideas. Achieving a goal requires releasing until the mind naturally leaves the goal and no longer thinks about it, so continuous releasing is correct. You need to release until you feel you fully possess it, and then the mind automatically stops focusing on it. Hale Dwoskin used to release only until he reached *cap* and then stop, so he went back and forth. When he wrote the book, he also included his own mistaken experiences.

However, the To-do list can be used as an aid. Its original intention is not to make you act, but to make you release those actions you *believe* you must take. For example, if you think you need to diet to lose weight, you need to release the basic wants behind the action of dieting. If you think you need to get a bank card to receive money, or you need to view houses to buy a house, release these limiting thoughts.

Question: Release this first, and then release the To-do list? Or release both together?

Answer: Release them together. Release until you don't need to do anything, it is yours right now. If there's even a trace of doubt, continue releasing. Release until you fully believe, and continue releasing until the mind automatically stops focusing, or simply put, release until it falls into your lap. This rewording might help you understand better.

===== Page 4 =====

Goal Chart

Goals I Would Like to Achieve

Goal:

What is my NOW feeling about my goal?
Let go?
Feel good?

So write down one of your goals. Try to make it as positive as possible—don't write anything negative into the goals.

Okay, now you have a goal in mind that you want to achieve. Next, follow my guidance. Look at this goal. Does it trigger a thought or feeling—whatever it is. Could you see that as either a *want of approval*, a *want of control*, or a *want of safety/security*? And whichever *want* it brings up, could you let go of it?

So word a goal. Write it down. Make it as positive as possible—don't place negative in the goals.

Now have a goal in mind that you want to work on and just follow my words. Look at the goal, see if it brings up a thought or feeling—whatever it is. And could you see that as either

a *wanting of approval*, a *wanting of control* or a *wanting to be safe and secure*? And whichever want it brings up, could you let go of it?

Figure 3: "picture: Goal Chart"

Look at your goal again, see what thoughts or feelings it evokes. Whatever it is, please write it down. Can you see it as a *want of approval*, *want of control*, or *want of safety/security*? Can you let go of these wants? Look at your goal once more, see what thoughts it evokes. Does it stir up your *want of approval*, *want of control*, or *want of safety/security*? Can you let go of these wants? Look at your goal again, does achieving it seem more possible or less possible? If you really persist in releasing, you'll find it becomes more possible. What other thoughts or feelings arise as you look at your goal? Do they make you feel like you *want approval*, *want control*, or *want safety*? Can you let go of these *wants*? Look at your goal again. What other thoughts do you have? Can you see them all as the wants for approval, control, and safety? Can you let go of these wants?

Now, look at your goal again. Does it trigger any thoughts or feelings? Whatever it is, can you see it as a *want of approval*, *want of control*, or *want of safety/security*? Can you let go of these *wants*? Look at your goal once more, see what it triggers in your mind. Is that equal to feeling a *want of approval*, *want of control*, or *want of safety*? No matter what

===== Page 5 =====

feeling is stirred up, can you let it go? Now, you need to continuously release on this goal until you feel "I have it, it is mine now." Then you continue repeating the above process, continue releasing on this goal until it falls into your lap—until you truly hold it in your hands (not thinking you already have it, but actually holding it in your hands). If you truly maintain releasing on a goal, and that goal is truly what your heart desires, it will come very quickly.

What if you don't achieve your goal? If you've released on the same goal for two weeks and still have no effect, I suggest you do the *Liking-Disliking Process* on "achieving this goal." You might discover that, subconsciously, you don't actually want this result that much, which is why it hasn't happened quickly. But if you are truly determined to achieve it, it will come as well. Lester Levenson considered goals very, very important. I suggest you write down your goals in a small notebook every day. Sometimes I work on four or five goals simultaneously, and I release on them every day. Then, when I actually achieve a goal, I circle it and write "I succeeded." This way, when I flip back to that page later, I can see what I achieved and what I didn't. If there's a goal I didn't successfully achieve, I sit down and do the *Responsibility Process* asking "Why did I let this happen?" and then I'll understand.

I ask myself, "Why didn't I achieve this goal?" Then I try to release, or do the *Advantages-Disadvantages Process* on "achieving this goal." Then, through releasing, I can understand what I'm doing. Often, we yearn for certain things, strive for them, but also know deep down we can't succeed, so when we get blocked we say, "I knew it." So make sure you do the *Liking-Disliking Process* and the *Advantages-Disadvantages Process* on this goal, depending on its depth and intensity. Then release on it, and you'll gain clearer understanding. I promise, as you keep releasing, it will fall from the sky. You must prove this

to yourself. Don't just believe me because I say so; prove it to yourself that this is correct. And don't do it just once; do it repeatedly.

Question: Is this passage from Larry Crane (Lawrence Crane) (Lawrence Crane)?

Wind (Feng 风 風) : Yes, Larry Crane (Lawrence Crane) (Lawrence Crane)'s explanation about goals is completely correct.

Question: The *Advantages-Disadvantages Process* mentioned here, is it also about releasing?

Wind (Feng 风 風) : It's the one in the workbook, the *Advantages-Disadvantages Process*. What are the advantages of this thing for me? What are the disadvantages? Write them down, see the basic wants behind them, and then release. That's the *Advantages-Disadvantages Process*.

===== Page 6 =====

Figure 4: "Picture: Dissolving Stuckness"

===== Page 7 =====

Figure 5: Picture：DissolvingStuckness

Go All The Way: I have a question

===== Page 8 =====

Just tried releasing on paper

Then towards the end, I found I didn't know how to release anymore

My immediate feeling about the goal was a want to change. I noticed it quickly, but I write slowly. By the time I sorted out my thoughts and finished writing, the feeling had run away.

What should I do?

Wind (Feng 风 風) :

Write it down first

Then, ask yourself: Do I still have a *want of control* over it?

Go All The Way:

Keep writing?

Wind (Feng 风 風) :

Write a few first

Then release them one by one

Go All The Way:

The feeling runs away once it's written down

Wind (Feng 风 風) :

That's okay

You feel the feeling ran away, but is your feeling *cap*?

Go All The Way:

No

Wind (Feng 风 風) :

Then what is it?

You can write down this feeling

Go All The Way:

I just feel that the specific feeling I wrote down ran away, but there are other feelings

Wind (Feng 风 風) :

No problem, handle them one by one

Go All The Way:

Seems like it's working now. I'll just write down this current feeling, and I can release

And after releasing these two feelings, my mood suddenly became pleasant

Wind (Feng 风 風) :

Good, handle them one by one

===== Page 9 =====

Very efficient

Go All The Way:

Still a bit off, there's also that *feel good* column, seems like I haven't done that yet. Should I continue releasing?

Just now, I think I achieved *Let go*

Wind (Feng 风 風) :

Continue releasing

Go All The Way:

This page of mine doesn't seem to have those two columns written either

Continue releasing what I just released, or write new ones?

Wind (Feng 风 風) :

If you feel that one is released, write new ones

Go All The Way:

How do I know when it's released?

Wind (Feng 风 風) :

Feel good

You no longer feel *want of control* or *want of approval*

Instead, you feel capable of control, feel approval

Or feel a sense of security

Be certain that *want* has been released

Go All The Way:

Is this about the feeling towards the goal, or about the specific item I just wrote down to release?

Wind (Feng 风 風) :

Just that specific item is fine

Put a checkmark once that item is released

Behind the goal, there are many feelings

Release them one by one

I am infinite:

Can I write the goal directly like this?

"I already have 23.5 million RMB or more."

Wind (Feng 风 風) :

"*I allow myself to be okay*

Just let it happen naturally

===== Page 10 =====

I am infinite: Like this? "*I allow myself to already have 23.5 million RMB or more.*"

Wind (Feng 风 風) :

Yes, that works

I am infinite:

I feel these goals of mine are very extravagant

Completely unrestrained

Wind (Feng 风 風) :

It's okay. Pick a few and release on them first

I am infinite:

Okay

Wind (Feng 风 風) :

It's not that bad. You just have too many limiting thoughts

All limitations can be released

But you can use the chart to check where you are, how many limitations are left to release

As long as there are limiting thoughts or feelings, release them

Go All The Way:

Sometimes I immediately notice what the feeling is, the preceding thoughts, notions don't have time to surface. Can I still release? Or should I stop and sort out my thoughts?

Wind (Feng 风 風) :

When a feeling comes, you can release it, then check your chart afterwards

Remember, the chart is just an aid

It's to make your release clearer

To help you understand how many limitations you still have to release

Go All The Way:

Okay, I'll continue releasing and see

Sometimes after I release a *want of control* for one item, another *want of control* pops up again after a while. Should I continue writing and releasing like this? Repeatedly releasing the same feeling, the same *want of control*?

Wind (Feng 风 風) :

Yes, that's fine

Or make sure it's really released before checking it off

Don't be too perfectionist with the chart, that itself is a *want of control*

If you check it off by mistake, just write it again

===== Page 11 =====

1

Kam Bakhsh 1

1

Dear Graduates:

I have been releasing for about 4 years. I felt that I had reached a peaceful place of being: little did I realize that I had just been floating above my garbage.

Just under a year ago, I found out about Larry Crane (Lawrence Crane) (Lawrence Crane) and The Abundance Course and gave him a call. In the past I had reached states of being sometimes for as long as a year, but rubbish would still resurface. Larry Crane (Lawrence Crane) (Lawrence Crane) explained that I had been in a nice space but had been just floating above my garbage. I could quite easily have stayed in that space this whole lifetime, however little growth would have been made.

He explained that it was a very common pitfall of the method. You reach a nice quiet place stay there, but do not get rid of the remaining garbage. I have so much gratitude towards Larry Crane (Lawrence Crane) (Lawrence Crane) for pointing that out to me and enabling me to continue on the journey towards freedom.

I ordered the Abundance Course and began working with tapes.

The things that Lester Levenson has spoken about started to become apparent. Larry Crane (Lawrence Crane) (Lawrence Crane) was kind enough to work with me and started to point out to me that I was experiencing things that Lester Levenson had spoken about. Things started to open up for me. I decided to fly from England to Los Angeles to take a Live Course and spend some time with Larry Crane (Lawrence Crane) (Lawrence Crane). I also ordered the Goals and Resistance course and all of the Advanced Courses.

I would like to share some of the things that have happened to encourage you to continue releasing for freedom.

The mind stilled. So what you might say. But let me explain: no more worries, doubts, recriminations, etc. Just a delightful peace. A deep sense of resting no matter what was happening. No matter what happens now there is always that state of resting. Of being. The mind can never touch me again. It comes and goes but I know it can never touch me again.

Kam comes and goes, and that's ok too. There is deep sense of rest like in deep sleep. It is so beautiful and peaceful. This deep, deep sense of peace. It really has to be experienced to be believed.

The world is seen for what it is. A dream or drama. The drama goes on. I just watch, like sitting in a movie theater. Everything is ok. There is no need to change anything because everything is as it should be. Everything is perfect.

You start to see everybody as part of you. There is no other. There never was any other. There is only one and we are that. There is a sense of "coming back" to play the game. But this time just for having fun. There is only *beingness*.

Lester Levenson and all the masters are here with us. Every single second they are with us. We just have to call on them. Now there is just a resting. Things just happen, without effort.

I would encourage every one of you who has the method to continue releasing. To continue releasing until you have all the peace and joy that is rightfully yours. And this is possible this very lifetime if you would do it.

We start and then we stop. Then we start again, and then we stop. And so it goes on. This is because the decision has not been made. Once the decision has been made then the releasing momentum starts, and releasing becomes easier and easier.

The problem is you do not want it. You talk about it and think about it, but ultimately you really do not want it. If you did then there would be no stopping.

You would rather bathe in misery. You love your stories and suffering too much. Take a good look inside and see for yourself.

The method is the most powerful tool available. It is the most highest method possible. What it is? "I am not this feeling. I am not this feeling. I am not this feeling." It is stopping you identifying with the lesser part of you.

So make the decision now, the peace and relief you will experience is ecstasy.

Love, Kam Bakhshi

Kam Bakhshi, United Kingdom

A letter from Kam Bakhshi – Releasing to Freedom

Translator: Xu Yaoren Second Translator: Wind Arranged by: Tiancheng

Xu Yaoren:

If you are very interested in this part of spiritual growth and elevation, you might want to know whether the Sedona Method has actually enabled anyone other than Lester Levenson to reach the realms described by words like "enlightenment," "return to the true self," "union with the divine," or "liberation."

Ten months ago, I saw an article on a forum discussing the Sedona Method that addressed this question. However, before this, I never felt the need to give this material to the Zero Resistance students. But for some reason, recently I've had the urge to translate that article...

As the saying goes, when inspiration strikes, act on it. So I translated it. Please see below:

—— Text within dashed lines is the translation of the original post

Translation: Xu Yaoren

Title: Reaching Freedom

Posted by : tom on April 01, 2008, 02:01:17 AM

It seems people always question the Sedona Method because, aside from Lester Levenson, they haven't heard of anyone achieving liberation through it. So they wonder if anyone has actually reached the same state using the principles Lester Levenson taught. The biggest problem in figuring out if others have reached freedom through releasing is that after those people realize true freedom, they enter into true bliss. They no longer need to be the *doer*.

===== Page 13 =====

After you awaken, you don't necessarily automatically become a teacher, a master, or someone actively trying to teach others what you discovered. Actually, the opposite direction is more logical: You are in true joy, and the only thing you want is to remain in that state.

To teach others, you would have to lower yourself to their level to teach them effectively. From what I've read about Lester Levenson, he secluded himself and enjoyed that true joy for many, many, many years before deciding to start teaching. I think most people, upon awakening, would prefer to be invisible rather than become a teacher. So, there probably are many people who achieved liberation through Lester Levenson's method, we just don't know about them.

However, I personally know a man who achieved liberation through the Sedona Method in 2003. He is British, and his name is Kam Bakhshi. I'd like to share excerpts from a letter he wrote to me after his liberation:

"I would like to share some of the things that have happened to encourage you to continue releasing for freedom.

The mind stilled. 'So what?' you might say. But let me explain: no more worries, doubts, recriminations, etc. Just a delightful peace. A deep sense of resting no matter what was happening. No matter what happens now there is always that state of resting. Of *being*. The mind can never touch me again. It comes and goes but I know it can never touch me again.

Kam comes and goes (Translator's note: referring to his ego), and that's okay too. I am in a deep state of rest, like in deep sleep, so beautiful, so peaceful. This really has to be experienced to be believed.

Seeing the true nature of the 有形 world: a dream, or a drama. The drama continues, and I just watch, like sitting in a movie theater. Everything is okay. There's no need to change anything because everything is exactly as it should be. Everything is perfect.

You start to see everyone as part of you. There is no 'other.' There never was any 'other.' From beginning to end, there is only the One, and we are that. No more duality. Nothing has

ever happened, and everything is happening. There is a sense of 'coming back' to continue the game, but this time purely for fun.

I do nothing, and I have never done anything. Only *Beingness* remains. Lester Levenson and all the masters from past and present are always with us, every single second. We only need to call upon them.

Now, only rest remains. Things may happen or may not happen, but it's both unrelated to me and deeply connected to me.

I would encourage every one of you who has the method to continue releasing. We always start for a while, then stop, start again, then stop, start again, then stop, endlessly.

The reason for this is that the decision hasn't been made. Once the decision is made, you can start building momentum in releasing, and releasing becomes easier and easier.

The biggest problem is: you don't truly want liberation. You might like to talk about it, think about it, but honestly, you don't really want it. If you truly wanted it, nothing could stop you. The fact is, you'd rather continue bathing in misery; you love your self-created stories and suffering too much. Examine your inner self carefully and see for yourself if this is true.

See clearly what the mind is. Stop being a fool, identifying yourself with garbage. Let it tell its stories; they have nothing to do with you.

===== Page 14 =====

The peace and inner release you will experience are difficult to put into words. It is a perpetual peace. There may still be various situations and dramas in the tangible world, but that peace is always there.

I want to ask you to continue releasing. Love yourself a little more during the process, be gentle with yourself. You are the same as me, there is no difference. I share this with you to encourage you to go all the way; to end all suffering once and for all."

He also wrote:

"Review the *Six Steps* often. They contain everything you need to know. They are like a map to liberation and will keep you on the right path. Everything you need to know on an intellectual level is contained within the *Six Steps*.

Be sure to first establish Step One, which is wanting your freedom *more* than you want the world. If you can achieve Step One, then nothing can stop you. Please be sure you meet Step One.

Step Two is making the decision to be free. It only takes a decision to be free. As an infinite being, you can certainly decide to drop all this at any moment.

Speak less. Try to be quiet and remain quiet. Every time you feel like speaking, see your *want of approval*, *want of control*, and *want of safety*, and release it.

Watch less TV, listen to the radio less, read newspapers less, etc. See your desire to escape through them, and release.

Eat lightly if possible. We often use food to suppress feelings.

Eliminate drugs and alcohol as much as possible, as they are also common tools we use to suppress feelings.

Step Four of the Sedona Method is to make release constant, and for me, this step was key. Try to spend more than 50% of your waking hours releasing. This means the time you spend being your *true self* will exceed the time you spend *not* being your true self. If you do this, the mind will drop away. If you do this, you'll start to find it strange to live in your head, and you'll dwell in your *true self* more and more.

Remember, you are already completely free."

—— End of original Chinese post translation

Second Section

"This method is the most powerful tool you can get. It is the highest method possible in this world. What is it? 'I am not this feeling, I am not this feeling' – stop identifying with that tiny part of yourself. We received this beautiful gift and we messed it up. We used it on that tiny part of ourselves.

So make the decision now. The peace and release you will experience will be ecstasy.

Love, Kam Bakhshi"

6- stepsSix Steps to FreedomKam Bakhsh's Letter

===== Page 15 =====

Table of Contents

Official WeChat Account: The Shortcut to Freedom How to Quickly and Experientially Achieve Step One? **Wind's Talks on the Six Steps (1) Wind's Talks on the Six Steps (2) Wind's Talks on the Six Steps (3) Wind's Talks on the Six Steps (4) Wind's Talks on the Six Steps (5) Wind's Talks on the Six Steps (6)** A Complete Map to Ultimate Freedom Using the Release Method Lester Levenson's Favorite and Most Practical Teaching: Getting Everything Simply by Releasing The Importance of Goals and a Key Point in Setting Goals After Fully Releasing on a Goal, You Will Know It Is Already Yours, Then You Will Automatically Become *Hootless* [Note: likely means thoughtless/goalless], and Then It Will Manifest The Original Release Method is the Only Simple and Easy Method in the World

Today to Reach Freedom Dialogues with the Master | Lester Levenson's Teachings: Pay Attention to External Confirmation and the Entire Process of Reaching Freedom Dialogues with the Master | An Enlightened Being is Omniscient, Omnipotent, and Omnipresent Dialogues with the Master | Awakening is Complete Free Will; Once Free, Forever Free Dialogues with the Master | Every Time You Release, You Help Everyone and the Harmonious Operation of the Universe Dialogues with the Master | From 1970 to 2090, Only the Release Method Can Lead to Freedom Dialogues with the Master | The Secret to Success in Gaining Freedom and the Departure of the Masters Lester Levenson's Explanations of the Release Method

Official WeChat Account: Release Method Diamond Island

The Six Steps to Freedom How to Achieve and Accomplish Step One of the Six Steps? (1) The Profound Impact of the Release Method on All Aspects of Life

Wind's Personal Journey in Pursuit of Freedom

Untitled 2021-12-31

[About Freedom] Why Did I Play This Game of Becoming a Limited Body?

You cannot force yourself to release. You only release when you see the benefits releasing brings you. So constantly confirm the gains from your releasing and your direction.

Follow the process, just release well this one time, right now.

===== Page 16 =====

Consistent releasing is important, and also simple.

When you release consistently, you will automatically isolate [inner from outer]. When you are determined to go inward, no person, thing, or event can disturb you.

Wind's Sharing: On resistance, unwillingness, avoidance of releasing

Achieving Step One of the Six Steps corresponds to "Entering the Stream" mentioned in the Agama Sutras, and "Nirbikalpa Samadhi" in Yoga Science.

Why does the Sedona Method emphasize the word "Original"?

Wind on the Six Steps Series 1 | Editor's Preface: Implement the Six Steps in Releasing

Wind on the Six Steps Series 2 | How I Did It

Wind on the Six Steps Series 3 | Using Step One of the Six Steps to Remind Yourself to Release

Wind on the Six Steps Series 4 | Do I Want Freedom Now, or Do I Want Control and Approval?

Wind on the Six Steps Series 5 | How to Achieve Step One: Wanting Freedom More Than Wanting the World (1)

Wind on the Six Steps Series 6 | How to Achieve Step One: Wanting Freedom More Than Wanting the World (2)

Wind on the Six Steps Series 7 | How to Achieve Step One: Wanting Freedom More Than Wanting the World (3)

Wind on the Six Steps Series 8 | How to Achieve Step One: Wanting Freedom More Than Wanting the World (4)

Wind on the Six Steps Series 9 | How to Move Towards Freedom More Quickly

Wind on the Six Steps Series 10 | The Desire for Freedom is Not Built on Aversion to the World

Wind on the Six Steps Series 11 | Wind Tells How He Achieved Step One: Wanting Freedom More Than Wanting the World

Wind on the Six Steps Series 12 | Wind (Feng 风 風) : I Saw What Lester Levenson Said – That All Happiness Comes From Within, and I Decided to Go Towards Freedom

Wind on the Six Steps Series 13 | If You Are Truly Determined to Be Free, You Will Do It Immediately; If You Are Truly Determined to Be Free, You Won't Stop Until You Reach Freedom

Wind on the Six Steps Series 14 | Whether to Decide on Freedom is Completely Free Will; No Person, Thing, or Event Can Decide on Freedom for You

Untitled 2021-12-02

Untitled 2022-02-18

Wind on the Six Steps

Preface

The Release Method is the Only Simple and Efficient Method to Reach Freedom Today

Explanation Regarding the 1992 Original Release Method Course Video

The Six Steps to Freedom

About the Six Steps

Wind on the Six Steps Step 1

===== Page 17 =====

Wind on the Six Steps Step 2 Wind on the Six Steps Step 3 Wind on the Six Steps Step 4 Wind on the Six Steps Step 5 Wind on the Six Steps Step 6 Appendix 1 **Wind (Feng 风 風) :** After Experiencing the Simplicity and Efficiency of Releasing, I Let Go of All Other Methods Appendix 2 **Wind (Feng 风 風) :** Besides the Six Steps, Nothing Else is Needed. Whatever Happens, It's Just the Six Steps. Appendix 3 **Wind (Feng 风 風) :** Implement the Six Steps Thoroughly. Either You Resolve It Within One or Two Months, Or You'll Never Achieve It in a Lifetime. Appendix 4: Be Fully Responsible for the Entire World You Have Created. Be Conscious of It, and You Can Consciously Create the Results You Want. Appendix 5: Every Time You Release, It Helps Everyone. Appendix 6: Straying from the Path Upon Gaining a Little Insight. Appendix 7: Men and Women Each Have Advantages in Releasing. Only by Balancing These Characteristics Can You Reach the End. Appendix 8 **Wind (Feng 风 風) :** Let Us Join Hands to Present the Pure Original Release Process to Everyone. Appendix 9: After Improving Yourself, Don't Forget to Help Others, to Promote Further Release Within Yourself.

Missing Articles

Mentioned in "Shortcut to Freedom" (1 missing)

- Lester Levenson's Favorite and Most Practical Teaching: Getting Everything Simply by Releasing
- **Wind (Feng 风 風) :** Implement the Six Steps Thoroughly, You Can Complete the Entire Journey and Reach the Destination in One to Two Months.
- The Importance of Goals and a Key Point in Setting Goals
- Dialogues with the Master | Lester Levenson's Teachings: Pay Attention to External Confirmation and the Entire Process of Reaching Freedom
- By practicing "Getting everything you want simply by releasing," you will thus accomplish the Six Steps.
- How to Quickly and Experientially Achieve Step One?
- A Letter Left by Kam After Reaching Freedom by Implementing the Six Steps of the Release Method (Click Link to View)

Six Steps to Freedom

Six Steps to Freedom (Excerpted from Lester Levenson's Advanced Course)

Step 1: You must want freedom *more* than you want the world. (You must want freedom more than you want approval and control. Approval and control = the world)

Step 2: Make the decision to go free.

Step 3: All feelings come from *want of approval* and *want of control*. They are survival programs. Release them.

Step 4: Make release constant.

Step 5: If you get stuck, release the *want to change* the stuckness.

===== Page 18 =====

Step 6: Each time you release, you are happier, lighter, freer from limitations. As you release, you will become increasingly happier, lighter, and freer from limitations.

The Six Steps to Freedom

1 - You must want freedom more than you want the world(approval and control).

2 - Make the decision to go free.

3 - All feelings culminate in two wants: wanting of approval and wanting of control.

4 - Make release constant.

5 - If you get stuck, let go of the wanting to change the stuckness.

6 - Each time you release, you are happier and lighter. You have more motivation to go free.

Six Steps to Freedom (1992 Course Version)

Step 1: You must want *imperturbability* more than you want approval and control.

Step 2: Decide that you can do this method and achieve *imperturbability*.

Step 3: See that all your emotions stem from two wants: *want of approval* and *want of control*. See that immediately and immediately let go of the *want of approval* and *want of control*.

Step 4: Make it constant. Release all your *want of approval* and *want of control* when alone or with people.

Step 5: If you are stuck, let go of your *want to control* the stuckness.

Step 6: Each time you use this Method, you feel lighter and happier. If you use this method continually, you will continually feel lighter and happier.

The Six Steps

1 - You must want imperturbability more than you want approval and control.

2 - Decide that you can do the method and be imperturbable.

3 - See that all your feelings culminate in two wants, the want of approval and the want to control. See that immediately and immediately let go of the want of approval and the want to control.

4 - Make it constant. Release all your wanting approval and wanting to control when alone or with people.

5 - If you are stuck, let go of wanting to control the stuckness.

6 - Each time you use the Method, you are lighter and happier. If you release continually, you'll be continually lighter and happier.

Translation: **Wind (Feng)**

ADDENDUM (Translation of WeChat Weixin Screenshot and Images - OCR)

Note: This section contains the English translation of the screenshots of chat logs (in Chinese) , between Wind (Feng) and other participants. Many valuable pointers to Freedom in this chat log.

The English translation of the provided WeChat Weixin chat log PDF, formatted for maximum readability.

[File Name]: WeChat Weixin Chat Logs -- Wind - Feng - on - Six Steps - Lester Levenson - Lester Levenson Six Steps - Lester Levenson Release Method Sedona Method -- chat logs from WeChat Weixin - Github Deng Bowen .pdf

===== Page 1 =====

User 1 Hmm, this is wanting to control

User 1 So using too much force (effort)

Wind When releasing, you are always releasing the part you are most aware of

User 1 I was releasing very forcefully all last night, didn't gain much, only gained a little when I relaxed

Wind That is, the part that surfaces to the top

User 1 Yesterday I was digging deep

Wind You see, forceful releasing goes against the **Sixth Step**

Wind You are trying to control

Wind So it won't happen

User 1 I only stopped this afternoon

User 1 Relax a bit

===== Page 2 =====

User 1 I noticed one thing

User 1 When stuck, actually you want to control

User 1 Wanting to control causes the stuckness

Wind But the way you try to get what you want is through using Mental effort to resist

Wind This is not "**get everything by releasing only**"

Wind You are trying to do releasing the way the world struggles . Constantly fighting, fighting, fighting .

User 1 I find reminding each other , to release , is really good

October 14, 17:43

User 1 So, as I released, I roughly understood the use of the **Sixth Step**, I'll write this down later.

===== Page 3 =====

User 1 He has his, his created, material amusement park

===== Page 4 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 5 =====

User 1 You either go up or go down

===== Page 6 =====

[Timestamp] 5:21 PM

===== Page 7 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 8 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 9 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 10 =====

October 30, 2020

Wind (Wind Master) 16:14:34 I touched the sense of separation beneath the fear of death

Wind (Wind Master) 16:14:54 I know I am nearing the end

Tian Cheng 16:14:59 Is it the sense of separation that causes the desire to survive?

Wind (Wind Master) 16:15:20 Yes, it's the sense of separation of "I exist as a body"

Wind (Wind Master) 16:15:40 Because you feel "I am this body," that's why you want to survive, why you fear death

Tian Cheng 16:15:49 Yes

Wind (Wind Master) 16:15:54 If you knew you were **Infinite Being**, you wouldn't have the fear of death

Tian Cheng 16:16:00 Right

Wind (Wind Master) 16:16:14 But you don't need to deliberately try to release it

Wind (Wind Master) 16:16:29 When you completely release the fear of death, the sense of separation will also dissolve

Wind (Wind Master) 16:16:37 The entire mind becomes still

Wind (Wind Master) 16:16:45 What remains is **Infinite Being**

===== Page 11 =====

Chapter 1: Basic Goal and Method of Achievement [Lester Levenson]

Past habits, and we refuse to look. Sexual behavior, just call it that! When we have release them. Whenever those opposite concepts, the problem is just in your mind, you feel, are all through everything follows behind you will prove this.

What each of us in this world is looking for is completely the same thing. Every living being, even animals, is looking for it. But what is it that we are all always looking for? **Happiness without sorrow!** A continuous state of happiness undisturbed by any sorrow. If this is the common goal, why? Because unlimited happiness is our most basic nature. Before we hinder it with limitations, this is the true natural state. Now why do most of us not possess this happiness without sorrow? There's only one reason: As unlimited beings possessing unlimited happiness, we, with joy and happiness, said: I am an individual, separate from all things. In order to separate myself from everything, I had to create some method to achieve it. The method is: My mind creates my body and the material world. Then I continue on, creating more and more thoughts, and these thoughts create more and more material events, until thoughts and matter trap me and I forget my true identity as **Infinite Being**.

So, the method...

===== Page 12 =====

November 20, 2020

Wind (Wind Master) 22:05:54 I penetrated to the last bit of limitation within

Tian Cheng 22:06:27 Is it the sense of separation?

Wind (Wind Master) 22:07:00 Yes, it's the sense of separation

Wind (Wind Master) 22:07:21 And then I retained just enough fear of death to barely hold onto that sense of separation

===== Page 13 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 14 =====

March 12, 2021

Wind You have no reason not to use **The Release Method (Sedona Method)**

Wind Whether it's moving towards **Liberation** or obtaining a better world, it is the most efficient

Wind Not only efficient, but also simple

Wind Can't find a single reason not to use it

===== Page 15 =====

March 16, 2021

Wind If you want **Freedom**, release; if you want the world, release

Wind It's that simple

Wind If you want **Freedom**, releasing is the only thing that can make you **Free**

Wind No matter how much you talk about **Freedom**, it won't get you there; studying topics about **Freedom** won't make you **Free**

Wind If you want a better world, releasing is the only thing that can give you a better world

Wind No matter what action you take, every action is within the **karmic program**, within driven reactions

Wind Therefore, if you want **Freedom**, release; if you want the world, release. It's that simple.

===== Page 16 =====

December 31, 2020 to January 1, 2021

Minnie How about an annual summary?

Wind Annual summary: In 2020, completed the most important thing in tens of thousands of lifetimes of life

Wind January 1, 2021, 00:07:34

===== Page 17 =====

October 30, 2020

Wind Reaching the top is unshakable, absolute tranquility undisturbed by anything

Wind 7:47 PM It is **Freedom**

Wind 7:48 PM It is **Omniscience, Omnipotence, Omnipresence**

Wind 7:48 PM It is **Infinite Being**

Wind 7:48 PM As long as you are not **omniscient, omnipotent, omnipresent**, you haven't reached the top

Wind 8:19 PM **Omniscience, Omnipotence, Omnipresence**

Wind 8:19 PM This is **Enlightenment**

===== Page 18 =====

December 22, 2020

Wind Regarding questions like "can I achieve xxx", I hope you can remember one sentence from Lester Levenson

Wind : **every impossible, no matter how impossible, becomes immediately a possible, as you completely released on it. (quote by Lester Levenson)**

Wind Every impossible, no matter how impossible, immediately becomes possible, as long as you completely release on it

===== Page 19 =====

March 13, 2021

Wind 18:43:27 The most complete map is the **Six Steps** themselves

Wind 18:51:58 The **Six Steps** are already the least simplified version; they take care of every aspect. Because it can be simplified further

Wind 18:52:30 Which is what Lester Levenson said: **release all feelings, your mind quiet, that's it**

Wind 18:52:51 If you want a complete map, it is the **Six Steps**

Wind 18:53:07 Achieve each step, and you succeed

Wind 18:53:41 You don't need anything else, you just need to remind yourself to keep it simple

Wind 18:53:56 When you complicate it, you are heading towards failure

Wind 18:54:07 Because you are heading towards accumulating **mind**, which is the opposite of releasing

Wind 18:55:58 Further simplified is Lester Levenson's sentence

Wind 18:56:12 **Release all feelings, your mind quiet, and you've arrived**

===== Page 20 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 21 =====

November 9, 2020

Wind Continuous release is very simple

Wind Just release the **three wants**

Wind No matter what feeling arises, it's not important

Wind The important thing is, do you want **control**, **approval**, or **security**?

===== Page 22 =====

January 24, 2022
11:25:19 Just be aware of the current feeling and release

11:27:05 Don't do anything outside of the **Six Steps**

11:28:11 Why is the **Six Steps** called a map, a navigation system? What is the biggest use of navigation? To correctly point out the direction to reach the destination (Freedom), to check if you have deviated from the correct path.

11:35:21 Walking on the **Six Steps** and releasing means all actions do not deviate from the **Six Steps**.

11:36:17 When you don't want to release, remind yourself of **Step One**.

21:48:37 **Continuous release**, maintain continuity, this is **Step Four**.

21:49:34 When stuck, release the wanting to control the stuckness, this is **Step Five**.

21:50:50 Each release feels more pleasant and lighter, this is **Step Six**.

21:51:16 Implement the **Six Steps**, do them continuously, it will gradually strengthen the **motivation for freedom**, thus completely achieving **Step One (top priority: wanting Freedom above everything else)**.

===== Page 23 =====

11:42:12 At the beginning of releasing, we might think of mixing in other practices as an aid to releasing, such as practicing awareness, practicing Vipassana, practicing meditation, etc. But with the **Six Steps** as a reminder, you know these are unnecessary. Lester Levenson summarized (after learning to release) (all that needs to be done to reach **ultimate freedom**) into the **Six Steps**.

11:42:49 This is why Wind often says that reaching **Freedom** doesn't require anything outside the **Six Steps**.

11:45:23 Combining methods does not promote releasing; on the contrary, it only weakens the effect of releasing.

11:46:11 It's not like riding two horses at once will get you to your destination faster.

11:46:26 **Keep it simple.**

11:47:39 Learn the releasing process, then use the **Six Steps** to remind yourself often.

11:48:37 **Be aware of the current feeling and release.**

11:48:43 That's it.

===== Page 24 =====

November 7, 2020

Wind 18:07 Are you more willing now to be stuck in wanting to control these things, or are you more willing to release them and be free from them?

D 18:07 Of course I want **Freedom**.

Wind 18:08 So, compared to controlling these feelings, do you want **Freedom** more?

D 18:09 Yes, indeed.

Wind 18:10 Can you let go of the wanting to control it?

D 18:12 Stuck.

Wind 18:13 Do you want to keep controlling this stuckness, struggle with it to the end, or do you want **Freedom**?

D 18:13 Want **Freedom**.

Wind 18:14 Release it.

Wind 18:14 Now can you see this wanting to control?

Wind 18:14 Has it left?

Wind 18:16 This demonstration is the use of **Step One**.

Wind 18:16 **Six Steps, Step One**.

Wind 18:17 If you are stuck, use **Step Five**.

Wind 18:18 If you are unwilling to release, use **Step One**.

===== Page 25 =====

November 7, 2020

Wind 18:07 Are you more willing now to be stuck in wanting to control these things, or are you more willing to release them and be free from them?

D 18:07 Of course I want **Freedom**.

Wind 18:08 So, compared to controlling these feelings, do you want **Freedom** more?

D 18:09 Yes, indeed.

Wind 18:10 Can you let go of the wanting to control it?

D 18:12 Stuck.

Wind 18:13 Do you want to keep controlling this stuckness, struggle with it to the end, or do you want **Freedom**?

D 18:13 Want **Freedom**.

D 18:13 Released.

Wind 18:14 Now can you see this wanting to control?

D 18:14 Has it left?

D 18:14 It left.

Wind 18:14 This demonstration is the use of **Step One**.

D 18:14 It left.

Wind 18:16 **Six Steps, Step One**.

Wind 18:17 If you are stuck, use **Step Five**.

===== Page 26 =====

October 21, 2020

Wind 11:39 I spent four years searching for materials for spiritual enlightenment.

Wind 11:39 While also releasing

Wind 11:40 Later, after going abroad, I came into contact with Lester Levenson's later audio and the 1992 course materials

Wind 11:40 Only then did I understand a concise, complete map

Wind 11:40 It is very clear, concise, powerful, a complete map towards **Freedom**

Wind 11:41 Especially Lester Levenson's later audio explaining **The Release Method**

Wind 11:41 After learning the releasing process, everyone can focus on **The Way** series

Wind 11:41 That is Lester Levenson's direct teaching, which will clarify many issues

Wind 11:41 At the same time, you will also gain great encouragement

===== Page 27 =====

Wind 9:40 AM Insight into the source of happiness will help you achieve **Step One**.

Wind 9:41 AM After this, every decision you make is inward, releasing your bonds, moving towards your true existence. **Release Method Diamond Island**

===== Page 28 =====

November 19, 2020

Wind Will no longer be tempted by **ego-consciousness**.

Wind Completely 趋向 towards **Freedom**.

Wind This is **Step One** of the **Six Steps**.

Wind Once again, my experience is verified from the Master's teachings.

Wind In Yoga, they call it **Savikalpa Samadhi**.

Wind The real work begins.

Wind Only now do I see that studying Yoga Science is truly the best timing.

Wind If I had studied it before, I might have formed 固有 preconceived understandings, becoming an obstacle for me.

Wind Thus affecting my understanding of **The Release Method**.

Wind You don't need anything other than the **Six Steps**.

Wind Now it's called verification.

Wind I am just amazed to find that all the Masters say the same thing.

Wind Verification is more fun.

Wind Of course, it must be so.

Wind If they didn't say the same thing, then they wouldn't be Masters.

Wind If you achieve it, you won't regress.

Wind If you truly achieve **Step One**, you won't sink back.

Wind Truly achieve it, and you won't.

Wind Entering the stream.

Wind No more retreating.

===== Page 29 =====

[Long sequence of timestamps, likely from an audio or video file. No extractable English text.]

===== Page 30 =====

Group Chat

February 22, 2021

Wu 10:57:50 During your releasing process, the **mind** is what hinders you.

Wu 10:58:01 Its content, those things you 预设 (presuppose).

Wu 10:58:33 Even the idea of how long you think you'll need to release.

Wu 10:58:45 This thought itself is hindering you.

Wu 10:59:04 Just focus on doing this one release well.

Wu 10:59:23 No need to 预设 (presuppose) that this one time can release everything.

Wu 10:59:29 Or how many times it will take to release everything.

Wu 10:59:35 Just release, and then see what happens.

Wu 10:59:48 Don't rush, enjoy the process of each release.

Wu 11:00:01 Keep using the releasing process continuously.

Wu 11:00:33 Those things you find very hard to release are the **mind** telling you they are hard.

Wu 11:00:48 Don't pay attention to the **mind**, just use the process directly.

Wu 11:01:11 Those things you think are very simple, insignificant, and thus ignore, are the **mind** telling you they are insignificant.

Wu 11:01:20 Also, don't pay attention to the **mind**, just use the process directly.

Wu 11:01:49 Sometimes you see a feeling, and you think it's not the main one.

Wu 11:02:04 You want to release that "main" one.

Wu 11:02:15 Want to finish quickly.

Wu 11:02:22 And this is very important.

Wu 11:03:03 Those judgments by the **mind** about what is more main and what is less main have no basis.

Wu 11:04:00 What arises is what's important.

Wu 11:04:22 If you suppress it, you live in the **mind**.

Wu 11:04:45 You are using the **mind** to 预设 (presuppose) what you need to release.

Wu 11:04:54 Including how many times, how long.

Wu 11:05:05 When actually releasing, you don't need to do this.

Wu 11:05:19 Keep the possibility of releasing everything in one go.

===== Page 31 =====

February 22, 2021

Rayna 11:05:22 What about physical sensations? Will they disappear later? Will it get better by **CAP [AGFLAP CAP]**? Or if I'm not free, will they follow me for the rest of my life?

Wind 11:05:35 What is your feeling about the physical sensation?

Wind 11:05:40 Do you want to control it?

Wind 11:05:44 Want to change it?

Wind 11:05:49 Just release this.

Wind 11:06:05 If the physical sensation is bothering you, release the bother.

Wind 11:06:10 Use releasing to solve the problem.

Wind 11:08:52 A few releases, releasing a long-term habit completely, can you imagine that?

Wind 11:09:05 But many times it's like this.

Wind 11:09:35 It's within minutes, not long-term entanglement.

Wind 11:16:31 You see in the video, it's just minutes.

Wind 11:17:51 If it takes too long, that's entanglement, that's suppression, not releasing.

===== Page 32 =====

1. [Likely placeholders or formatting artifacts]

===== Page 33 =====

1. [Likely placeholders or formatting artifacts]

===== Page 34 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 35 =====

October 3, 2020

Wind Process for Releasing Emotions

Step One: Allow yourself to feel the current feeling, and trace it back to the emotional state (Apathy, Grief, Fear, Lust, Anger, Pride).

Step Two: Ask yourself, can I let this feeling go? Am I willing to? When?

Step Three: See what you are feeling now, and repeat the previous process.

===== Page 36 =====

[Long sequence of timestamps, likely from an audio or video file. No extractable English text.]

===== Page 37 =====

3:37 PM Emotions are the 入门 (entry level), allowing you to learn to release. workbook The final summary of the course is: **release three wants only**.

Wind Only release the **three wants (faster).**

Wind 3:37 PM

Wind Some explanations of **The Release Method** by Lester Levenson

Wind We first enter the conscious mind, release **control**, **approval**. And those other things you try to release, like fear— You know, you would spend hundreds or thousands of lifetimes releasing fear, and after that you would still have anger, you would still have other emotions. But when you release the wanting to **control**, everything underneath it is let go.

Then when you release the wanting to be **safe**, you have released all the wanting **approval** and **control**, and everything underneath them. You are now too 低俗 (lit. low, but here meaning stuck/identified) to attack the wanting to be **safe**. You are overwhelmed, you are terrified by death, so you let it run you. But when you release a significant amount of **control** and **approval**, you will have the ability to face the fear of death.

Wind If you release emotions, it will take hundreds or thousands of lifetimes to clear just one kind.

Wind Releasing the **wants** is the method to reach the end within one or two months.

Wind Only then can you enter the efficiency of **The Release Method**.

===== Page 38 =====

July 26, 2021

Wind Course videos, workbook, pick them up and use them when you need them.

Wind But, in the end, you only need the **Six Steps**.

Wind When you only need this one tool, the **Six Steps**, you are on the path.

===== Page 39 =====

1. [Likely placeholders or formatting artifacts]

===== Page 40 =====

Wind 21:47:38 The **Six Steps** are achieved through **continuous release**.

Wind 21:48:05 You must continuously gain 愉悦 (pleasantness, lightness) from **Step Six** to achieve **Step One**.

Wind 21:48:24 At the beginning, all **Six Steps** are useful.

Wind 21:48:37 When you want to release, remind yourself of **Step One**.

Wind 21:48:45 Then decide to release, this is **Step Two**.

Wind 21:49:03 Directly release the wanting to **control** and **approval**, this is **Step Three**.

Wind 21:49:16 **Continuous release**, maintain continuity, this is **Step Four**.

Wind 21:49:34 When stuck, release the wanting to control the stuckness, this is **Step Five**.

Wind 21:49:50 Each release feels more pleasant and lighter, this is **Step Six**.

Wind 21:50:16 Implement the **Six Steps**, do them continuously, it will gradually strengthen the **motivation for freedom**, thus completely achieving **Step One**.

===== Page 41 =====

December 25, 2020

Wind First of all, those who come to Earth, this advanced classroom, themselves already have very good **karma**.

Wind Because they want **Freedom**, they come to this advanced classroom.

Wind Then, among those who become human here, many are here to experience pain and pleasure.

Wind Only after they have gained enough experience will they turn inward.

Wind After turning inward, because they still have a strong tendency towards the world, they will encounter similar false paths that satisfy their minds.

Wind They need very good **karma** to encounter the true method.

Wind And after encountering the true method, they need a strong tendency towards **Freedom** to discern it and persist.

Wind So reaching this step truly requires very, very good **karma**.

===== Page 42 =====

March 16, 2021

Wind 20:29:20 If you want **Freedom**, release; if you want the world, release.

Wind 20:29:23 It's that simple.

Wind 20:29:40 If you want **Freedom**, releasing is the only thing that can make you **Free**.

Wind 20:30:08 No matter how you talk about **Freedom**, it cannot get you there; studying topics about **Freedom** cannot make you **Free**.

Wind 20:30:26 If you want a better world, releasing is the only thing that can give you a better world.

Wind 20:31:26 No matter what action you take, every action is within the **karmic program**, within driven reactions.

Wind 20:31:44 Therefore, if you want **Freedom**, release; if you want the world, release. It's that simple.

===== Page 43 =====

³ [Likely a stray character]

===== Page 44 =====

10:53:39 [Timestamp]

===== Page 45 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 46 =====

21:09:35 My suggestion is not to 摸索 (grope/experiment), just use the Six Steps process directly.

21:09:53 If no feeling after one round, do a second round.

21:10:01 This will be faster.

21:10:11 Using the mind to 摸索 (grope) actually takes many detours.

21:10:17 Because the mind can only play back past experiences.

===== Page 47 =====

Wind 21:13:47 Yes, as Lester Levenson said, you need to release enough wanting to **control** and **approval**.

Wind 21:14:19 It's not about watching, it's about following along with the 练习 (practice/exercises).

Wind 21:17:34 *When a want (for approval or control) is brought out, it is released at that moment.*

Wind 21:18:23 If not, you go back to the beginning of the process.

Wind 21:18:37 Relax the body, feel it again.

Wind 21:18:54 Identify what want it is, let it leave.

Wind 21:19:09 Keep it simple and 轻松 (light/easy),反复 (repetitive) practice will let you master it.

Wind 21:19:21 Thinking and analyzing will make it increasingly difficult to release.

Wind 21:19:30 Because the **mind** only plays back past experiences.

===== Page 48 =====

1. [Likely placeholders or formatting artifacts]

===== Page 49 =====

Keep doing it continuously, and you will completely release it.

===== Page 50 =====

Wind November 7, 23:57:33 So the difficulty lies in you not doing it.

===== Page 51 =====

1. "I cannot" means I do not want do it.
2. "I cannot do it" – just this thought stops you from doing it.
3. Those who think they cannot do it actually do not want to do it.
4. As long as you can get on and do it, it will happen.
5. Wish and 企图 (attempt/intention) are useless, you must act (release) !
6. Don't just try, just do it!

——Lester Levenson, **Keys to Ultimate Freedom book**.

===== Page 52 =====

[End of table marker]

===== Page 53 =====

18:32:44 **Wind** Make a decision to do it, to try releasing.

Wind Disappointment or even despair is just a feeling.

Wind As long as it's a feeling, it can be released, and the attitude after release is completely different from before.

Wind If you are used to suppression, you'll need a bit more time to undo the habit of suppression.

Wind Practice releasing more, this will also be quick.

===== Page 54 =====

Xiang Xuan 22:06:28 When I don't want to release, reminding myself of **Step One** doesn't do much for me; instead, reminding myself that I want to change myself, that I want everything to get better, gives me more motivation.

Wind 22:07:31 That works too.

Wind 22:07:49 Releasing can make you more **free**.

Wind 22:07:53 **Freedom** includes everything.

Wind 22:08:02 Just provide a motivation for releasing.

Wind 22:12:27 Wanting **approval** can develop into wanting **control**.

Wind 22:15:34 When you feel wanting **approval**, you must release wanting **approval**.

Wind 22:15:45 After releasing wanting **control**, wanting **approval** becomes obvious.

Wind 22:16:03 After releasing enough wanting **approval** and wanting **control**, wanting **security** becomes obvious.

Wind 22:16:27 If you don't release wanting **security**, wanting **approval** and **control** will be developed again, leading to an endless cycle.

===== Page 55 =====

Wind 22:16:42 So only by continuously releasing wanting **control** and **approval**, and then continuously releasing wanting **security**.

Wind 22:16:48 Only this way can you reach the end.

Wind 22:18:05 Implement the **Six Steps**, everyone can be **free**.

Hui Xuan 22:19:07 Keep releasing continuously, always be in the **Six Steps**, then you will be **free**.

Wind 22:19:22 Yes.

Hui Xuan 22:20:20 As long as you are in the **Six Steps**, you are continuously releasing. Can it be understood that way too?

Wind 22:21:47 Yes.

Wind 22:21:53 Use the **Six Steps** to check.

Wind 22:22:03 As long as you are in the **Six Steps**, you can be **free**.

===== Page 56 =====

March 12, 2021

Wind 09:33:30 Don't use slogans to judge a person's tendency.

Wind 09:33:34

Tian Cheng 09:33:43 Right, shouting slogans is useless.

Tian Cheng 09:35:51 Just release.

Wind 09:36:08 Clear the **three wants**.

Tian Cheng 09:36:39 Yes.

===== Page 57 =====

Wind 2020-10-15 12:24:48 Release the wanting to **control**, and you will no longer suppress the fear of death. It will then surface for you to release. Lester Levenson said, release the **mind**, what remains is **Infinite Being**. It's that simple. The **mind** is nothing but the collection of your feelings and thoughts. The **three wants**: **control**, **approval**, **security** (survival). Lester Levenson sometimes uses fear of death to refer to the want for **survival**. It means the same. Wanting to change is also a type of wanting **control**. So just release three things. Wanting **control**, **approval**, wanting to **survive** (fear of death).

===== Page 58 =====

Wind 13:31:09 Running, staying up all night, pushing yourself, leaving groups, shouting slogans—that's useless.

Wind 13:31:20 Because that's trying to remove **karma** through action.

Wind 13:31:32 This merely creates new **karma**.

Wind 13:31:42 Only releasing works.

Wind 13:32:14 If you don't release, your program will continuously drive you to do those things.

Wind 13:32:36 Therefore, don't think any action you take can bring you **Freedom**.

Wind 13:32:48 Deliberate action, deliberate inaction.

Wind 13:32:57 These are not what you need to focus on.

===== Page 59 =====

March 16, 2021

Wind Unless you release the drive of those programs.

Wind If you don't release, it will continuously drive you to clean up.

Wind All brilliance, all creativity, comes from **Infinite Being**.

Wind The **mind** is a mechanical program, only repeating.

Wind Perhaps it can be said like this: a person free from the **mind** program has truly begun to live.

Wind Before that, they were just a continuously driven robot.

===== Page 60 =====

Wind Consciously use the process to do it.

Wind Use feeling more.

Wind Use less mental analysis.

Wind This will also make your releasing more轻松 (light/easy).

Wind Of course, it will also be deeper.

Wind Many people think their releasing is very good simply because they haven't experienced deeper releasing.

Wind They think releasing is just like that.

===== Page 61 =====

July 26, 2021

Wind 17:11:08 When you allow deeper garbage to come out, your emotions will go down.

Wind 17:11:13 But that's good.

Wind 17:11:20 That's facing deeper garbage.

Wind 17:13:08 **Process**, **release process**.

Wind 17:13:46 Let the feeling come out, categorize it as wanting **control** or wanting **approval**, and then let it out.

===== Page 62 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 63 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 64 =====

Wind 19:01:46 You don't actually need to enjoy anything.

Wind 19:02:13 **you don't need enjoy anything, be joy!**

Wind 19:04:16 Write down the possibilities you think can bring happiness.

Wind 19:04:27 Where do you think happiness lies?

Wind 19:04:35 Not intellectual.

Wind 19:04:46 It's where you actually seek happiness.

Wind 19:05:10 If you suppress these wants, you cannot possibly achieve **Step One**.

Wind 19:08:29 You can force yourself to do homework and work, but you cannot force yourself to release.

Wind 19:08:31 😢

Wind 19:09:58 Let me elaborate on Lester Levenson's favorite teaching, **get everything by releasing only**.

Wind 19:12:53 What do you want? How do you plan to do it? Why not get it through releasing?

Wind 19:13:02 This is how you practice.

Wind 19:13:11 You choose to release.

===== Page 65 =====

19:13:54 **Wind** Sometimes you might spend an afternoon doing other things, not releasing.

Wind 19:14:10 That's because the subconscious is seeking something.

Wind 19:14:25 You cannot force yourself to release.

Wind 19:15:11 You need to see what you are seeking, and ask yourself "Can I get this from releasing?", see which way is easier, more 轻松 (light/easy), more joyful.

Wind 19:15:17 Thus choose to release.

Wind 19:15:47 This is why I say successful experiences are important.

Wind 19:15:51 You have to get the benefits first.

Wind 19:16:12 If there's no benefit, you won't do it, that's your **mind**.

Wind 19:16:38 It will try every way to 逃避 (escape/avoid) releasing, to resist releasing.

Wind 19:18:34 I remember I said before that paying attention to **Step Six** truly got me into **continuous release**.

===== Page 66 =====

16:36:42 When "the only source of happiness is **Infinite Being**" becomes your complete experience, you will naturally stop seeking happiness anywhere in the world.

16:36:56 At this point, your flow changes direction, automatically entering **Savikalpa Samadhi**.

16:37:08 Once entered, you will not come out again.

16:37:30 Will not regress anymore.

16:37:37 Because the seeds for regression have no power left.

16:43:42 Must implement the **Six Steps**.

16:43:51 This way you can get all happiness from within.

16:45:28 Or change direction by achieving goals through releasing.

16:45:39 **get everything by releasing only**.

16:45:47 This will also keep you walking on the **Six Steps**.

===== Page 67 =====

October 30, 2020

Wind Go use this method (Six Steps).

Wind Release the wanting to **control** and **approval**, release those programs covering the "fear of death".

Wind Then *allow the "fear of death" to surface and completely release it*.

Wind At the beginning, release the programs of wanting **control** and **approval**.

Wind You.

Wind During your release, those feelings, those tens of thousands of thoughts about the body, disappear.

Wind When you release the deepest fear of death, your entire **mind** disappears.

Wind Your sense of separation dissolves, what remains is **Infinite Being**.

Wind You will naturally identify as **Infinite Being**.

Wind Is this clear enough?

Wind 11:32:17

===== Page 68 =====

March 13, 2021

Wind The most complete map is the **Six Steps** themselves.

Wind The **Six Steps** are already the least simplified version; they take care of every aspect. Because it can be simplified further.

Wind Which is what Lester Levenson said: **release all feelings, your mind quiet, that's it.**

Wind If you want a complete map, it is the **Six Steps**.

Wind Achieve each step, and you succeed.

Wind You don't need anything else, you just need to remind yourself to **keep it simple**.

Wind When you complicate it, you are heading towards failure.

Wind Because you are heading towards accumulating **mind**, which is the opposite of releasing.

Wind Further simplified is Lester Levenson's sentence.

Wind: Release all feelings, your mind quiet, and you've arrived.

===== Page 69 =====

March 11, 2021

Wind 15:34:09 Implement the **Six Steps**, very simple.

Wind 15:34:23 Maintaining limitations is very difficult.

Wind 15:34:33 See the feeling, let it leave.

Wind 15:34:54 Clear out all feelings that drive your thinking.

Wind 15:34:57 That's it.

===== Page 70 =====

March 14, 2021

Wind Implement the **Six Steps**.

Wind When I say this sentence, what I actually mean is, when you still need something else, **Freedom** is impossible.

===== Page 71 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 72 =====

December 31, 2020

Wind In the **Six Steps**, you can release continuously.

Wind Not in the **Six Steps**, you will stop.

[Whitespace]

Wind The Release method is 极致高效 (extremely efficient).

===== Page 73 =====

December 16, 2020

Wind If you can't do it in one month, and you can't do it in two months, then **Freedom** is impossible for you.

Wind You cannot drag it out for a very long time.

Wind You cannot say, I do a little bit every day, and then after more than ten years I'll be **free**.

Wind Implement the **Six Steps**, either you solve it within one or two months, or you will never achieve it in a lifetime.

Wind Because if you are not free after one or two months, then you are not on the **Six Steps**.

Wind Not being on the **Six Steps**, how can you possibly be **free**?

Wind Releasing according to the **Six Steps**, you can reach an extremely high state in one week.

Wind Even enter **Nirvikalpa Samadhi**.

===== Page 74 =====

Wind 22:57:44 If you drag this process out for a long time, then you are definitely not in the **Six Steps**.

Wind 22:58:39 Lester Levenson tells you, releasing once is equivalent to meditating for several months.

Wind 22:58:45 One release only takes a few seconds.

Wind 22:58:58 You only need a few seconds to equal months of meditation.

Wind 22:59:11 This method is extremely efficient.

Wind 23:00:21 You can look at the **Six Steps** and see if you are within them.

Wind 23:00:46 If you are in the **Six Steps**, your releasing will be continuous, and the pleasantness will continuously increase.

Wind 23:02:00 Make the decision for **Freedom**.

Wind 23:02:13 Decide not to stop until you achieve **Freedom**.

===== Page 75 =====

16:56:15 The reason my releasing effect is so good is really only one thing.

Wind 16:56:23 That is, I conformed to the **Six Steps**.

Wind 16:56:30 I understood this method.

Wind 16:56:39 As long as you also use this method, it will be the same effect.

Wind 16:56:46 There is no personal talent involved here.

===== Page 76 =====

16:59:41 The only slightly special thing about me is that my memory is very good.

Wind

I experienced some things afterwards afterwards

Wind

Therefore

I did not use my own words to describe the experience

Wind

But rather

With the help of

Wind

memory is very good

Wind

I experienced some things afterwards afterwards

I experienced some things afterwards afterwards

But rather

With the help of

[Text is garbled/repetitive here, likely due to PDF extraction error]

===== Page 77 =====

Wind 17:03:26 I have encountered many heavily suppressed minds.

Wind 17:03:39 They might need to repeatedly operate the process many times before feeling it.

Wind 17:04:30 Similar situations appeared often in Lester Levenson's original courses.

Wind 17:04:45 Like riding a bike, some people can ride as soon as they get on.

Wind 17:04:55 Some people need a bit more practice to master the balance.

===== Page 78 =====

March 11, 2021

Wind 18:29:09 If you truly want **Freedom**, implement the **Six Steps**.

Wind 18:30:31 Stop feeding your **mind**.

Wind 18:30:44 My leaving is the greatest support.

Wind 18:31:13 If you need an external master, you will never discover your inner **Infinite**.

Wind 18:31:31 Release, it will bring you all paths.

Tian Cheng 18:33:02 Implementing the **Six Steps** for a month, can it really be done?

Wind 18:33:42 Of course.

Tian Cheng 18:34:16 Okay.

Tian Cheng 18:35:43

Wind 18:36:12 Keep going.

Tian Cheng 18:36:30

===== Page 79 =====

Wind 18:36:35 I love you very much, but dependence is致命 (fatal/crippling) to growth.

Wind 18:36:58 I hope after I leave, you will no longer depend on those words or anything else.

Wind 18:37:13 But directly walk towards the end.

===== Page 80 =====

22:22:30 When you seek help outward, that is an opportunity.

Wind 22:22:40 Be aware of it, release.

Wind 22:22:51 Find everything you want inwardly.

Wind 22:23:05 Absolute 安全感 (sense of security) is only found in your **Infinite Being**.

Wind 22:23:51 Among all kinds of help, none is better than destroying all your 支柱 (pillars/supports).

Wind 22:25:20 Lester Levenson told me the world would "knock down his支柱 (pillars)", so everyone is forced to find answers from within. "That's good," he said. "Not an explosion, but

an ascension," he laughed. Currently, people always seek happiness outside using various 逃避 (escapes/avoidances) provided by the world. Eventually, when外界 (external) escapes are endless, he predicted, we will be forced to turn inward. "This is really a good thing," he said, "because people will be forced to find the answer, know who they truly are, just like me." He always told me he was especially grateful for his heart attack.

Wind 22:26:00 When all 外界 (external) escapes are knocked down, you will be forced to go inward.

===== Page 81 =====

Wind 22:26:34 Don't wait until a gun is pointed at your head to do it.

Wind 22:27:29 You all know yourselves very well.

Wind 22:27:51 Though not so deeply, you will know your own behavior.

Wind 22:28:06 If there's dependence, you'll cling to it.

Wind 22:28:31 If you depend on the外界 (external), you cannot discover the inner **Infinite**.

Wind 22:28:37 These things are all very simple.

Wind 22:29:01 As someone who has attained **ultimate freedom**, I cannot stay here.

Wind 22:31:31 **The Release Method**, as a self-reliant method, doesn't have that many problems.

Wind 22:31:42 All problems arise when you deviate from the **Six Steps**.

Wind 22:32:00 Therefore, either you return to the **Six Steps** and continue releasing, or you move towards limitation.

===== Page 82 =====

15:19:05 自依止，法依止，莫异依止 (Take refuge in yourself, take refuge in the truth, take refuge in nothing else).

15:19:15 自依止 (Take refuge in yourself) comes first.

15:19:19 You must rely on yourself.

15:19:27 My goodness.

15:19:40 So self-reliance is important.

15:20:23 Actually, there is no teaching that achieves enlightenment by relying on others.

===== Page 83 =====

Wind It's not about wanting to be fast, you can only rely on yourself.

Wind It's that you can only reach the end by yourself.

Wind That step can only be taken by yourself.

===== Page 84 =====

Wind 3:27 PM The 法依止 (dhamma-refuge) the Buddha spoke of is not relying on a method.

Wind 3:27 PM **dhamma** means relying on truth.

Star of Bethlehem 3:27 PM What does it refer to?

Wind 3:28 PM Ultimate **Reality**.

Wind 3:28 PM Rely on yourself, rely on universal truth, besides that, rely on nothing.

Wind 3:28 PM 自依止，法依止，莫异依止 (Take refuge in yourself, take refuge in the truth, take refuge in nothing else).

Wind 3:28 PM The Buddha's最后的教诲 (final teaching).

Star of Bethlehem 3:29 PM Sure enough, it was the Buddha.

===== Page 85 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 86 =====

November 20, 2020

Tian Cheng I want to ask you for advice.

Tian Cheng How can I move towards **Freedom** more quickly?

Wind Use it continuously, use it to the extreme.

Wind I can't give better advice than that.

Wind I strongly suggest you use it on everything.

Wind Utilize those goals.

Wind Utilize continuously obtaining to promote your releasing.

Wind To enhance your motivation for releasing.

Wind If you get used to using it on every one of your goals, You will soon reach that place.

===== Page 87 =====

December 22, 2020

Wind Regarding questions like "can I achieve xxx", I hope you can remember one sentence from Lester Levenson.

Wind every impossible, no matter how impossible, become immediately a possible, as you completely released on it.

Wind Every impossible, no matter how impossible, immediately becomes possible, as long as you completely release on it.

===== Page 88 =====

July 26, 2021

Maple Forest Era Stuck, just release the feeling of wanting to change. I know now I want to change, release the wanting to change, but no progress. Should I just keep releasing the wanting to change (wanting to **control**) like this, asking endlessly?

Wind Not like that.

Wind You don't need to always ask yourself questions.

Wind Questions are a teaching method. At the end of the course, if you have mastered this method, he will tell you the **Six Steps**.

Wind Why does the course tell you the **Six Steps** at the very end?

Wind Because, before you learn to release, these words are just words to you.

Wind And after you learn, you have already experienced those things.

Wind Therefore, you don't need any 多余 (unnecessary) explanations to explain the **Six Steps**.

===== Page 89 =====

15:16:31 Actually, in 1992, Lester Levenson had already further simplified the **Six Steps** into **three steps**.

Bei These **three steps** are the way to practice the **Six Steps**.

Bei You can find this **three steps** at the end of the workbook.

===== Page 90 =====

21:01:24 Just like I posted today, learn it anew each time.

Wind Actually, the **Six Steps** also serve this purpose.

Wind Don't let the words obscure their true meaning.

I am Infinite

User You say it's 模糊 (blurry/unclear) again.

Wind Lester Levenson also thought you would get 模糊 (blurry/unclear).

Wind So at the very, very end, about two years before he left, he summarized **three**.

Wind Those **three** are a reconcentration of the **Six Steps**.

===== Page 91 =====

[Image of text] **Carry out these three things and you will quickly reach Imperturbability.**

1. **Release only the three wants.**
2. **Make it continuous and release immediately. Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.**
3. **Make it a Do It Yourself Tool.**

You now have all you need to go all the way to imperturbability.

===== Page 92 =====

March 17, 2021

Tian Cheng Teacher, does this mean that if I obtain **ultimate freedom**, I cannot continue to stay in the world?

Wind It's up to you to decide.

Wind Freedom is **Freedom**.

Wind No compulsiveness at all.

Tian Cheng Can I still continue to stay with my family?

Wind Of course.

Tian Cheng I see myself fearing **Freedom**, afraid that after **Freedom** I will lose my family.

Wind Householder masters are also quite a few.

Wind Masters can even be kings.

===== Page 93 =====

Tian Cheng 00:47:35 So, masters after **Freedom** still live with their families?

Wind 00:47:39 For example, William the Conqueror.

Wind 00:48:08 Krishna exemplified the householder master.

Wind 00:48:23 You will not lose your family, you will not lose your dear world.

Tian Cheng 00:48:32 In this era, masters must live in seclusion.

Wind 00:48:55 Seclusion means not being known as a master.

Wind 00:49:08 Seclusion doesn't necessarily mean you have to hide in the mountains and forests.

Wind 00:49:19 Living in the world like an ordinary person is also a form of seclusion.

===== Page 94 =====

November 7, 2020

Wind Are you more willing now to be stuck in wanting to **control** these things, or are you more willing to release them and be free from them?

D Of course I want **Freedom**.

Wind So, compared to controlling these feelings, do you want **Freedom** more?

D Yes, indeed.

Wind Can you let go of the wanting to **control** it?

D Stuck.

Wind Do you want to keep controlling this stuckness, struggle with it to the end, or do you want **Freedom**?

===== Page 95 =====

18:13 Want **Freedom**.

D 18:14 Released.

Wind 18:14 Now can you see this wanting to **control**?

D 18:14 It left.

Wind 18:16 This demonstration is the use of **Step One**.

Wind 18:16 **Six Steps, Step One**.

Wind 18:17 If you are stuck, use **Step Five**.

===== Page 96 =====

Just got another little insight from releasing: If you don't release the tendency you use to 逃避 (escape/avoid) (e.g., subconsciously looking at your phone to maintain **control**, talking to others to gain **approval**), then you will逃避 (escape/avoid), pressing the deeper things you want to 逃避 (escape/avoid) down below.

And this, can be solved by a decision.

a decision

Decide to release this tendency.

Many times due to inertia, tending not to use releasing to solve it, but choosing to suppress it.

First reaction upon 发现问题 (discovering a problem) is to cover it up.

Like just now my computer had a little problem.

File wouldn't open.

My first reaction was to suppress the feeling of wanting to **control**, and go figure out the problem.

Instead of releasing the want that had already surfaced.

I consciously corrected it.

===== Page 97 =====

July 26, 2021

Xin Shi After asking the question "Can you let it go?", does answering "Yes" or "No" better facilitate releasing, or does it not matter whether you answer or not?

Wind At the end of the course, questions are 很少 (rare/很少 used).

Wind Questions are tools.

Wind When you need to use them, of course, pick them up and use them.

Wind But when you have recognized the want and already released it, why would you go looking for tools everywhere?

Wind 😊

Xin Shi Got it.

===== Page 98 =====

October 31, 2020

Wind Most things will happen according to your wanting.

Wind When you move to acceptance, and even to tranquility, there's almost nothing you cannot do.

Wind Of course, when you reach the so-called **imperturbability**, this 终极宁静 (ultimate tranquility) that cannot be disturbed, you are **omniscient, omnipotent, omnipresent**.

Wind Your "wanting" will weaken, your "deciding to obtain" will increase.

Wind Release "wanting", and you will feel having.

Wind When you release all wanting, you will feel you possess the entire universe.

Wind At this time, wanting to do something is like picking up a glass of water from the table.

Wind Do you need to use a strong "wanting" to pick up your own glass of water?

===== Page 99 =====

No need, you just need to decide to pick it up.

Wind Release "wanting", let the whole world become your glass of water.

Wind When you want to pick it up, you can just pick it up casually.

Wind At this time, you won't want to 储蓄 (save/store), because everything is yours, what would you 储蓄 (save/store)?

Wind You will only create it when needed.

===== Page 100 =====

Wind 10:45 PM Basic wants drive emotions, nine emotions drive hundreds of feelings, feelings drive thousands of thoughts.

Wind Wanting to **survive** is the tree root, wanting **approval** and **control** are the trunk, emotions are the branches, feelings are the twigs, thoughts are the leaves.

Wind Cutting leaves one by one, when will you ever finish?

Wind ☺

Wind So it's just about efficiency.

Wind Lester Levenson said, if you release the nine emotional categories, like releasing fear, it would take hundreds or thousands of lifetimes.

Wind That's just one emotion.

Wind If you release thoughts, multiply that hundreds or thousands of lifetimes by tens of millions of times.

===== Page 101 =====

Wind 10:52 PM A perfect map.

Wind 10:52 PM Change it slightly and you cannot be **free**.

Wind 10:52 PM Implement it and you can be **free**.

Wind 10:52 PM It's that simple.

Wind 10:53 PM Releasing emotions also works, the **three wants** are faster.

Wind 11:02 PM Is your current feeling wanting **control** or wanting **approval**?

Wind 11:02 PM Can you allow yourself to be more aware of it?

Wind 11:03 PM Can you let it leave?

Wind 11:03 PM These few sentences take a few seconds?

===== Page 102 =====

March 13, 2021

User @Wind When reaching a high point, continuing and continuing, rushing forward without stopping, is it possible to not experience低谷 (low points) and rush directly into **Nirvikalpa Samadhi**?

Wind 01:45:53 So-called 低谷 (low points) are heavy emotions.

Wind 01:46:21 When you reach a high point, you invite the fear of death to surface, which is a very heavy feeling.

Wind 01:46:58 Lester Levenson described it as a roller coaster.

Wind 01:47:12 When you reach a higher point, you can also let lower feelings surface.

Wind 01:47:25 Each time you will soar high, then hit a 低谷 (low point).

Wind 01:47:35 Each 低谷 (low point) is an opportunity to soar higher.

Wind 01:47:58 Until you fall, and end up landing in your **Infinite Being**.

Tian Cheng 01:48:27 So that's how it is.

===== Page 103 =====

Wind 01:48:54 That's because you can no longer soar higher.

Wind 01:49:03 The 低谷 (low points) have also been completely released.

Tian Cheng 01:49:59 Do 低谷 (low points) manifest as feeling stuck?

Wind 01:50:04 Being stuck is just wanting to **control**.

Wind 01:50:15 低谷 (Low points) are heavy feelings.

Wind 01:50:24 You allow them to surface, allow them to leave.

Wind 01:50:27 Then you won't get stuck.

Wind 01:50:34 If you are stuck, just release the wanting to **control**.

Wind 01:50:37 This is very simple.

Tian Cheng 01:50:50 Are heavy feelings the fear of death?

Wind 01:51:12 Every feeling is heavy.

===== Page 104 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 105 =====

Big Yellow Cat 20:18:15 Yeah, now when I'm awake, I can basically 随时 (at any time) be aware of feelings. It's just releasing. When I'm alone, I can be in a state of releasing. As soon as I interact with people, I'm basically carried away.

Wind 20:19:03 Now you need to consciously release.

Big Yellow Cat 20:19:19 When interacting with people, how can I maintain interaction while releasing continuously?

Wind 20:20:02 You can do releasing 针对 (targeting) this when you are alone.

Wind 20:20:15 "I allow myself to release when interacting with people."

Wind 20:20:24 Release all feelings about this goal.

Wind 20:20:30 Until you are sure you can do it.

Big Yellow Cat 20:21:54 Okay 👍👍👍

===== Page 106 =====

If you feel there is a problem, there must be a want.

Suppression is wanting **control** operating. Release the wanting to **control**, and you no longer suppress. The underlying wanting **approval** and wanting to **survive** will then surface. But if you don't release the deeper wanting **approval** and wanting to **survive**, wanting **control** will continuously be developed again. So, **continuous release** is key. Let release happen again and again. One after another. Touching deeper and deeper layers. Just let it float up and leave. If there's wanting to change, release the wanting to change. If you release enough, it will be like Lester Levenson said "**floats up and floats out**". Like waves being continuously released. This retreat, it floated for two days. Was high like crazy. Being able to use the **Six Steps** means advancing (going forward).

Lester Levenson's advanced course just 反复 (repeatedly) talks about how to practice the **Six Steps**.

===== Page 107 =====

Unmoving Mind 19:45:18

===== Page 108 =====

Wind floats up and out

===== Page 109 =====

===== Page 110 =====

Wind 15:05:25 **Continuous release** doesn't mean you maintain a concept of continuous release.

Wind 15:05:37 **Continuous release** means, after you do one release and experience the inner liberation, you release again.

Wind 15:05:49 You completely control this rhythm yourself.

Wind 15:06:17 After releasing the wanting **approval** for one thing, you can ask yourself "Is there more?" to continue releasing.

Wind 15:06:49 You can also feel the current feeling, ask yourself "Is it wanting **control** or wanting **approval**?" to continue releasing.

Wind 15:07:27 Of course, if you find you want to hold onto the feeling, don't want to release, you can also ask yourself "Is this wanting **control**?" to continue releasing.

Wind 15:08:09 If, at this time, you want to do something else, then you can certainly choose to release that thing too.

Wind 15:08:53 Feel it, what do I want to gain from that thing? Is this wanting **control**, wanting **approval**, or wanting **security**?

Wind 15:09:04 These are all ways for you to continue releasing.

===== Page 111 =====

Wind 11:26:41 Because if you strive to find a feeling there, that is wanting **control**.

Wind 11:26:48 If you want **control**, you won't get control.

Wind 11:26:52 It's that simple.

Wind 11:28:19 So, very simple, when you are heavily suppressed, just feel this vague feeling.

Wind 11:28:29 Release your wanting to change this vague feeling.

Wind 11:28:49 When the wanting to change is released, you will be able to feel your current feeling more clearly.

Wind 11:29:03 You really don't need to strive to feel it.

===== Page 112 =====

Wind 11:29:09 If it's not clear, then feel the unclarity.

Wind 11:29:19 And notice that you want to change the unclarity.

Wind 11:29:29 Release it, and it will automatically become clear.

Wind 11:30:07 Don't try to use extra techniques outside the process to deal with problems encountered in the process.

Wind 11:30:18 The releasing process itself can handle all situations.

Wind 11:30:49 Including "can't feel emotions", including "vague/unclear", including "stuck", including "confusion".

Wind 11:31:06 These can all be resolved after going through the releasing process.

Wind 11:31:17 No 前置 (preparatory) practice needed.

Wind 11:31:20 Just practice the process itself.

===== Page 113 =====

March 17, 2021

Wind Even if you hold onto the writings of certified masters like Lester Levenson, Yogananda, etc., as long as you deviate from the **Six Steps**, you still cannot be **free**.

Wind What I offer is a simplified answer: implement the **Six Steps**, walk towards the end.

Wind In the future, if someone or some high spirit appears before you, claiming to be **free**, what business is it of yours?

Wind You have the **Six Steps**.

Wind Even if it's a master, you don't need them.

Wind Continue using **The Release Method** until the end.

===== Page 114 =====

October 22, 2020

Wind At one moment, I became aware of the thoughts of the entire universe.

Wind Hard to describe.

Wind The most important part was that I became aware of the three bodies.

Wind I saw that when we release wants, the "causal" body undergoes a change.

Wind Let me explain this experience.

Wind The 最初 (initial/original) body is when your want arises, it immediately triggers a cause, and you identify with that body.

Wind Yes, I immediately found correspondence in Lester Levenson's teachings, that is the **causal body**.

然 (Then/However) Causal, astral, material body.

===== Page 115 =====

Wind 6:25 PM But the cause, when seeking an object to satisfy it, with a slight delay, produces a body composed entirely of light.

Wind 6:25 PM This body is produced precisely when you visualize it due to the want.

Wind 6:26 PM This process is almost simultaneous with the occurrence of your thought.

Wind 6:26 PM Then come thoughts of up and down, front and back, pairs of thoughts in succession.

Wind 6:27 PM Those continuously developing thoughts accumulate, feelings moving from light to heavy.

Wind 6:27 PM Heavy feelings accumulate into a series of connections, relationships, complex causes and effects.

Wind 6:27 PM Light begins to solidify.

Wind 6:28 PM Using this light body's image as a blueprint, it constitutes the physical body I now identify with.

Wind 6:28 PM I truly experienced all this in an instant.

===== Page 116 =====

Wind 6:30 PM Why is our material world so stagnant?

Wind 6:30 PM Because creation is delayed.

Wind 6:31 PM Because you fail to recognize that the **mind** is the cause, so you imagine all those causal connections.

===== Page 117 =====

Wind 6:32 PM But what is the cause?

Wind 6:33 PM The cause really is just the basic wants we often talk about.

Bing Zi 6:33 PM Mind program.

Minnie 6:33 PM The **three wants**.

Wind 6:34 PM You create a scarcity.

Wind 6:34 PM That scarcity is not immediately filled.

Wind 6:35 PM So it develops everything that follows.

===== Page 118 =====

When that scarcity is released, from the causal level, truly everything ends.

===== Page 119 =====

March 17, 2021

Tian Cheng 11:57:47 **Samadhi**, what does it actually mean?

Wind 11:58:50 **Samadhi** is the state of union with the **Infinite**.

Wind 11:59:01 Even if you glimpse it once, you have entered **Samadhi**.

Wind 11:59:17 But before it, there is access concentration and many levels of **dhyana**.

Tian Cheng 11:59:29 Meaning, entering **Samadhi** allows you to know everything?

Wind 11:59:43 Many people misunderstand some very shallow experiences as **Samadhi**.

Tian Cheng 11:59:47 All knowledge? Regardless of anything?

Wind 11:59:58 At the moment of entering **Samadhi**, you are **omniscient**.

Wind 12:00:07 It's just that when you fall out, you forget.

Wind 12:00:29 But if it's **Nirvikalpa Samadhi**, you never lose it, nor do you exit.

Tian Cheng 12:00:56 Yes.

===== Page 120 =====

October 30, 2020

Wind Reaching the top is unshakable, absolute tranquility undisturbed by anything.

Wind 7:47 PM It is **Freedom**.

Wind 7:48 PM It is **Omniscience, Omnipotence, Omnipresence**.

Wind 7:48 PM It is **Infinite Being**.

Wind 7:48 PM As long as you are not **omniscient, omnipotent, omnipresent**, you haven't reached the top.

Wind 8:19 PM **Omniscience, Omnipotence, Omnipresence**.

Wind 8:19 PM This is **Enlightenment**.

===== Page 121 =====

[Image - Goal Process Worksheet - Releasing on Goals]

Goal Process

Goal: I allow myself to easily achieve and maintain an ideal weight.

My feeling about my goal right now?

Craving - I want to eat -> wanting **approval**, wanting **control** Frustration - I hate dieting -> wanting **control** Frustration - I don't have time to exercise -> wanting **approval**, wanting **control** Fearlessness - I experience it! -> wanting **approval**

===== Page 122 =====

[Image - Goals – Action Steps Process Worksheet]

Action Steps Process

Goal: I allow myself to easily achieve and maintain an ideal weight.

What do I feel I need to do to achieve this goal?

Go to the gym Start dieting Stop eating snacks

How I feel about doing this right now?

Disgust (I don't like exercising) -> wanting to belong, wanting to try Approval, wanting to share, wanting to accept Resistance (I don't want to look/do it) -> wanting to change, wanting to try Grief (but I am willing) -> wanting to **control**, wanting to share

===== Page 123 =====

[Image - Goal Chart Worksheet]

Goal Chart

Goals I Would Like to Achieve

Goal: [Blank]

What is my NOW feeling about my goal?	**Let go?**	**Feel good?**
[Blank]	[Checkbox]	[Checkbox]

So word a goal. Write it down. Make it as positive as possible—don't place negative in the goals.

Now have a goal in mind that you want to work on and just follow my words. Look at the goal, see if it brings up a thought or feeling—whatever it is. And could you see that as either a wanting of **approval**, a wanting of **control** or a wanting to be **safe and secure**? And whichever want it brings up, could you let go of it?

===== Page 124 =====

[Image - "DISSOLVING STUCKNESS" Worksheet]

"DISSOLVING STUCKNESS"

Topic: [Blank]

What is the advantage to me?	***Let Go?**	**+Feel Good?**	**What is the disadvantage to me?**	***Let Go?**	**+Feel Good?**
[Blank lines for writing]	[Checkbox]	[Checkbox]	[Blank lines for writing]	[Checkbox]	[Checkbox]

Take a topic where you are experiencing stuckness, i.e. making a decision, a goal, an undesirable habit or behavior pattern, a troublesome relationship or situation, a recurring feeling. Start with one advantage, write it down, then write "wanting **approval**," "wanting to **control**," or "wanting **security**" next to it and release the NOW want completely. Check the "Let Go column. Continue releasing until you feel good and check the "Feel Good" column. Then, go to one disadvantage, write it down, and go through the same steps. Go back to another advantage, repeating the same steps. Then do another disadvantage, then another advantage, another disadvantage, so that you continue alternating the items and keep them balanced. If you can't come up with something, write "None" in that column and continue your releasing.

---

*Did I completely let go? Copyright 1992 Sedona Institute - Sedona Release Method

===== Page 125 =====

[Image - "DISSOLVING STUCKNESS" Worksheet - Simplified]

"DISSOLVING STUCKNESS"

Topic: [Blank]

What is the advantage to me?	***Let Go?**	**+Feel Good?**	**What is the disadvantage to me?**	***Let Go?**	**+Feel Good?**
[Blank lines for writing]	[Checkbox]	[Checkbox]	[Blank lines for writing]	[Checkbox]	[Checkbox]

---

*Did I completely let go? + I now feel good about it

===== Page 126 [text layer] =====

[End of file content]

[This is a summarized version of Wind’s chat logs on Lester Levenson Six Steps to Freedom – articles and screenshots from github deng bowen - THE END]

[file name]:
00 of 05 – Wind - Feng - Talk – Lester Levenson - Lester Levenson Six Steps – Lester Levenson – TSM – Lester Levenson Original Release Method – Lester Levenson Original 1992 Sedona Method Release Technique – Condensed Version (Wind Feng).pdf

Condensed Summary Version (Part 1 of 6 documents, this is English translation of the document named “Condensed version of Wind’s talk on Lester Levenson Six Steps” – from documents 00 to 05 in the Google Drive)

Version 1.0 – Wind (Feng)’s chat logs in
WeChat Weixin Groups “Shortcuts to Freedom” and “TSM The Original Sedona Method Release Liberation Diamond Island”

Document Creation date: 14 Feb 2026

“ Simply release your feelings, your mind quiets, and you’re there.”
– Lester Levenson (1909-1994)

Source (Github):
https://github.com/deng-bowen/6-steps/blob/main

https://drive.google.com/drive/folders/1WlCTqnPtCVDKt8gc2YVA4fpBWee4QHac?usp=sharing

People or authors mentioned in this document include:

Wind (Feng 风 / 風 in Chinese)

Lester Levenson (1909-1994)

Lester Levenson (The Sedona Method / The Sedona Release Method Technique)

The Original 1992 Sedona Method by Lester Levenson

The Sedona Method Release Liberation Technique

Wind (Feng) on Six Steps of Lester Levenson

Wind (Feng) 's application of Lester Levenson (The Sedona Method) Six Steps to Freedom

Hale Dwoskin (student of Lester Levenson , author of the book 'The Sedona Method' , featured in 1992 Original Sedona Method 8 videos)

Nikki Warriner (featured in 1992 Original Sedona Method 8 videos)

Larry Crane (Lawrence Crane) / Lawrence Crane (1935-2018) (student of Lester Levenson, author of the book 'Abundance Book' and The Release Technique)

Stephen Seretan (author of the book "Lester Levenson and me")

Virginia Lloyd (author of the book "Choose Freedom" , a book about Lester Levenson)

Ralph Zeitlin (student of Lester Levenson)

Mike Klein (student of Lester Levenson)

Rick Solomon (student of Lester Levenson)

David Hawkins MD PhD (student of Lester Levenson , and author of the book 'Letting go: pathway of surrender')

Ramana Maharshi

Buddha

Yogananda

Jesus

PS. This document was translated from Chinese to English, with the assistance of DeepSeek in February 2026.

Background Information for spiritual seekers (and finders) :

Lester Levenson experienced a profound inner awakening in 1952 after a severe heart condition (coronary thrombosis) left him facing death; withdrawing to contemplate the cause of suffering, he discovered that his misery came not from circumstances but from his own suppressed feelings (emotions) and mental resistance. By systematically letting go of fear, desire, and attachment, he reported entering a state of deep peace, love, and freedom that did not depend on external conditions. This realization—that happiness is one's natural state and can be uncovered by releasing inner subconscious feelings —became the foundation of what later evolved into the Sedona Method (Release Technique).

Seen through the lens of Ramana Maharshi and Eckhart Tolle (Power of Now book), Lester Levenson's awakening can be understood as a collapse of egoic identification under the pressure of imminent death, followed by a direct abidance as pure awareness. Instead of seeking salvation externally, he turned inward and discovered that suffering arose from attachment to feelings, thoughts, desires, and fears; when these were relinquished, what remained was causeless peace and love. In Ramana's terms, the false "I"-thought subsided into the Self; in Tolle's language, psychological time and resistance dissolved into Presence. Lester Levenson's later teaching of "releasing" can thus be viewed as a pragmatic pathway to the same realization: that one's true nature is prior to thoughts and feelings, free of grasping, and inherently whole.

In China and in the Chinese speaking community (China ,Taiwan, Hongkong, Singapore, Malaysia), and there is this person with the ID "Wind" (Feng) (风) / 風 in Chinese), a well-known figure in China's spiritual seekers community, who claimed to have been thrown into "spiritual enlightenment" (Nirbīja Samadhi) after constant release (every moment 24/7) for about over a month in 2020.

Wind (Feng 风) / 風 in Chinese) focus was on the recordings of Lester Levenson's talks and the 1992 Sedona Method version of the course designed by Lester Levenson himself and led by Hale Dwoskin and Nikki Warriner . (8 videos of the 1992 course recordings are freely available on YouTube and bilibili).

Later on, the instructors after Lester Levenson who were his students , modified, added or subtracted some parts of it. The focus in those materials somehow shifted from achieving

freedom to having a happy comfortable life, which itself is awesome, but I wonder if we're leaving what's more out there , from Lester Levenson's original teaching.

The documents from 00 to 05 are the PDFs of chat logs of Wind (Feng) answering questions from other spiritual seekers.

Wind (Feng / 风 or 風 in Chinese) , a well-known pseudonymous student of Lester Levenson's Six Steps and The Sedona Method Release Technique - Letting Go) in China , rose to prominence among Chinese spiritual seekers community in 2021 , for sharing Chinese translations of Lester Levenson's audios, his direct awakening experience , and for emphasizing and popularizing the pure simplicity of " Simply Releasing 24/7 and applying the Lester Levenson Six Steps 24/7" .

Wind (Feng / 风 or 風 in Chinese) , is a dedicated practitioner and teacher of Lester Levenson's Six Steps (The Original 1992 Release Method – Sedona Method) who emphasizes the profound simplicity and effectiveness of the Six Steps as the complete map to Freedom, having deeply studied Lester Levenson's 1992 Original Sedona Method Course materials and audio recordings. Through his extensive experience, Wind asserts that "you don't need anything beyond the six steps" to achieve true freedom, consistently teaching that the Six Steps - from wanting freedom more than the world to experiencing increasing joy with each release - form a self-contained, powerful system that requires no additional techniques or modifications. Wind's teaching centers on the purity of Lester Levenson's original method, particularly as presented in the 1992 Original Sedona Release Method course, where he identifies the three fundamental desires (approval, control, and security) as the root of all emotional suffering, and emphasizes that continuous release of these desires, rather than merely releasing surface emotions, is the key to rapid liberation - a process he (and Lester Levenson) claims can take "only a few months" when practiced with complete fidelity to Lester Levenson's instructions.

As of February 2026, Lester Levenson, Hale Dwoskin, Larry Crane (Lawrence Crane) (Lawrence Crane), The Sedona Method, and The Release Technique, are more popular in China , than the rest of the world combined, since it is free, requires no belief systems, and no external guru or teacher. Virtually, all Lester Levenson's books, talks, videos (in English), have been translated into Chinese .

The Original 1992 Sedona Method Videos (8 videos), featuring Sedona Method instructors **Hale Dwoskin** and **Nikki Warriner**, have been viewed millions of times in China's YouTube (bilibili), while in YouTube the same video has less than 100,000 views.

Wind (Feng)'s chat logs PDF documents are freely available for download in Internet Archive, and contain essential pointers for true seekers, to start their journey to "Lester Levenson Six Steps and TSM (The Original 1992 Sedona Method)" .

Wind (Feng) said in the chat logs document:
"All the spiritual masters point to the same Reality , and Releasing via Six Steps, in my experience, is the most effective practice to get there (Freedom, Beingness, Reality) . Absolute security is only found in your true inner self (Infinite Beingness). "

Lester Levenson has a better summary: "The Sedona Release Method is simple, the method is also easy. Let the feelings come up, [recognize the deeper ego's intention] they are a desire for approval or control, and then let them out. Carrying out the six steps of this method, will take a few months to empty out all your garbage."

Lester Levenson's quotes:

" Feelings Are Suppressed Energy Under Pressure. Allow them to be and decide to release them, up and out."

" Even more simply, release the feelings as soon as you notice them. "

" Allowing feelings to surface , float up and out , and decide to release / let go of them instantly . "

"Releasing is simply allowing the suppressed feelings to come up and go out—without resistance, without effort, without identification. It's not thinking it away; it's feeling it and letting it float away. When you do this consistently—especially from a high state—you dismantle the entire structure of ego, and what remains is your infinite beingness. "

"You hear that word allow? That's just the way it happens.
Instead of holding it down or toying with it, you allow it up and out."

"There is so much of it -- releasing occasionally helps but if you want to get it all out a huge accumulation, it's got to be constant it's in the Six Steps, you got to make it constant and all day long it's floating up and out you see the feeling and you see it release sort of like sitting back and watching the show go on."

"The way is simple and the way is easy. Let the feelings come up. Get them under approval or control and let them out."

"Taking a feeling up is tracing a feeling to a more basic feeling until you get the source feeling of wanting to control or wanting approval."

"The feelings comes up in waves, goes out. The waves stop and then you're finished."

3 core wantings described in The Original 1992 Sedona Method:

Category	**Description**	**Synonyms - Positive/Wanting**	**Synonyms - Negative/Fear**
Wanting Approval or Disapproval	feeling of not being worthy or good enough , fear of others' disapproval , intense neediness	Wanting love / acceptance/ admiration / caring/to be noticed/to be understood/to be stroked/to be nurtured/to be liked/to be	Wanting to be disliked/rejected/be looked down on/ to hide/to be misunderstood/to rebel/to be ignored

Category	Description	Synonyms - Positive/Wanting	Synonyms - Negative/Fear
		recognized/to be popular/	
Wanting Control or to be Controlled	Feels rigid, controlling, hard-edged and pushy --- Be controlled -- Feels like wanting to be taken care of .	Wanting to change/understand/ manipulate/push/fix/force something/to have it our way/to be right/to be on top/ to make it happen/to coerce	Wanting to change/be changed/to be confused/to be manipulated/ to be fixed/to be forced/to follow/to be the underdog/to blame/to be the victim
Wanting Security / Safety / survival or fear of death	Feels threatened and unsafe -- Survival -- Feels like wanting to give up, rejecting life .	Wanting safety/to survive/to get revenge/to protect ourselves and others/to attack/to defend/to kill/to be safe	Wanting danger to end it all/to expose ourselves and others/to be attacked/to be defenseless/to be killed/to be annihilated/ to be threatened

The golden key is the **"Six Steps" Lester Levenson** summarized as follows:

1. You must want freedom more than you want the world.

2. Decide that you CAN do the method (Release) and be imperturbable.

3. See that all your feelings culminate in three wants, the want of approval, the want to control, and the want of security. See that immediately and immediately let go of the want of approval, the want to control and the want of security.

4. Make it constant. Release all your wanting approval, wanting to control and wanting security when alone or with people.

5. If you are stuck, let go of wanting to control the stuckness.

6. Each time you use the method, you are lighter and happier. If you do this continually, you will continually be lighter and happier. Go back to Step 1.

Wind (Feng) Talks about “ Six Steps of Lester Levenson “ | Go Towards Freedom

Shared by **Wind** / Edited and Formatted by **Yiman**

2021.8.17

Thank you to Mr. Lester Levenson .

Lester Levenson
1909-1994

Thanks and dedication to Mr. Lester Levenson, the Founder of The Sedona Method

(19 July 1909 — 18 January 1994)

> As long as you want help, I will never leave you.
>
> Now the "real me" sees you as the "real you". When I'm not here, not with you in this physical body, it is the real me helping you.
>
> Anytime you ask for the real me, you will find the real me right there. What happens is *you raise yourself up* so that you can get the answers yourself. You must get them.
>
> ——**Lester Levenson (1909-1994)**

Page 9

The Sedona Release Method is the Only Simple and Efficient Method to Achieve Freedom Today

Q: Is the Release Method specially prepared for this era?

Wind: Yes. Yogananda chose to leave shortly after Lester Levenson's complete awakening, officially marking the end of the guru era.

Lester Levenson could only help a small group of people. In this era, only a very few people will awaken. *Those who have this method have the opportunity.*

This era will have many fake masters, but in this era, **only the Release Method can lead to freedom.** Therefore, anyone claiming to be free through other means is a fake master.

I mean after 1970. Those awakened after 1970, besides those awakened in the last century, only the Release Method can do it.

And a person who has awakened through other means will recommend the Release Method to you, no matter what method he used to awaken himself, because the master knows everything.

Q: Can't the ultimate method taught by Ramana Maharshi do it?

Wind: Theoretically, the ultimate question is the fastest, but actually no one on this planet can use it currently.

Q: What about the Kriya Yoga taught by Yogananda?

Wind: It will not lead to freedom in this lifetime. The requirements of Kriya Yoga are too high. It belongs to Raja Yoga, a comprehensive path.

The Sedona Release Method is the only simple and easy method for this era.

Look at the video clip above. Lester Levenson actually told students many times that **the Sedona Method is the only one effective now.** Most people who don't know the Sedona Method will take a very, very long time to reach freedom.

Q: If we don't use it to the extreme, then we are truly the most foolish people in the world.

Wind: You have no reason not to use the Release Method, whether for moving towards awakening or obtaining a better world. **It is the most efficient.** Not only efficient, but also simple.

Because you will all experience low points, and when experiencing low points, it's easy to give up. If something tempting appears at that time, you will be attracted to it.

So what I emphasize is one thing I know: currently in this era, starting from 1970, within these 120 years, **only the Release Method can reach the end.**

Giving up the Release Method equals giving up freedom in this lifetime, no matter what other spiritual method you switch to.

Page 14

Process for Releasing Emotions (Original 1992 Sedona Method)

Wind: (13:45:52)

1. **Allow yourself to feel the current feeling**, and trace it back to an emotional state (**Apathy, Grief, Fear, Lust, Anger, Pride**).
2. **Ask yourself:**
    - *Could you let this feeling go?*
    - *Would you let it go?*
    - *When?*
3. See how you feel now and repeat the previous process.

Page 15

Process for Releasing Desires (Original 1992 Sedona Method)

Wind: (13:45:58)

1. **Allow yourself to feel the current feeling.**
2. **Notice whether it comes from *wanting approval* or *wanting control*.**

3. **Can you be aware of this wanting control (or wanting approval)?**
4. **Can you let it go?**
5. **Is there any remaining wanting control (or wanting approval)?**
    - *Can you be more aware of it?*
    - *Can you let it go?*
6. **Repeat** awareness and release until you are completely free.

Wind: (13:46:44) This process can be used as a reference.

Page 16

Wind: (2020.12.20) Emotions are the 入门 **(entry level)**, allowing you to learn to release. The workbook's final summary of the course is: **release three wants only.**

Wind: (3:38 PM) Some of Lester Levenson's explanations about the Release Method.

We first enter the conscious mind, release control, approval. And those other things you try to release, like fear — you know, you would spend hundreds or thousands of lifetimes releasing fear, and after that you would still have anger, and you would still have other emotions. But **when you release wanting control, everything underneath it is all let go.**

Then when you release wanting security, you release all wanting approval and control, and everything underneath them. You are currently too low to attack wanting security. You are overwhelmed, you are terrified by death, and you let it operate you. But when you release a considerable amount of control and approval, you have the ability to face the fear of death.

If you release emotions, it would take thousands of lifetimes to clean up one type.

Releasing desires is the way to reach the end within one or two months.

Only then can you enter the high efficiency of the Release Method.

Page 20

The Six Steps to Freedom (Lester Levenson)

Step 1: You must want freedom more than you want the world. You must want freedom more than you want approval and control. (**Wanting approval and wanting control = the world**)

Step 2: Make the decision to go free.

Step 3: All feelings come from wanting approval and wanting control. They are **survival programs**. Release them.

Step 4: Release continuously.

Step 5: When you are stuck, let go of wanting to change the stuckness.

Step 6: Each time you release, you are happier, lighter, and freer. As you release, you become happier, lighter, and freer.

> **Lester Levenson:** "There is no stop in six steps."

Page 21

Wind: (2020.12.2 21:47:38) The Six Steps are achieved through **continuous release**.

Wind: (21:48:05) You must continuously gain pleasure from the **Sixth Step** to accomplish the **First Step**.

Wind: (21:48:24) Initially, all Six Steps are useful.

Wind: (21:48:37) When you don't want to release, remind yourself of the **First Step**.

Wind: (21:48:45) Then decide to release. This is the **Second Step**.

Wind: (21:49:03) Directly release wanting control and approval. This is the **Third Step**.

Wind: (21:49:16) Release continuously, maintain continuity. This is the **Fourth Step**.

Wind: (21:49:34) When stuck, release the wanting control over being stuck. This is the **Fifth Step**.

Wind: (21:49:50) Feel happier and lighter with each release. This is the **Sixth Step**.

Wind: (21:50:16) Implement the Six Steps, practice continuously. This will gradually strengthen the motivation for freedom, thereby completely achieving the **First Step**.

Page 24

Again, the Six Steps are the key to everything.

Page 26

Wind: (2021.3.16 20:29:20) If you want freedom, also release. If you want the world, also release.

Wind: (20:29:23) It's that simple.

Wind: (20:29:40) If you want freedom, releasing is the only thing that can free you.

Wind: (20:30:08) No matter how much you talk about freedom, it cannot get you there. Studying topics about freedom cannot free you either.

Wind: (20:30:26) If you want a better world, releasing is the only thing that can give you a better world.

Wind: (20:31:26) Whatever action you take, every action is within the **karmic program**, within **driven reactions**.

Wind: (20:31:44) Therefore, whether you want freedom or want the world, **just release.** It's that simple.

Page 28

Wind: (2020.12.31 10:53:26) There is no free will in worldly living.

Wind: (10:53:39) Note, **there is no free will in secular life.**

Wind: (10:54:55) There is only one thing with free will: **choosing to identify with your body or with infinite existence.**

Wind: (10:57:50) Striving to make money won't make you richer, studying hard won't make your grades better, working hard on health maintenance won't make you healthier.

Wind: (10:57:57) Understand? These are all pre-programmed.

Wind: (10:58:11) **Only deprogramming is useful.**

Wind: (11:33:58) Trying to change something through action is just a delusion of people, completely useless.

Wind: (11:34:09) Yet most people don't understand this.

Wind: (11:34:48) **Karma drives action**, and your actions attempting to change karma are also driven by karma.

Wind: (11:36:34) Ma Yun (Jack Ma), Bill Gates don't know why they made money and lost money. Their summaries of their own success experiences are just a guess after seeing the 表象 **(surface phenomena)**.

Page 32

1. "I can't" means **I won't do it**.
2. "I can't do it," **just this thought stops you from doing it.**
3. Those who think they can't do it **actually don't want to do it**.
4. As long as you get on with it, it will happen.
5. Wishing and intending are useless, **you must do it (release)!**
6. Don't just try, **do it!**

——**Lester Levenson** – "The Ultimate Path to Freedom"

Page 37

Wind: (2020-10-15 12:24:48) Release wanting control, and you will no longer suppress the fear of death. It will surface for you to release.

Lester Levenson said, release the mind, and what remains is infinite existence. It's that simple.

The mind is nothing but the collection of your feelings and thoughts.

Wanting control, approval, security (survival). The three wants.

Lester Levenson sometimes uses the fear of death to refer to wanting survival. Same meaning.

Wanting to change is also a kind of wanting control.

So **just release three things:**

- Wanting control
- Wanting approval
- Wanting survival (fear of death)

Page 39

Wind: (2021.3.16 22:37:58) Unless you release the drive of those programs.

Wind: (22:38:10) If you don't release, it will continuously drive you to engage in activities.

Wind: (22:38:35) All brilliance, all creativity, comes from infinite existence.

Wind: (22:38:49) **The mind is a mechanical program, it only repeats.**

Wind: (22:39:31) Perhaps it can be said that a person free from the mind program **truly begins to live.**

Wind: (22:39:44) Before that, they are just a **robot** continuously driven.

Page 47

Wind: (11:29:26) Release wanting control and approval, release those programs covering the **"fear of death".**

Wind: (11:29:38) Then allow the "fear of death" to surface and completely release it.

Wind: (11:30:26) Initially, you release the programs of wanting control and approval.

Wind: (11:30:33) You are only releasing these two types of programs.

Wind: (11:30:52) As you release, those feelings, those thousands of thoughts about the body, disappear.

Wind: (11:31:35) When you release the deepest fear of death, **your entire mind disappears.**

Wind: (11:31:51) Your sense of separation dissipates, and what remains is infinite existence.

Wind: (11:32:02) You will naturally identify yourself as infinite existence.

Wind: (11:32:15) Is this clear enough?

Page 48

Wind: (2021.3.13 18:43:27) The most complete map is **the Six Steps themselves.**

Wind: (18:51:58) The Six Steps are already the least simplified; they take care of every aspect. Because it can be even more simplified.

Wind: (18:52:30) Which is what Lester Levenson said: **"release all feelings, your mind quiet, that's it."**

Wind: (18:52:51) If you want a complete map, that is the Six Steps.

Wind: (18:53:07) Accomplish each step, and you succeed.

Wind: (18:53:41) You don't need anything else. You only need to remind yourself to **keep it simple.**

Wind: (18:53:56) When you complicate it, you are moving towards failure.

Wind: (18:54:07) Because you are moving towards **accumulating intellect**, which is the opposite of releasing.

Wind: (18:55:58) More simplified is Lester Levenson's sentence.

Wind: (18:56:12) **Release all feelings, your mind quiet, and you're there.**

Page 53

Wind: (2020.10.23) Lester Levenson's audio "KISS - keep it simple" (mentions that), he became aware of wanting approval, wanting control, and wanting security. But in his first month, he was only aware of wanting approval, the second month only wanting control, and the third month he became aware of the fear of death.

That's why he said that if he had had the Six Steps then, he would have reached the end faster, **"You have the Six Steps now, so you should be faster than me."**

If you do it, it's simple. If you don't do it, it's impossible. **Simple, or impossible.**

Only need a few weeks, a few months at most, to freedom.

Page 58

Wind: (2020.10.23) The fear of death is the root cause of the two major desires, all emotions, and all thoughts. As long as the fear of death has not been completely released, it will continuously develop wanting approval and control.

Because people don't want freedom enough, it's hard for them to be free. They will stop at an extremely beautiful state.

But whether it's a beautiful dream or a nightmare, **you are still in the dream.** If you don't transcend the dream, you will fall back down.

Page 64

Wind: (22:22:30) When you seek help externally, that is an opportunity.

Wind: (22:22:40) Become aware of it, **release.**

Wind: (22:22:51) **Find everything you want within.**

Wind: (22:23:05) Absolute security exists only in your **infinite existence.**

Wind: (22:23:51) Among all kinds of help, none is better than destroying all your 支柱 **(pillars of support).**

Wind: (22:25:20) Lester Levenson told me the world would "knock down his pillars," so everyone is forced to find answers from within. "That's good," he said. "Not an explosion, but an ascension," he laughed. Currently, people always seek happiness externally using various escape methods provided by the world. Eventually, when external escapes are endless, he predicted, we would be forced to go within. "This is really a good thing," he said, "because people will be forced to find the answer, to know who they really are, just like me." He always told me he was especially grateful for his heart attack.

Wind: (22:26:00) When external escape methods are all knocked down, **you will be forced to go within.**

Page 66

Wind: (15:19:05) 自依止，法依止，莫异依止 (Take refuge in yourself, take refuge in the Dharma, take refuge in nothing else)

Wind: (15:19:15) 自依止 comes first.

Wind: (15:19:19) **You must rely on yourself.**

Wind: (15:21:24) Actually, there is no teaching method that relies on others for attainment.

Wind: (15:21:37) **That step can only be taken by oneself.**

Page 69

Wind: (9:53 AM) Currently, all masters are paying attention to people practicing the Release Method.

Wind: (9:53 AM) Because this is the only method for this era.

Wind: (9:54 AM) Other methods cannot guarantee you reach the end in this lifetime.

Wind: (16:37:37) You are originally free, only obscured by the mind.

Wind: (16:37:44) Freedom is not creating something. It's just **ending an illusion.**

Wind: (16:40:15) If you truly want freedom, Lester Levenson will **infuse** you (*referring to infusing inspiration to practice the Release Method*).

Wind: (16:40:37) I'm not joking. Lester Levenson has been supporting this work.

Wind: (16:40:56) He supports **everyone** using the Release Method.

Page 71

Wind: (2020.12.22 20:56:24) Regarding questions like "can I achieve xx", I hope you remember a sentence from Lester Levenson.

Wind: (20:56:50) **every impossible, no matter how impossible, become immediately a possible, as you completely released on it.**

Wind: (20:57:17) Every impossible, no matter how impossible, **immediately becomes possible**, as long as you **completely release on it.**

Page 74

The Final Three-Step Summary

1. **Release only the three wants.**
2. **Make it continuous and release immediately.** Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.
3. **Make it a Do It Yourself Tool.** You now have all you need to go all the way to imperturbability.

Page 75

Wind: (2020.3.11) Let me say a key point: **Don't fear freedom.**

What Lester Levenson often told his students, don't fear freedom. From Lester Levenson's time to the present, almost everyone who uses the Release Method but doesn't use it to the extreme **fears freedom.**

The reason you don't release is that you are afraid of losing your feelings, afraid you will die, but actually you won't.

Therefore, Lester Levenson constantly emphasized: **You won't lose anything, you will only lose your pain.**

When you do those things, when you look outward for help from "masters", you should know that the things you do seem related to freedom, but are actually just **procrastination.**

Including compiling materials about me, including sharing. When you avoid looking inward, you will go organize, you will do **everything—except release.**

Your mind will tell you it's beneficial for freedom, or beneficial for the world, but it's just making you stop releasing.

As long as you stop releasing, no matter what you do, **it's the opposite direction.** I constantly emphasize this point: **Talking about freedom will not free you; continuous release will.**

You need to remind yourself: **Are you on the Six Steps?**

Page 77

> On this path, **you will never lose anything.** You will only have more and more of what you truly want, until you have all.
>
> Besides the bandages and pain we impose on ourselves, we find that on the spiritual path, **we never lose anything.**
>
> You let go of limitations, let go of pain, but you never lose anything valuable or beautiful.
>
> You know, when you are infinite, you can retain the finite. You won't lose anything.
>
> We worry about giving up our bodies, giving up our families, but that won't happen.

> Those who are enlightened only let go of attachment to the body and family, letting go of the 束缚感 **(feeling of bondage)** that attachment brings, replaced by complete freedom.
>
> (After freedom) you can do anything, but you won't disappear.
>
> You will never be affected again, because you already possess **undisturbed peace.**
>
> **——Lester Levenson**

Page 81

About the Six Steps

Hale Dwoskin introduces the Six Steps in his book like this:

> "The **Golden Six Steps** are a high-level summary of The Sedona Method. Lester Levenson created the concept of the 'Golden Six Steps' in 1974 to summarize the entire release process...
>
> ...This concept has not undergone major changes since its creation; it is classic and perfect.
>
> Practicing release along the Golden Six Steps is very useful. Many people write these six steps on a small note, carry them in their wallets... any way that can remind you to release anytime, anywhere is fine."

[2020.9.17] Wind: According to Lester Levenson, all the knowledge needed for the Release Method is in the Six Steps. You only need a **simple and direct path**, and then walk it unswervingly.

Therefore, anything that inspires you to continue releasing, you can look at. **Anything that makes you stop releasing, you should be wary of.** Once you stop releasing, I immediately know I'm wrong, at least not on the path. No matter how sacredly something is packaged, if it makes you stop progressing, it's useless.

Page 84

Wind Talks Six Steps

Step 1

Step 1: You must want freedom more than you want the world.

You must want freedom more than you want the world (approval and control).

You must want freedom more than you want approval and control. **Wanting approval and wanting control = the world.**

> **Lester Levenson:** Yes, that's the first step, and it's the first step of the method, isn't it? You must want freedom more than you want this world.
>
> Let me slightly change the wording, but this is indeed how it started... I think it's better to use "**You must want freedom more than you want the world. "**
>
> If you do that, your actions will then be: turn your direction towards the world around, focus back on yourself, do what needs to be done to 脱离 **(disengage from) the world**, and allow your infinite existence to simply be here.
>
> ——Excerpt from **the way part1**

Page 85

Q: How can one reverse direction and truly achieve the First Step on an experiential level?

[2020.11.17] Wind: The way to reverse direction in the Release Method is by **continuously confirming your gain.** You get benefits from releasing, so you want to release.

... get everything by releasing only. Getting benefits early on is very important; let the gain support you to obtain higher gains.

Simply put, **only when you see the world = pain, and all happiness comes from within, will you turn around and achieve the First Step.** As long as you still believe there is happiness in the world, you will stop to pursue it.

If you often listen to audios and watch videos, you should often see Lester Levenson asking two questions: one is "**Have you ever experienced the inner picture changing and the outside changing immediately? "** and the other is "**Have you ever found that all happiness comes from within? "**

You really only discover this point to achieve the First Step. ... Lester Levenson says it casually in plain language, and you overlook it.

Page 86

So reversing direction really isn't about shouting "I want freedom", but about little by little confirming that your gain comes from releasing, that nothing is outside the Six Steps.

You can't just resist the world, hate the world. That's useless. Unfortunately, when most people shout "wanting freedom", they are suppressing their disgust for the world. But disgust and 贪恋 **(attachment/craving)** are the same thing; they are two directions of desire.

You must truly achieve the First Step on an experiential level for it to work. By continuously releasing, continuously confirming your gains. Confirm your source of happiness.

OK, release. From getting a little benefit, to getting all benefits. Nothing else to say.

Page 87

Wind: Mainly, you need to achieve the First Step. After achieving the First Step, the rest are all achieved. The main thing is the **complete reversal of the flow.**

You haven't noticed another way of saying the First Step: wanting freedom more than wanting control and approval, **more than.** You can want control and approval, but you want freedom more than them.

... (repeats Lester Levenson quote on "entering the stream")

Page 92

Wind: (2020.12.11) Continuously contacting infinite existence through release, experiencing it as the only source of happiness, will only then completely turn.

When Lester Levenson reached Samadhi, he didn't know there was such a thing as Samadhi. So whether you know the concept of Samadhi or not doesn't affect you getting there.

What I repeatedly explain is that **Nirvikalpa Samadhi is actually the complete achievement of the First Step of the Six Steps.**

Why? Because you only completely achieve it at the moment you contact the infinite.

Continuously contacting the infinite through release will suddenly make you discover that **those seeds no longer work**, all your motivations for seeking happiness elsewhere are gone. Because you have experientially discovered the only source of happiness, the seeds won't work anymore.

If you don't contact infinite consciousness, you will always think there is happiness in the world.

As long as you think there is happiness in the world, your direction may still turn towards the world. It's simple.

Page 93

> **Lester Levenson:** ...The first is, you want freedom more than you want the world.
>
> The second is, **get all your happiness from within by releasing.**
>
> The next is, decide to be free and do it.
>
> The next one is, directly release the fear of death...
>
> ——Excerpt from **THE WAY Part4**
>
> **Lester Levenson:** The first lesson is you must want freedom more than you want this world. Consequently, **you should get all happiness from within yourself, just get it by releasing.**
>
> ——Excerpt from **THE WAY Part 2**

Wind: Getting all happiness from within, completely doing this, that's the achievement of **Nirvikalpa Samadhi.**

Lester Levenson said it too casually, so people overlook his meaning.

Page 94

Before you completely release the mind, you will have a **preview** of infinite existence. That is to say, although you haven't completely released the entire mental program, there will be moments when the mind recedes to the background. At this time, your mind is completely still, temporarily. So at this moment you can experience infinite existence, have a preview of it, which can greatly increase your longing for freedom.

Because you will find that no matter what you obtain in the world, it can't compare to one ten-thousandth of that happiness. Every moment in the world, compared to that state, is torment.

After this, your release is different. You no longer need to remind yourself of the Six Steps, because you are in the First Step, and **every decision you make naturally 朝向 (orients towards) freedom.** Release simply cannot stop, and you will often enter Samadhi, often contact the infinite. Each time takes away many of your desires.

I said before, reaching Nirvikalpa Samadhi through some methods might leave you slightly lacking in terms of habits, so you need more time to release karma. That's why Lester Levenson took three months, the process of which was to explore the release method.

If you don't use the Release Method, just burning off karma by entering the infinite would take much longer.

Spiritual circles like to use the phrase "**cultivation after enlightenment**". Understanding and maintaining, practicing and understanding corresponding — this is actually a concept from Zen. Because Zen is an intellectual method, so you need to "maintain", needing in every aspect of life to use infinite consciousness to correct your habits, realizing that **you are not the doer**, but your infinite existence is doing through you. This process is the process of releasing karma.

Page 96

Wind: Lester Levenson said **aversion is often suppressed more deeply.**

Aversion to the world and 贪恋 **(attachment/craving)** for the world are both **wanting the world.** So in terms of goal release, you must actually achieve it.

If you cannot achieve your goal, there must still be an **"I cannot" program** suppressed deep inside.

So, when Lester Levenson emphasizes "**get everything by releasing only**," you need to truly achieve it, not replace it with a limiting concept.

Page 98

Wind: (2020.11.17) Use goals to draw out suppressed feelings. By releasing, confirm that all your gains come from the infinite within. Only then will you 趋向 **(move towards) freedom** and achieve the First Step.

If you have something you want, then go achieve it. This is what Lester Levenson teaches you. The more you gain, the more you can discover the true source of happiness. When you truly achieve it, you don't need to think about whether you want freedom or the world; **your every subsequent action and choice will naturally 趋向 (move towards) freedom.**

But as long as you still retain the possibility that "**there is happiness in the world**", you won't achieve it. You will subconsciously seek happiness elsewhere, which constitutes your goal. You use this goal to draw out the programs. Only by achieving the goal will you discover that programs have been operating you all along, and your direction will truly turn.

If you suppress it, it stays inside affecting you, and you'll never achieve the First Step.

The First Step is not a slogan. The Six Steps are a very perfect map. You need to confirm your gains through release until you discover that all happiness comes from one thing — infinite existence. Discover, as Lester Levenson said, **the world is completely miserable.**

When you achieve a goal, you find you haven't obtained the imagined happiness. This will draw out the next goal, the next want for the world. When you achieve that, you find you still haven't found the happiness you wanted, so your desire will go to the next goal.

You will continuously rise, continuously confirm the source of happiness, until you experience that the source of all happiness is "your mind quieting down, allowing the inner infinite existence to manifest more". Your direction will then turn. This is the **complete completion of the First Step**, and freedom becomes your only goal.

Next, as Lester Levenson said, you will **automatically fall into the last five steps.** That's it.

Page 101

Wind: I deeply understood the meaning of "**stream-entry**" in the Agama Sutras. Entering the stream. When you completely achieve the First Step of the Six Steps, **every 趋向 (tendency) and choice leads to freedom.**

The wisdom of seeing suffering is the precursor to achieving the First Step. You will see that the direction of the world = pain, and the direction of freedom — infinite existence is the only source of happiness. Then you will spontaneously stop all attempts to 撞得头破血流 **(bash your head against the wall)** seeking happiness in the world.

Q: How can one quickly and experientially achieve the First Step? That is, the stream-entry stage.

Wind: Implement the Six Steps. Within the Six Steps, the easiest to overlook is the **Sixth Step**, but the Sixth Step is precisely the key to achieving the First Step.

Because, in fact, on an experiential level, you are seeking happiness in the direction of the world. So you need to practice Lester Levenson's favorite teaching: **get everything by**

releasing only. Every time you want something, achieve it through releasing. This gain will make you want to release even more.

Continuously confirming your gain will make you release continuously. Until you discover that your goals are achieved one by one, yet you are still unhappy. Then you will, on an experiential level, "discover" that **nothing can truly bring you happiness.**

Immediately, you will become aware that the only source of happiness is within. At this moment, a change in flow will occur immediately, a complete change in the flow of life. You will completely and utterly turn your direction around. This is the complete achievement of the First Step: wanting freedom more than wanting the world.

Then, as Lester Levenson said, you will continuously fall into the last five steps.

The complete achievement of the First Step requires stream-entry. But if you don't actively apply the First and Second Steps, you cannot reach stream-entry either. The Six Steps require you to **actively implement them.** Then, when you completely achieve the First Step, the last five steps will carry you forward.

So, for you, the most practical thing is Lester Levenson's most recommended teaching: **get everything by releasing only.**

everything means everything. You only get everything you want through releasing. This also allows you to implement the Six Steps.

——**Wind** 2020.12.16

Page 103

Wind: Release can achieve anything. Make it your experience. During my 闭关 **(retreat)**, I also achieved many goals. But I didn't use a goal 表格 **(chart)**. I just listed what I wanted to achieve, kept releasing, and later found that most of them were achieved.

Roller: Were you already in the First Step when you did the 闭关 **(retreat)** ?

Wind: That time, I confirmed the Six Steps. Confirming the Six Steps, I knew something had fundamentally shifted. Later, I suddenly realized it was stream-entry from the Agama Sutras. After that, looking at the 尊者**'s (Venerable's)** explanation, I knew it was also **Nirvikalpa Samadhi** in Yoga.

Confirmation is achieving the First Step. Only by achieving the First Step can you **cut off doubt.** Cutting off doubt is called "confirmation". The entire path will appear before you. You **directly know** how to proceed to the end, a direct knowing, 不需要 **(without needing)** thought. Then you find that every action of yours cannot possibly go in the opposite direction of freedom. This feeling of a changed flow is very 明确的 **(clear/certain).**

I am Infinity: How did you suddenly confirm the Six Steps?

Wind: You mean directly knowing the Six Steps?

I am Infinity: Mm, how long did you release continuously?

Wind: I released for **less than a week**, continuously.

Page 104

I am Infinity: 闭关 **(Retreat)** and release for a whole week?

Wind: Mm, my continuous release wasn't sitting there forcing myself to release. I wrote many goals. My mental activity was **verification.**

At that time, I did this: I released once, and felt good. Then I said, release again, will it feel even better? **Verify the Sixth Step.** Then I got stuck, and I said, **verify the Fifth Step.** Release wanting control and see if it gets better. Looked, haha, indeed it became smooth. So happy, continue releasing again.

So the whole process was actually quite fun, not like the 苦修 **(ascetic practice)** many imagine. After 大概 **(approximately)** a few days of continuous release, I already felt very happy. At this point, insights naturally surfaced, and I directly knew what the only source of happiness was.

Pain is limiting your infinite existence. When you cover it with feelings, that is pain.

As soon as this realization happened, I immediately felt something change. Releasing became very 主动 **(proactive)** , 不需要 **(no longer needing)** the 誘惑 **(enticement)** of those goals on paper. Just releasing continuously, releasing continuously, and then I reached the point I mentioned, where the whole mind suddenly 抽離 **(detached/pulled away)** . I felt all the power used in the mind turning inward. In that instant, I felt the whole body and mind turn. Then the subsequent steps were all known at once.

I thought at the time those experiences were individualized, so I didn't elaborate much.

Page 106

Wind: (2020.11.26) When you reach **Nirvikalpa Samadhi**, you have completely achieved the First Step of the Six Steps. Completely achieving the First Step will spontaneously make you fall into the last five steps. Before that, you need to continuously verify the Six Steps to ensure you are on the path to achieving the First Step.

Page 113

> This is very simple and easy. You just have to make a choice. When you want freedom, when you decide you want freedom more than anything in your life, I mean anything, relationships, wealth... When you want freedom more than you want these things, you will get it quickly. And, when you see that your only reason for wanting freedom is to have freedom, this will help you make the decision quickly. But you must keep it simple. Start doing it, eliminate mental activity by releasing your feelings. When you do this, you are in the highest state of love and abundance, and this is your natural state.
>
> ——**Lester Levenson**

Page 114

Wind: (2020.10.18) I decided to go towards freedom. I am going to do it. While releasing yesterday, this decision became very clear. My current state, my past self could never have imagined, but I know it's not the end yet.

More than seventy to eighty percent of the time I operate at the level of "**knowing**", just "knowing", 不需要 **(without needing)** to mobilize any "knowledge" or "beliefs".

Mental operation has decreased a lot, a lot compared to before. I see what Lester Levenson meant by "**all happiness comes from within**". When we try to gain happiness in the world, we create a 匱乏 **(lack)** , and this lack drives many feelings and thoughts.

What we call gaining happiness from the world, the real happening is merely that we temporarily quiet the mind by telling ourselves "I achieved the goal". **Mind quiet = happiness.**

Because the only source of happiness is just being. And the mind is the only 遮蓋物 **(covering/obscuring thing)** of infinite existence.

Go do it. I know now, a few months or a few weeks can achieve freedom. This time it's not "I believe", but "**I know**". I clearly see the whole picture.

Implement the Six Steps, and you can do it.

Page 116

Step 2

Step 2: Make the decision to go free.

Make the decision to go free.

[2020.10.23 If you truly decide, you will do it immediately]

Wind: Deciding to be free is not a prayer, not a psychological 暗示 **(suggestion)** . A decision is a decision. It's like deciding right now to walk from your seat to the door. Once you decide, you will do it immediately.

[2020.10.23 Your decision will take you where you want to go]

Wind: The First Step is wanting freedom. The Second Step is **deciding** to be free.

If you only decide to feel good, or achieve some material goal, then after you get it, you will stop.

If you decide to be free, you won't stop until you reach freedom.

Because what you want and decide, you will take yourself there.

Page 119

Wind: (2021.1.2) Everyone can decide to achieve freedom at every moment. This is **complete free will.** There is only one thing you have free will over: **choosing freedom or being bound.**

Lan Ruo: Was Lester Levenson's awakening in this lifetime also pre-programmed?

Wind: Only awakening itself cannot be pre-programmed. For everything else, **you have no free will.**

You only have free will in one thing: **choosing to identify with your body or with infinite existence.** For other things, any things, you have no free will. Every thought of yours is pushed by past programs. Including what you want and what you dislike depends on the tendencies of your programs.

Only one thing is completely free will — that is, at any time, you can identify with your infinite existence.

Releasing is the 途径 **(path/means).**

FREE: Was our encountering the Release Method also pre-programmed?

Wind: Of course. Without very, very good karma, you cannot encounter the Release Method. Upon reaching Nirvikalpa Samadhi, each of your past lives will surface. Subsequently, you realize that in every event, it's not you acting; you have always been infinite existence. These later things actually don't need to be said. I still want to emphasize the Six Steps, implement them.

Page 122

Step 3

Step 3: All feelings come from wanting approval and wanting control. They are survival programs. Release them.

All feelings culminate in two wants: wanting of approval and wanting of control.

[2020.10.18]

Wind: Step 3 is, all feelings are wanting control and approval. At every moment, you have feelings. The whole world you see is wanting control and approval. You are on guard 24 hours a day, not letting the fear of death surface. The defense mechanism is wanting control and approval.

[2020.10.23]

Wind: Step 3 is "All feelings are wanting control and approval, release them". **All feelings means all feelings.** You must have feelings right now. They must be wanting control or approval. You can release them.

Page 123

Before release becomes habitual, follow the process, don't just observe.

[2020.10.24] Wind: As soon as you recognize wanting approval and wanting control, you will immediately have a natural tendency to let it go. It will dissipate even before you have time to ask.

Q: Once aware, it goes. Sometimes it does, sometimes it's still there.

Wind: So, **use the process.** Don't use a self-invented "just observing". It won't go. The process is already very simple: allow yourself to be aware of the feeling, aware that it is wanting control or approval, then let it go.

If you try to skip the process, it won't work. It might work once or twice, but it won't always work. Because the 惯性 **(inertia)** of the mind is very strong. Without using this technique, your habit of suppression will pull you along.

The release process is not in line with people's habits. So initially, **consciously use the process** until you reach a point where the process carries you forward.

[2020.10.22] Q: Wind, may I ask, when you release to a certain level, like you, do you use the process step by step, or as soon as you are aware of any wanting, it leaves, and you no longer need to ask the questions?

Wind: floats up and out, like waves surfacing and leaving. After releasing for a while, the momentum becomes very strong. As long as you make a decision to release, it will carry you forward. You don't need to work as hard as before.

[2020.12.30] Wind: When you release continuously, the questions are 多余 **(redundant)** . But at the beginning, you still need the questions for guidance.

Page 125

Wind: (2020.10.23) The key point of release lies in the **process**, in **continuous release.** Do not confuse it with awareness and observation from other methods.

Qingxi: Wind, just being aware of the tendency of wanting and releasing it directly, without being aware whether it comes from wanting approval or wanting control – is this 操作可行 **(operationally feasible)** ? If not, why?

Wind: You need to be **clearly aware** to release. When it surfaces to the conscious level, you will directly perceive it, and then there will be a natural tendency to let it go.

Yitian: The key to release is the ability to be aware, right?

Wind: No, **it's the process.** No matter how good your awareness is, if you are supposed to release wanting control in the process but you go observe something else, you will get stuck.

Mingkong: Do we release when feelings and emotions come, or do we constantly observe and proactively ask about the current feeling and proactively go through the process?

Wind: Proactively use the process.

Zhaoyan: Do we need to release one thing at a time, one person at a time?

Wind: It's not releasing one thing at a time, it's **releasing one feeling at a time.** Be consciously aware of your feelings and the wanting control and approval they 激起的 **(arouse).**

Yitian: That is to say, the key point of release is to be able to be aware of that "wanting"?

Wind: The key point of release is the process. I can't say it's awareness, because awareness is a thing that is easily confused.

Page 126

Great Way to Simplicity: What is the difference between releasing and observing?

Wind: When you observe, are you wanting control or wanting approval?

Great Way to Simplicity: It means not participating, just observing.

Wind: Many people say: I just observe. Its meaning is to place oneself in the perspective of an observer. But this is a kind of pretense, because you are still **suppressing** feelings. Those driving forces are still operating deep inside you, wanting control and approval are still driving you.

Great Way to Simplicity: May I ask what is the essential difference between the two?

Wind: One is **suppression**, one is **release**.

Great Way to Simplicity: I understand observation as 自然无为 **(natural non-action)** . Suppression involves effort, which is still 有为 **(action/effort).**

Wind: You cannot achieve non-action this way. Lester Levenson said, there are two kinds of non-action: one is the lowest state, utter despair; the other is the highest state, peace, where all things are perfect, are infinite, nothing needs changing. Do you think if you now 刻意 **(deliberately)** try to achieve non-action or let things be, which kind would you be?

Lester Levenson has a better summary: "The method is simple, the method is easy. Let feelings surface, recognize they are wanting approval or control, then let them out. Implement the six steps of this method, it will take a few months to clear all your garbage."

The focus of the Release Method is of course continuous release, not continuous observation. Be aware of your current feeling, then recognize it as wanting control or approval, then release.

I have practiced many types of meditation, practiced various methods emphasizing awareness. They are really different from the Release Method. Using those experiences to operate the release process will only create obstacles.

Page 127

Qingxi: Being aware of wanting control or approval, just being aware of the tendency of wanting, 不需要 **(without needing)** to be aware of the content of what approval or control is wanted, regardless of the content? Right?

Wind: Yes. Do you think there must be content? No, that's not how this world is created. You first create a mind. First, there is the tendency of fear of death, then wanting control and approval. Then there are emotions of agflap, then thoughts, then thoughts project the material world, and the material world connects into event content.

So, event content is the result. It's not that events cause the tendency of wanting, but **wanting causes events.** Wanting drives every thought to create the world. Therefore, if you are aware of wanting, this is the cause. You don't need to 对应 **(correspond to)** the event.

Qingxi: I see, I had completely misunderstood before. Releasing wanting is actually letting go at the causal level, right?

Wind: Wanting is the most fundamental cause.

When the process says "allow yourself to be aware", it doesn't mean you 用力 **(use force)** to dig. It means what are you aware of while doing nothing at this moment, 不需要 **(without needing)** to summon effort, 不需要 **(without needing)** to use control.

Why doesn't the course teach you "how to be aware"? Because "how" implies a mental effort.

For example, you ask yourself now, do you want control or want approval? You can immediately be aware. If you can't, then you want to make yourself able, you want things to go your way, that's wanting control. It's very simple.

So, I repeat, you must memorize the Six Steps, keep them by your side, look at them anytime. **Any question about release can find its answer in the Six Steps.**

Page 129

Wind: (2020.10.23) Release enough wanting control and approval, the fear of death below will **automatically surface** for you to release.

Fangfei: Teacher Wind, the Six Steps only mention "wanting control and approval", not the third want, "wanting survival"?

Wind: This will surface automatically, so it doesn't need to be placed in the steps for deliberate operation. Lester Levenson talked about this in "the way".

[Insert a piece of Wind's sharing from 2020.9.30]

Wind: I happened to relisten to two of Lester Levenson's audios yesterday. He said that before releasing enough wanting control and wanting approval, you won't be aware of the fear of death (wanting survival, wanting security). The fear of death (fear of dying) is deeper. So initially, you don't need to consider it. I know later release methods let you pay attention to three desires simultaneously, but initially, you only need to pay attention to whether it's wanting control or wanting approval. You release these desires that cover up wanting survival (fear of death). It will naturally surface for you to see, and then you can release it.

So, Lester Levenson puts it more concisely: Initially, you won't allow the fear of death to surface because you are so programmed. **All your feelings are survival programs.** Their function is to defend you from contacting the fear of death. So when you release these defense programs, the fear of death below will automatically surface. **That's the way it is.** (laughs)

Page 132

Emotional Energy Scale

Emotion	Energy Consumed by Suppressed Emotions	Remaining Usable Energy
Apathy	100%-95%	0%-5%
Grief	94%-90%	5%-10%
Fear	89%-85%	11%-15%
Lust	84%-80%	16%-20%
Anger	79%-70%	21%-30%
Pride	69%-60%	31%-40%
Courageousness	59%-35%	41%-65%
Acceptance	34%-15%	66%-85%
Peace	14%-0%	86%-100%

Yiman's note: AGFLAP is the acronym for the first six emotions in the emotional scale. When mentioned in the Release Method, "AGFLAP" usually refers to **negative emotions**. **CAP** represents the last three **positive emotions** in the scale.

From this table, we can also see why we feel we have no energy to act when in negative emotions, because most of the energy is used to **suppress** emotions.

Page 133

Wind: So I don't suggest people summarize their own experiences into methods. Always return to the **original process**, the complete process.

First, you need to relax the body. Once you find yourself 用力 **(using force or effort)** to release, need to stop and relax the body. Because many people, due to past incorrect habits, are used to using force.

When releasing, if you try to find a feeling, that is 逃避 **(escaping)** the current feeling. You are avoiding (escaping) the current feeling 24/7.

Release is not an activity that requires you to expend great effort. Some people may have misconceptions about release due to previous incorrect practice methods.

Accept unclear feelings. Unclear feelings are a kind of feeling. Need to recognize this point. You don't exist without feelings. You only have times when you don't treat feelings as feelings.

Lester Levenson specifically mentioned this **vague feeling.** Vague feelings exist because you are 逃避**avoiding** feelings. Feel your vagueness.

"No feeling" is a vague feeling, or an 不明显 **(not obvious)** feeling. Consciously pay attention to your vagueness. First notice it, don't be so 急 **(impatient)** . If, when you try to feel, your feeling is "no feeling", don't look for another feeling at this time. Just allow this "no feeling" to be here. First, pay attention to this "no feeling", or blank feeling. Consciously pay attention to it until you recognize it as a feeling.

"No feeling", vague unclear feeling, is just you 逃避 **avoiding** feelings. It's not really no feeling.

The first suppressed feeling is the fear of death (wanting survival). Then it developed wanting approval and control. They developed nine emotional categories, and numerous individual feelings.

In the Release Method, when we say **emotions**, we mean the nine emotions of AGFLAPCAP. When we say **feelings**, individual feelings, emotions, desires, all are feelings.

Page 136

Bingzi: Can we bundle the three desires together and ask?

Wind: No. Bundling them won't make it faster. The cause of the feeling, of course, includes all three, because approval is the cause of control, survival is the cause of approval. But **you release only the one you are more aware of at this moment.**

[2020.9.30 From 入门 **(entry)** to what to release at the end]

Wind: Releasing emotions is the 入门 of learning the Release Method. That is, it lets you learn how to release, become familiar with the release process. After becoming familiar, **you release the two wants (wanting control and approval).** When the fear of death surfaces, **you release the fear of death.** That's it.

Page 148

Wind: (2020.12.12 10:45 PM) Basic desires drive emotions. Nine emotions drive hundreds of feelings. Feelings drive thousands of thoughts.

Wind: (10:46 PM)

- Wanting survival is the **tree root**.
- Wanting approval and control are the **trunk**.
- Emotions are **branches**.
- Feelings are **small branches**.
- Thoughts are **leaves**.

Wind: (10:47 PM) Cutting leaves one by one, how long will that take?

Wind: (10:48 PM) Lester Levenson said, if you release the nine emotional categories, like releasing fear, it will take hundreds or thousands of lifetimes.

Wind: (10:48 PM) That's just one emotion.

Wind: (10:48 PM) If you release thoughts, multiply hundreds or thousands of lifetimes by tens of millions.

Page 149

Wind: (10:52 PM) A **perfect map.**
Wind: (10:52 PM) If you change it slightly, you cannot be free.
Wind: (10:52 PM) Implement it, and you can be free.

Wind: (10:52 PM) It's that simple.
Wind: (10:53 PM) Releasing emotions also works, but **the three desires (wanting) are faster.**
Wind: (11:02 PM) Your current feeling, is it wanting control or wanting approval?
Wind: (11:02 PM) Can you allow yourself to be more aware of it?
Wind: (11:03 PM) Can you let it go?
Wind: (11:03 PM) These few sentences take a few seconds?

Page 150

Wind: Wanting to change is a type of wanting control.

- If you dislike something strongly, you want to change it.
- If you like something strongly, you want to maintain it, want to possess it.
- That is all **wanting control.**

A specific explanation of wanting control is "**you want the world to be as you want it to be**".

Wanting control is the most superficial want.

Why do you want to possess this, want to change that? Because you want approval.

Why do you want approval? Because you want security.

You feel that if others approve of you, you can survive.

Wanting security, survival, is the deepest wanting.

- Wanting survival developed wanting approval and wanting control.
- Wanting approval and wanting control developed AGFLAP.

Page 156

Wind: (2020.10.22) Suppressed feelings continuously drive our subconscious thoughts in the subconscious. **mind is only creative.** Every thought manifests, whether you look at it or not.

Subconscious thoughts are merely those we don't look at now. We 程序化 **(program)** them, letting them operate automatically in the background.

So, suppressed feelings are also your feelings. They still drive those thoughts you don't want to see, automatically operating in the subconscious. Therefore, **don't suppress feelings, release them.**

Page 159

Wind: Listen to that "**get high to release**" and you'll understand. **you don't have to wait you down then release, get high to release.**

If you feel peace, release that "peace", you will feel even better. Try it.

Wanting to maintain this comfort is also wanting control.

If you don't release, you are suppressing. There is no so-called stillness.

If you are not advancing, you are retreating.

If you are not undoing your mind, making it quieter, then your mind is becoming noisier. Therefore, before reaching the end, you must keep releasing continuously, **make it constant**. This is precisely the Fourth Step.

Survival programs are your feelings. Feelings drive feelings. If you suppress them, hide them; if you don't suppress them, they are released.

If you release all feelings, that is, survival programs, everything ends, and you are free.

There is no intermediate point where you need to stop. So when a student asked him what to do, Lester Levenson said in the audio, "**you stopped. There is no stop in the six steps.** "

Page 160

(Wind below translates on the spot a passage from "**get high to release**" and shares it)

How many people release just to feel good? How long are you going to wait? That's your problem, you're not doing it.

What are you doing? You just want to stay on the good feeling, so you only release when you feel bad, so you can continue to get good feelings. Because there's only one kind of good feeling, it's the feeling after releasing.

After a while, you feel bad again, so you release to get a good feeling, repeatedly dragging out the whole process.

If the purpose of release is freedom, a few months is enough to clear all the garbage. If release is to get out of 困境 (difficulties), then it becomes an extremely long process.

Page 168

Note: Generally, when we mention "**get everything by releasing only**", regarding the understanding of "everything", we might often think of things like this, such as obtaining money, getting a certain item, restoring physical health, learning a foreign language, acquiring a certain talent or skill, obtaining some kind of superpower, etc...

Actually, "everything" does not only refer to a 阶段性 **(stage-by-stage)** goal. You can 放大 **(magnify)** your awareness of "everything" in any big or small matter, because at every moment we actually have things we want to achieve, like simply raising an arm, turning off a light.

Can we effortlessly let the arm raise automatically through release? The following dialogue where Wind guides group members to release may give you some inspiration on "**getting everything you want through release**".

JianWang: Wind, Lester Levenson used raising a hand to illustrate "get everything by releasing only". Can you demonstrate this?

Wind: Do you want to try? You can try now. What do you want to achieve? What's the next thing you want to do?

JianWang: For example, "raise my hand".

Wind: Mm, can you see if this is wanting control or wanting approval?

JianWang: Control.

Page 169

Wind: Did you let it go?

JianWang: Yes.

Wind: Is there any more?

JianWang: Still there.

Wind: Be aware of more. Has it left?

JianWang: More subtle ones are coming out.

Wind: Mm, keep releasing them. Do you see that as you release, you become less and less of a "**doer**"?

JianWang: The motivation to raise the hand slowly gets stronger. Okay, it naturally raised itself.

Wind: That's it. Anything, you achieve it through releasing. This is **get everything by releasing only.** Literally.

JianWang: Every move contains "**control**".

Page 187

Step 4

Step 4: Release continuously.

Make release constant.

[2020.10.18 Release continuously, without stopping]

Wind: Step 4 is release continuously. **Continuous means continuous.** You do it the first time, then you can do it the second, third, fourth time... until the last time, reaching freedom.

Lester Levenson said "**there is no stop in the six steps**". There is no "stop" in the Six Steps. Continuous means continuous.

[2020.10.24 Release continuously, make it a 常态 (normal state) like breathing]

Wind: Let me explain Step 4, make release constant.

Because until now, **suppression has been your normal state.** So you ask "Does this need releasing? Does that need releasing?" Do you need to ask "Do I need to breathe?" Why don't you ask "Does this need suppressing?"

Because suppression is your normal state, release has 反而 **(on the contrary)** become your abnormal state. You need to make release a 常态 **(normal state)** at every moment, just like breathing.

Breathing wasn't automatic initially either. Including the internal organs of your body, initially you operated them consciously, only later did you hand them over to programs for automatic operation.

You don't necessarily have to do nothing, but **release cannot stop.** Once you stop, like an airplane stopping its takeoff run, you need to get it running again.

Lester Levenson said, **make release constant, let it become your new habit.**

First, use all the time you can for releasing to release. Then, you'll find you don't need to "do" anything; things happen naturally. You watch the body move. Therefore, you can release continuously without needing to divert attention to operate the body to do things.

Releasing is letting feelings surface and leave. Release once, new feelings emerge. You release again, this is called continuous release. If at this moment you don't let the feeling leave, but suppress it, this is called stopping. This point is simple.

Whether you are releasing continuously, you yourself will know.

Page 188

[2020.11.28 Release once, again, and again, letting feelings surface and exit continuously all day long.]

Wind: So-called continuous release means **you release once, release again, then release again.** When stuck, it's the same. Every time you're stuck, you want control. Release wanting control. Treat every stuck moment as the first time being stuck, and release.

If you really release continuously like this, reach a stage where you spend **more than 50% of your time releasing**. You'll find it surpasses the habit of suppression.

When it becomes your new habit, you'll find release is as natural as breathing. This 比喻 **(analogy)** of being as natural as breathing is just a metaphor. It doesn't mean release with your breath.

Lester Levenson described: Even when you are with others, you can **continuously release all day long, uninterruptedly.** You've probably all experienced (the state of) feelings continuously floating up and floating out, coming up and floating out. Must reach it, achieve this.

Really, there's too much "garbage". Occasional release also has some benefits. But, if you want to release it all, a lot of release, continuous release, look at the Six Steps. You must keep release continuous. **Continuously let (feelings) surface, discharge, all day long.** You become aware of a feeling and release it. It's a bit like sitting and watching it, watching it proceed continuously.

Floats up, floats out. Floats up, floats out, **won't stop.**

Page 190

[2020.10.23 Release feelings, then release the next feelings. When releasing feelings becomes 常态 (normal), feelings will continuously surface and leave like waves.]

Zai Yan: Wind, do you release like breathing usually? Do you still ask yourself questions like "Can I let it go?" Or do you release directly? Is your usual release like being in a state of continuous relaxation?

Wind: In the second week, feelings would continuously surface and then leave, like waves.

But when I stop, a glance at the Six Steps immediately lets me know which step has a problem, and then release resumes immediately. The process doesn't change, it just becomes more direct, with fewer operations.

I feel I'm continuously on the Six Steps. These six steps form a huge driving force, allowing release to continue. Insights occur frequently. At this time, you might be carried away by them. But as long as you continue to remind yourself of the Six Steps, you will continue to release and reach higher peaks.

Susan: No need to specifically recall certain events to 激发 **(stimulate)** emotions?

Wind: No need. Nothing not in the Six Steps is needed. Notice Step 3: "All feelings are wanting control and approval, release them." **All feelings means all feelings.** You must have feelings right now. They must be wanting control or approval. You can certainly release them.

You can use this method anytime. It's very simple. Enter the Six Steps. Step 3: At this moment, is your feeling wanting control or wanting approval? Release them. Step 4: Release continuously, make it 常态 **(normal).**

When you release once, your feeling rises. At this time, new feelings emerge. Are they still feelings? Of course they are. Are they still wanting control and approval? Of course they are. Therefore, **you can continue releasing.**

Release again, your feelings rise again. The emerging feelings are still wanting control and approval. You can still release them using the process again. **It's that simple.**

Page 196

[2020.10.23 The importance of continuous release is like an airplane taking off]

Zhaoyan: Wind, has the amount you released in these two weeks surpassed the amount in the past two years?

Wind: It's not about the amount, it's about 惯性 **(inertia).** Release is like an airplane taking off. If you run and stop repeatedly, you'll never fly. **Only when you rush forward continuously can you accelerate to the point of taking off.**

Page 197

[2020.10.22]

Budongxin: (19:45:18) @Wind Wind, may I ask, when you release to a certain level, like you, do you use the process step by step, or as soon as you are aware of any wanting, it leaves, and you no longer need to ask the questions?

Wind: (19:46:30) **floats up and out.**

Wind: (19:48:21) Like waves surfacing and then leaving.

Wind: (19:48:21) After releasing for a while, **the momentum becomes very strong.** As long as you make a decision to release, it will carry you forward.

Wind: (19:49:17) You don't need to work as hard as before.

Page 220

Step 5

Step 5: When you are stuck, let go of wanting to change the stuckness.

If you get stuck. let go of the wanting to change the stuckness.

[2020.10.18 The only reason for getting stuck is wanting control]

Wind: The Fifth Step is a very important step. When you are stuck, the only reason is **wanting control.** It's that simple. Release the wanting control over the stuckness, and you will be unstuck.

Page 222

Hale Dwoskin: If you really get stuck somewhere, **release the desire to control or change this stuck situation.**

This step is extremely important. It is the safety valve of The Sedona Method, the guarantee that pulls you back when you go astray.

Especially remember: When we try to change or control what we feel or think, we 容易 **(easily)** get stuck. Therefore, when we release the desire to change or control our current feelings, our overall state will 随之 **(subsequently)** change.

Very simple, if you encounter the following situations, **release the desire to change or control this situation.**

- Too many feelings, can't bear it.
- Getting further and further from release.
- You forgot about releasing.
- You feel you just can't let go.
- You can't accurately grasp your current feelings.
- You feel a certain thought or behavior pattern is particularly difficult to release.
- You want to skip the process and release quickly.

Page 223

[2020.10.24 Face, allow, release]

Wind: Don't 逃避 **(escape)** the feeling of being stuck. **Allow it to be there.** The feeling of being stuck is just a kind of wanting control. **Release this wanting control.** The direction of release is inward, not outward. The feeling of being stuck is caused by wanting to control the stuckness. **Release this wanting control, and you will be unstuck.** The process of release is very simple. Don't complicate it. Just follow the Six Steps. **The Fifth Step is for when you are stuck: release wanting control over the stuckness.**

Page 224

[2020.10.18 Because you want to 逃避 (escape) the feeling, you put a layer of vague feeling over it. Release the wanting to change, and the feeling will become clear.]

Wind: When you have a **vague feeling**, it's because you are 逃避**ing** the real feeling. You are putting a layer of vagueness over it to avoid facing it. The reason you 逃避 is that you don't want to face it. You want to change it. You want it to go away. This wanting to change is wanting control. **Release this wanting to change, and the vague feeling will become clear.**

(Quoting Lester Levenson from THE WAY Part 1) Talk to the workshop instructor and let him guide you, or you continuously release the stuck feeling. See that when you don't release the stuck feeling, you let it continue to operate, which causes you to remain stuck. If the feeling is vague, it's because you are 逃避**ing** it. You want to change it. So **release the wanting to change this vague feeling.** When you release the wanting to change, the feeling will become clear.

Page 225

If the feeling is still vague, release again. Release the wanting to change the vagueness. Keep releasing until the feeling becomes clear. When the feeling becomes clear, you can then release it directly. This is the **elementary way**. It's very simple. **Just release the wanting to change.**

Wind: This is from elementary way. It's very simple. The key is to see if you are wanting to change the stuckness or the vagueness. If yes, release that wanting to change.

(Quoting Lester Levenson from THE WAY Part 1) Just release the stuck feeling, or even the vague feeling. You may not even be able to see it because you are trying to 逃避 **(escape)** it, or at least want to change this vague feeling – whatever it is. After it leaves, you will have the ability to approach the fear of death again.

This is the **advanced way**. The elementary way is simpler.

I am Infinity: Releasing the wanting to change the stuckness is like removing a 遮蓋 **(covering)** . Once the covering is removed, the real feeling underneath will naturally surface, and then you can release it.

Wind: Yes. This is what Lester Levenson said. The Fifth Step is for when you are stuck. Release the wanting to change the stuckness. This will unstuck you.

Page 240

[2020.11.10 What to do when very angry and unable to release]

Shuxin: I'm very angry right now. I want to release, but I can't. What should I do?

Wind: Allow the anger to be there. Don't suppress it. Don't 逃避 **(escape)** it. Just allow it.

Shuxin: But it's very uncomfortable.

Wind: Release the wanting to change this discomfort. Release the wanting to make the anger go away.

Shuxin: Just release the wanting to change?

Wind: Yes. Don't try to change the anger. Just allow it. Release the wanting to change it. When you release the wanting to change, the anger will naturally dissipate.

(Wind below quotes two passages from Lester Levenson)

> We now spend 99% of our time in the subconscious mind, suppressing the accumulated feelings of the past. If all the anger surfaced at once, we would completely lose control, might hurt someone. Therefore, it is necessary for us to suppress that accumulated anger.
>
> The same goes for grief. If grief surfaced all at once, we would be overwhelmed by it, to the point where we couldn't control ourselves.

Page 245

This applies to all emotions. There is so much accumulated emotion from the past that we must spend the vast majority of our time suppressing this pressure.

I call it pressure because every subconscious feeling wants to surface and express itself. We let it surface very carefully, and let go of control, release the compulsion and drive in the subconscious, and discharge them.

...

This technique first shows you the whole picture of the mind and emotions, and how they relate. This technique allows your subconscious mind to surface, from where we don't look, to surfacing in front of you – so you can do something about it.

It shows the four things we can do with emotions and feelings. The worst thing we can do is **suppress**. The second, slightly less bad thing, is 逃避 **(escape)** . The third thing we can do, starting to release from suppression, is to **express** your feelings or emotions. The fourth thing is what we are going to do, which is to **discharge** your suppressed emotions.

——**About Releasing (1)** Audio content from Lester Levenson's early days of creating the Release Method

Wind: So, don't be afraid of anger. Allow it to surface. But don't express it blindly. Allow it to surface within you, and then release it. This is the correct process. Don't suppress it.

Mu: I understand.

Wind: When anger comes, just allow it to be there. Release the wanting to change it. Then it will go away on its own.

Page 249

[2020.11.10 Expression is the beginning of release. When any emotion or feeling comes out, if you resist it, you are not allowing it to express. Allowing it to express can bring it out for release.]

Wind: Expression is the beginning of releasing suppressed feelings. If you don't allow expression, you are suppressing. If you suppress, you can't release. So, allowing expression is very important. But the key is still release. Expression is just the first step. Release is the final step.

I am Infinity: Allowing feelings to express without interfering, letting them come out completely, sounds simple. But is it really that simple?

Wind: It is simple. Expression is the beginning of releasing suppressed feelings.

I am Infinity: So, as long as I allow expression, the release process will automatically happen?

Wind: Yes, that's the idea.

I am Infinity: Got it.

Wind: Another point is that when you allow expression, you might find that the feeling naturally releases itself. You don't need to do anything. Just allow it. So, allowing expression is a very important part of release.

Page 250

Don't be afraid of expression. Don't suppress it. **Allowing expression is allowing release.**

I am Infinity: So the key is not to interfere.

Wind: Yes. Don't interfere with the natural flow of feelings.

I am Infinity: Got it.

Wind: When feelings are allowed to express, they will naturally surface and leave. This is the natural process of release. So, **don't interfere. Just allow.**

Page 251

Step 6

[2020.10.24 Use the Sixth Step to verify the feeling of release. Each release can bring ease and joy.]

Each time you release, you should feel happier and lighter. If you don't, then you haven't truly released. You may have suppressed. So, use the Sixth Step to check yourself. Keep releasing until you feel happier and lighter.

Step 6: Each time you release, you are happier, lighter, and freer. As you release, you become happier, lighter, and freer.

Each time you release, you are happier and lighter. You have more motivation to go free.

Page 260

[2020.10.22 Releasing the feelings that cover your true nature naturally brings joy.]

You can use the Sixth Step to confirm your own release. If you don't feel happier and lighter, then you haven't truly released. **True release always brings joy and lightness.** Because you are removing the 遮盖 **(coverings)** of your true nature.

[2020.10.22 The joy and freedom brought by each release naturally makes you want to continue.]

Don't force yourself to release. That's wanting control. The Sixth Step tells you that each release brings joy and freedom. This joy and freedom naturally makes you want to continue releasing. So, continuous release is not forced. It's natural. Because you see the benefits. Each release brings more joy and freedom. So you naturally want to release more.

[2020.10.23 Each release brings more ease and joy.]

The Sixth Step is very important. It tells you that each release brings more ease and joy. If you don't feel this, then you haven't truly released. You may have suppressed. So, **always check yourself with the Sixth Step.**

Page 261

[2020.10.18 The sense of freedom brought by the Sixth Step strengthens the First Step's desire for freedom.]

The Sixth Step is a very important step. It gives you a taste of freedom. It shows you that freedom is possible. This taste of freedom strengthens your desire for freedom (First Step). So, the Six Steps work together. They reinforce each other. Follow all Six Steps, and you will definitely reach freedom.

[2020.11.20 Use the Sixth Step to promote the First Step, gradually 转向 (turn direction).]

Tiancheng: So the key is to implement the Six Steps.

Wind: Implement the Six Steps. **The Sixth Step promotes the First Step.** It's a complete cycle. Each release brings you more joy and lightness. This joy and lightness makes you want freedom more. This wanting freedom more makes you release more. This is a **positive feedback loop.** The only source of true joy is releasing. All worldly joys are temporary and ultimately lead to pain. So, the direction of the world is towards pain. The direction of release is towards freedom. So, when you achieve the First Step, you will automatically fall into the last five steps. **Pay attention to the Sixth Step. The ease and joy brought by release greatly promote the First Step.**

Page 262

[2020.10.22 Reminding yourself of the Sixth Step each time you release greatly accelerates the release progress.]

If you want freedom, you need to follow the Six Steps. The Sixth Step tells you that each release brings you closer to freedom. If you don't feel this, then you are not releasing correctly. So, always check yourself with the Sixth Step. Implement the Six Steps. The Sixth Step tells you that each release brings you closer to freedom. This is very important. If you don't feel happier and lighter after releasing, then you haven't truly released. You may have suppressed. So, **always use the Sixth Step to verify your release.** This will ensure you are on the right track. The key is to want freedom. The direction is inward. The First Step is wanting freedom. The Sixth Step is the confirmation that you are moving in that direction. If you want freedom, you will release. If you release, you will feel happier and lighter. This happiness and lightness confirms that you are moving towards freedom. So, it's a **self-verifying process.** If you don't feel happier and lighter, then you are not moving towards freedom. You are moving towards limitation. So, always check yourself. Don't deceive yourself. **Release until you feel happier and lighter.**

Page 263

[2020.10.23 What to do if you don't feel joy after releasing?]

I am Infinity: What about the Sixth Step?

Wind: You should feel happier and lighter after releasing.

I am Infinity: What if I don't?

Wind: Then you haven't truly released. You may have suppressed. So, release again. **Release the wanting to control the release. Release the wanting to achieve a result.** If you are trying to force a result, you are wanting control. Release that wanting control. The Sixth Step is a guide. It tells you what true release feels like. If you don't feel it, then you are not releasing correctly. So, go back to the process. Start again. Be aware of your current feeling. Is it wanting control or wanting approval? Release it. Check again. Do you feel happier and lighter? If not, repeat. This is the process. **Release is the only way to freedom.** There is no other way. So, just keep releasing. Don't give up. Keep releasing until you feel the joy and lightness. This joy and lightness is the sign that you are on the right track. It is the confirmation of the Sixth Step. So, **use the Sixth Step to guide you.** It is your compass. Follow it, and you will reach freedom.

Page 264

[2020.9.19 True release brings joy every time.]

Wind: True release always brings joy and lightness. Each time you truly release, you should feel a wave of joy and lightness. This is the sign of true release.

Suile: So, I should feel joy every time?

Wind: Yes. If you don't feel joy, then you haven't truly released. You may have suppressed. So, the key is to **release until you feel joy.** Don't settle for less.

Suile: What if I don't feel joy?

Wind: Then you are not releasing. You are just **letting up and letting go of the suppression temporarily.** Letting up is not releasing. It's just a temporary relief. True release brings lasting joy and lightness. So, don't be satisfied with just letting up. Keep releasing until you feel the joy. Don't deceive yourself. Don't settle for less. True release is unmistakable. It brings a wave of joy and lightness that is undeniable. If you don't feel that, you haven't released. So, keep releasing until you do.

Page 265

[2020.10.21 Continuously release your feelings, continuously become lighter and happier.]

Continuous release is the key. Each time you release, you should feel lighter and happier. If you keep releasing continuously, you will continuously become lighter and happier. This lightness and happiness is the sign that you are on the right track. It is the confirmation of the Sixth Step. So, don't stop. Keep releasing until you reach ultimate freedom.

Page 266

[2020.12.3 Continuous release cannot be achieved by force. Continuous release is based on the ease and joy brought by the Sixth Step.]

You cannot force yourself to release continuously. Continuous release is not forced. It is natural. The continuity of the Six Steps is based on the ease and joy of the Sixth Step. If you follow the Six Steps, the Sixth Step will naturally carry you forward. So, **just follow the Six Steps. Don't force. Just allow.**

Page 267

[2020.11.17 You cannot force yourself to release. You only release when you see the benefits. So, constantly 确认 (confirm) your gains from release and your direction.]

Follow the Six Steps. Use the Sixth Step. The Sixth Step tells you the benefits of release. Continuous release is not about forcing yourself. It's about seeing the benefits each time. The Sixth Step tells you that each release brings more ease and joy. This ease and joy naturally makes you want to release more. So, my method is to **constantly confirm my gains and my direction.** What do you want to get from listening to music? Can you get it from releasing? Try it. Constantly confirming your gains allows you to maintain continuous release. If you say "I must, I must release, I cannot listen to music", this won't work, because one direction of your subconscious is to listen to music, and you are suppressing it. Your conscious and subconscious are in conflict. If you don't look at it, it won't succeed. The only source of true happiness is within. All worldly pleasures are just substitutes. So, the key is to discover this for yourself. When you discover that all true happiness comes from within, you will naturally turn inward. This turning inward is the First Step. So, the way to achieve the First Step is through the Sixth Step. Constantly confirm your gains. This will gradually turn your direction inward. This is the process. It's very simple. So, the complete method is to follow the Six Steps. Don't add anything. Just follow them.

(Wind then shares two private chat images with Aheng, the content is as follows)

Star of Bethlehem: Last night I spent the whole night 用力 **(forcing or effort)** release, not much 收获 **(gain)** . Only when I relaxed did I get some gain.

Wind: You see, forcing release violates the Sixth Step. You are trying to control.

Star of Bethlehem: Absolutely (laughs).

Wind: So it won't happen.

Star of Bethlehem: Only today did I stop and relax a bit.

Wind: I noticed one thing: when stuck, you actually want to control.

Star of Bethlehem: Only wanting to control causes getting stuck (laughs).

Wind: But the way you try to achieve your goal is by using the mind to struggle against it. This is not "get everything by releasing only". You are trying to do release using worldly struggle methods.

Star of Bethlehem: Constantly fighting, fighting, fighting. I find mutual reminding is really good.

The key is to keep it simple. Don't complicate it. The Six Steps are the complete map. Just follow them. If you follow them, you will definitely reach freedom. So, keep it simple. Don't add anything extra. Just release continuously. It's that simple.

Page 273

The Six Steps are the complete map. Nothing else is needed. If you follow the Six Steps, you will definitely reach freedom. Each step is important. Don't miss any step. If you miss one, you won't reach freedom. So, **implement the Six Steps.** Keep it simple. Don't complicate it. The only thing that can prevent you from reaching freedom is yourself. **Don't stop. Keep releasing until you reach freedom.**

——Wind

Page 328

Keep It Simple

Just Implement the Six Steps of Lester Levenson

Go All The Way (Freedom)

——Wind

[Document: Wind (Feng) ‘s condensed version on Lester Levenson – Lester Levenson Six Steps – Lester Levenson (Original 1992 Sedona Method)]

[THE END of Condensed Version]

[file name]:
Wind - Feng - Talk – Lester Levenson - Lester Levenson ’s Six Steps – Lester Levenson – TSM – The Sedona Method Release Technique – WeChat Screenshots and Images from Wind (Feng) chat logs.pdf

Condensed Version from Screenshots –
Version 3.4 – All Images and WeChat Screenshots of Wind (Feng) in WeChat Weixin Groups “Shortcuts to Freedom” and “TSM The Original Sedona Method Release Diamond Island”

Note: some of the images and Weixin (WeChat) screenshots embedded in the documents 01 to 05 were not translated so this document provides translation for the images.

Document Creation date: 14 Feb 2026

Source (Github):

https://github.com/deng-bowen/6-steps/blob/main

https://drive.google.com/drive/folders/1WlCTqnPtCVDKt8gc2YVA4fpBWee4QHac?usp=sharing

People mentioned in this document:

Wind (Feng 风 / 風 in Chinese)

Lester Levenson (1909-1994)

Lester Levenson (The Sedona Method / The Release Method Technique)

The Sedona Method by Lester Levenson

The Sedona Method Release Technique

Wind (Feng) on Six Steps of Lester Levenson

Wind (Feng) 's application of Lester Levenson (The Sedona Method) Six Steps to Freedom

Hale Dwoskin (The Sedona Method)

Larry Crane - Lawrence Crane (The Release Technique)

Stephen Seretan

Ralph Zeitlin

David Hawkins MD PhD (author of book 'Letting go')

Buddha

Yogananda

Jesus

PS. This document is translated from Chinese to English, with the assistance of DeepSeek in February 2026.

[Wind - Feng - - Lester Levenson (The Sedona Method) – Lester Levenson (Six Steps) Screenshots WeChat content – BEGIN]

[file name]: WeChat Screenshots -- Wind - Feng - Talk - Lester Levenson The Sedona Method Release - Lester Levenson Six Steps .pdf

Summary

Six Steps to Freedom (Lester Levenson) :

1. Want freedom more than anything else.
2. Make the decision to go free.
3. All feelings culminate in two wants: wanting of approval and wanting of control; these are survival mechanisms. Release (let go of) them.
4. Continuous release 24/7 .
5. When you get stuck, release the desire to change the feeling of being stuck or the vague feeling.
6. Each time you release, you feel happier, lighter, and more liberated. With each release, you become increasingly joyful, relaxed, and liberated. You have more momentum to go free.

There are no stops in six steps.

Most simplified version from Lester Levenson:
Release all feelings, your mind quiets, and you are there.

Wind:
As long as it is a feeling, it can be released, and after being released, the inner attitude is completely different from before. Keep it simple, apply 6 steps all the way to Freedom.

[file content begin]

Translator's Note: This translation prioritizes the core teachings of Lester Levenson and the Sedona Method. The original text contains informal chat logs. The translation aims to convey the meaning clearly and directly, using terminology consistent with Lester Levenson's teachings and The Sedona Method (e.g., "release," "wanting control," "wanting approval," "wanting security," "imperturbability," "Infinite Being"). Chinese cultural references and idioms are translated for meaning.

Part 1 of 3

[File Name]: v4 -- part 1 of 3 -- Wind chat log on Lester Levenson and The Original 1992 Sedona Method and Lester Levenson Six Steps.pdf

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===== Page 1 =====

The outside world is originally a projection of yourself. If you are disturbed, it only means you wanted to be disturbed. You used your thoughts to create the situation that disturbed you.

===== Page 2 =====

Wind 2021-01-05 11:51:50 At the mental level, you create an image, and you develop the astral body. That's possible, but you wouldn't do it. You just wouldn't do it, not because there's an "I cannot."

===== Page 3 =====

Wind 2021-01-05 11:51:25 Of course, because the astral body is mental, emotional, and made of life particles.

===== Page 4 =====

Wind 2021-01-05 11:49:52 matrix – This is a word Lester used. The physical body is projected by the astral body, not the other way around.

===== Page 5 =====

Wind 2021-01-05 10:59:35

===== Page 6 =====

You always have to face those suppressed feelings of aversion because there is a more superficial 'you' that hasn't recognized them. You cannot bypass the surface feeling to release what's underneath. That would be trying to suppress. Don't go looking for it.

===== Page 7 =====

Q: How do I release the feeling of impossibility?

Wind: The feeling of impossibility is also just a feeling. Same process. The fastest way is to release the three core wants. How could you have no feelings at all? This is the same question. It's impossible for you to have no feelings. Unless you are already completely free, you are infinite existence. "No feeling" is also a feeling. A vague, unclear feeling. Just continue releasing it.

Q: This one is the hardest to release.

Wind: Relax. Treat it as a simple sensation to release.

===== Page 8 =====

Q: Isn't wanting a feeling of effort?

Wind: Wanting is just wanting.

Q: Is wanting a feeling of grasping?

Wind: Wanting control is often accompanied by a feeling of effort. Wanting approval means you want to be approved of by others, want to be understood, want to be praised, want to be loved... These concepts are already simple enough, so don't analyze them. Explaining one concept with a series of other concepts is just a game of the mind. Translating words doesn't give you the experience.

===== Page 9 =====

Wind: Try to answer those questions intuitively as much as possible. Feel your wanting. Ask yourself, is it wanting control or wanting approval?

Q: Wanting to eat something

Wind: Answer intuitively.

Q: Control

Wind: Good, allow yourself to become more aware of this wanting control. Then ask yourself, can I let it go? This completes the process.

===== Page 10 =====

Q: If we take this state of wanting to eat as an example.

===== Page 11 =====

The Complete Process

First, you need to relax your body. Once you notice you are using effort while releasing, you need to stop and relax your body. Do this every time you feel yourself squeezing with effort.

Because many people, due to past wrong habits, are used to using effort. If you try to look for a feeling while releasing, you are actually avoiding the feeling of the present moment. You are avoiding the feeling of the present moment twenty-four hours a day.

===== Page 12 =====

Wind 2021-07-26 18:11:58 wants is just wanting

===== Page 13 =====

Even if your goal is harmful, it will become harmless during the releasing process. Your goal will transform because no one truly wants to harm others. Harming others is harming yourself.

===== Page 14 =====

The only barrier Why isn't it want instead of feelings?

Wind 2021-07-26 18:09:05 Because wants are also feelings

Yitian 2021-07-26 18:11:45 Can want be said to be the feeling of insecurity?

===== Page 15 =====

The emotion chart is a tool. When you can't feel the want directly, you first feel the emotion, and then feel the want driving it. When you feel the want directly, you don't need to go back to feeling the emotion. These are all covered in the course.

===== Page 16 =====

Wind 2021-07-26 17:31:29 Let the feeling come out.

Then, identify whether it's wanting control, wanting approval, or wanting security. Allow it to leave. You release whatever feeling you become aware of. If you can't feel an emotion, you can use this method to help you feel it.

===== Page 17 =====

But once you become aware of the want and have already released it, why would you go looking for tools everywhere? [Laughter]

Course videos, workbook, use them when you need them. But ultimately, you only need the Six Steps. When you only need this one tool, the Six Steps, you are on your way.

===== Page 18 =====

Towards the end of the course, questions are already very few. Question sentences are tools. When you need to use them, of course, pick them up and use them.

===== Page 19 =====

China Unicom 4G 4:36 PM 38% Group Chat

Wind (Release Method Wind) The message he sent me on November 2nd

Wind (Release Method Wind) He also knew I studied in Melbourne

Wind (Release Method Wind) He had been following me for a few years

Wind (Release Method Wind) Meaning he was around me

Wind (Release Method Wind) I must have been his student in a past life

Wind (Release Method Wind) He helped me a few years ago

Wind (Release Method Wind) He told me he infused some inspiration about the Six Steps into my causal body

Wind (Release Method Wind) So I could use them

Wind (Release Method Wind) 9:20 PM

===== Page 20 =====

Original Sedona Release Method >

Wind 2020-10-12 09:20:17

Learning through release examples is the easiest method. To understand how the process works, the best way is to experience it yourself, see how others do it, follow along yourself, or have someone guide you. You'll learn quickly. That's why you'll see the Sedona Institute teaches very little theory, and the practical part is entirely example-based. The eight videos are constantly showing you how others release.

There's one phrase worth emphasizing: **stir up**. This will be used often in later videos for guidance. What is the current feeling? What want does it **stir up** (evoke)? Because the previously used phrase "comes from what want" might make people subconsciously use their minds to analyze the cause. So, this can be highlighted. You can use **stir up**. Look at your current feeling. See what want it stirs up: wanting control, wanting approval, or wanting security.

Group member "Jing Di": I feel like I still don't know how to release. How do I allow the want to leave? If I allow it to leave, will it definitely leave?

"Wind": Yes, it wants to push itself out. You just need to let go of the force of suppression.

"Jing Di": I understand intellectually, but I don't know how to do it myself.

===== Page 21 =====

Ekamantam thitā kho sā devatā bhagavantam etadavoca – "katham nu tvaṃ, mārisa, oghamatarīti? 'Appatiṭṭham khvāham, āvuso, anāyūham oghamatari'nti. 'Yathā katham pana tvaṃ, mārisa, appatiṭṭham anāyūham oghamatarīti? 'Yadākhvāham, āvuso, santiṭṭhāmi tadāssu saṃsīdāmi; yadākhvāham, āvuso, āyūhāmi tadāssu nibbuhāmi [nivuyhāmi (syā. kam. ka.)]. Evam khvāham, āvuso, appatiṭṭham anāyūham oghamatari'nti.

Translation:

Standing to one side, that deva said to the Blessed One:

“How is it, dear sir, that you crossed the flood?”

“I crossed the flood, friend, by not taking a stand and by not striving.”

“But how, dear sir, did you cross the flood without taking a stand and without striving?”

“When I tried to stand, I sank.
When I tried to struggle and push forward, I was swept away.
Thus, friend, by not taking a stand and by not striving, I crossed the flood.”

In other terminology:

- “Taking a stand” can be understood as psychological resistance — the ego trying to establish a fixed position (wanting control).
- “Striving” can be understood as compulsive doing — the ego’s effortful attempt to force outcomes. (wanting control)
- “Crossing the flood” points to awakening through Releasing (Letting go) – Presence.
- The crossing happens through non-resistance and non-striving — abiding as aware Presence rather than reacting as ego.

It describes awakening not through force, but through effortless Presence.

===== Page 22 =====

Your Ticket to Imperturbability

===== Page 23 =====

YOUR TICKET TO IMPERTURBABILITY

Carry out these three things and you will quickly reach Imperturbability.

1. Release only the three wants.
2. Make it continuous and release immediately. Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.
3. Make it a Do It Yourself Tool.

You now have all you need to go all the way to imperturbability.

===== Page 24 =====

It's always like this in the beginning. They surface, but get stuck when you try to allow them to leave. Every time you allow them to leave, they get stuck. Step, get stuck. Step, get stuck. Follow what "Wind" said: treat this just like any other feeling. Continuously remind yourself they are just feelings. Gradually, you'll be able to maintain a state of 'coasting,' letting them release automatically. When enough of these basic feelings are released, the feeling underneath them surfaces: the feeling of fear of death.

===== Page 25 =====

"How are you feeling now?" "Wow, very good, but it seems like there's still some there." "So, can you allow them to come out?" "I can try." I remember a chat log I had before about this.

===== Page 26 =====

Wind

Lester talked about **isolate** elsewhere.

You can only isolate in one place, and that's by letting the mind be quiet.

You cannot isolate by isolating from the external.

get everything isolation it go! by releasing only

He explained what isolation is in other audio recordings. Lester's in Chapter... of *The Ultimate Freedom Path*

===== Page 27 =====

Here Lester says, by clearing away the **agflap**, you can master the mind. At this point, the mind still remains, right?

You must release wanting control and approval to remove all **agflap**.

Release the fear of death.

It's like many people ask, why release like this?

Release the fear of death to clear away the entire mind.

Because it's not the top. **'car'** refers to sex.

Yes.

No, don't misunderstand this point.

===== Page 28 =====

Release Method Practice Support Group (58)

Jin You're welcome

Jin 7:55 AM

Tong

Zi 8:20 AM

A Thousand Miles on the Road of Love *Xiao Juan & Shan Gu Li De Ju Min*

QQ Music

let it go! 8:30 AM

get everything by releasing only

Doesn't the 'cap' at the end need to be removed?

Tian Cheng: What is mastering the mind? Remove your **agflap**, that's all. Then you truly...

===== Page 29 =====

"No feeling," a vague, unclear feeling – it's just you avoiding the feeling. It's not that there's really no feeling.

===== Page 30 =====

It's just accompanying physical sensations. "No feeling" is a vague, unclear feeling. Or an indistinct feeling. Consciously pay attention to your vague, unclear feeling. This will be very helpful. First, just notice it. Don't be in such a hurry. If, when you try to feel, your feeling is "no feeling," don't go looking for another feeling. Just allow this "no feeling" to be here. But

first, don't do that. First, pay attention to this "no feeling," or this feeling of blankness. Consciously notice it until you recognize it as a feeling.

===== Page 31 =====

Sui Le 2021-01-11 22:27:11 @Wind When releasing, the energy flows to the edge and then stops. It doesn't flow out and disappear; it should be dissolving, right? Is this being stuck?

Wind 2021-01-11 22:27:14 Yes, every release will make you **move up**. This is being stuck. In fact, if you focus too much on physical sensations, you will get stuck. Because feeling (psychological level) is something on the psychological level. What you truly release is this. The physical sensations you experience – coolness, heat, energy dissipating, tightness becoming smooth – are all side effects accompanying emotional release. There will be some effect, you will release a little, but it's far less powerful than the release process. **get everything by releasing only**. As long as there is a want, obtain it through release. Feelings drive thoughts. Wanting is a core feeling. For example, the exercises in the workbook: "In what situations do you want to gain control?" "In what situations do you want to gain approval?" Doing these exercises is feasible. Pay attention to psychological feelings, not physical sensations.

===== Page 32 =====

Wind 2021-01-11 22:15:28 Release towards it. Release when you notice it. Releasing is very simple, very easy. Release is not an activity that requires you to expend great effort. Some people might have misconceptions about release due to past incorrect practice methods. Accept unclear feelings. An unclear feeling is a type of feeling. This needs to be recognized. There is never a time when you have no feeling. You only have times when you don't recognize a feeling as a feeling. Lester specifically mentioned this **vague feeling**. An unclear, vague feeling.

===== Page 33 =====

First, you need to relax your body. Once you notice you are using effort while releasing, you need to stop and relax your body. Because many people, due to past wrong habits, are used to using effort. If you try to look for a feeling while releasing, you are actually avoiding the feeling of the present moment. You are avoiding the feeling of the present moment twenty-four hours a day.

===== Page 34 =====

Outside, there is only your thought. At the beginning, you are still creating some events, but it's your own desires disturbing you. As you release further, especially when you focus on releasing the fear of death, wanting control and approval will mostly leave. The world will not disturb you at all.

===== Page 35 =====

Tian Cheng 07:17:49

===== Page 36 =====

Is your current feeling wanting control or wanting approval? Can you allow yourself to become more aware of it? Can you let it go?

===== Page 37 =====

I'm trying to elevate you from kindergarten to graduate level. — Lester

===== Page 38 =====

Wind 2020-12-31 21:07:55 Don't overthink it, just release.

Student (Hai Er): I have a question. How do you make yourself reach the state of not being the doer?

Lester: Me? I just say "I am not the doer," that's all.

Student (Hai Er): That's you. How do *I* do it?

Lester: Practice. Of course, the best way is what I said before: release. When you release, you are not the doer. Sometimes this answer troubles you all (laughter).

Sometimes this answer is really troubling, but indeed, just release, no need for anything else.

===== Page 39 =====

Wind 2020-12-31 21:06:20 You can release while doing anything. You can give it a try.

===== Page 40 =====

You can control. Release wanting control, and you'll be able to control better.

===== Page 41 =====

2020-12-31 21:02:19

===== Page 42 =====

Write down what you truly want, no matter how impossible it seems. Use the fourth guideline.

===== Page 43 =====

Learning the release process is for implementing the Six Steps. There are two release processes. The first is the process for releasing emotions. It's for beginners, letting you

experience release. After learning to release emotions – the course schedules two days for this – you then learn to release wants. Releasing emotions is a step towards releasing wants. After learning to release wants, you then study the content of **THE WAY**. The content of **THE WAY** is all about the six steps. Other advanced content also elaborates on the six steps.

===== Page 44 =====

You must experience it. One of the best practices is to **get everything by releasing**. Otherwise, you will always retain the possibility of seeking happiness from other things in the world. If you cannot experience that the source of all happiness comes from within, you cannot fully accomplish the first step. Shouting slogans is useless.

===== Page 45 =====

Wind 2020-12-29 14:06:13 How many people on Earth do you think are 趋向自由 (moving towards freedom)? In this Degenerate Age (Kali Yuga), not many people are 趋向自由. Groups gathering under spiritual banners are not people who want freedom; this is a huge misunderstanding.

===== Page 46 =====

Wind, So by releasing and identifying with the True Self, programs, karma, destiny, horoscopes, etc., all become invalid, right?

Wind 2020-12-29 14:03:07 Yes, as long as you release continuously for a few days, all astrology and fate calculations will become completely ineffective for you.

===== Page 47 =====

Sometimes it's useful, but if you don't consciously release, you will remain stuck. Don't turn it into a kind of "awareness method."

===== Page 48 =====

The process of releasing is an experience, not a mental idea. Practice the process more. Allow yourself to feel your emotions, then use the questions. The questions don't need to be understood; just ask them.

===== Page 49 =====

Wind 2020-12-29 13:00:06 You're stuck. First, allow the feeling of being stuck to express itself. Let yourself feel the stuck feeling.

===== Page 50 =====

When the stuck feeling surfaces, don't try to suppress it, and don't try to distract yourself or take a break before releasing. If you avoid the stuck feeling or suppress it into the subconscious, it will continue to run you.

===== Page 51 =====

Release the want, and you will feel that having your goal is very simple. Look at your feeling towards the goal, and then release.

===== Page 52 =====

Wind 2020-12-29 11:49:00 Being stuck is just a feeling. Feel the stuck feeling, and then feel the wanting control towards it. You can feel stuck. It is also just a feeling. At the same time, you can feel the wanting control towards it.

===== Page 53 =====

Obviously, you want to change a certain situation. This feeling is the wanting to change.

===== Page 54 =====

Wind 2020-12-29 11:48:16 You have emotions at all times. If the emotions are not obvious, it's called a "vague, unclear feeling."

===== Page 55 =====

Do you want freedom? Make the decision for freedom, and then you start releasing. Release your wanting control and approval, release continuously. When you get stuck, release the wanting to change it. Every release will make you happier and lighter. The Six Steps are everything. There is nothing more to the Release Method.

===== Page 56 =====

Wind 2020-12-29 11:43:46 Do you like being stuck?

Jerro 2020-12-29 11:44:05 I can see that my chest is full of wanting control, wanting control, but I just can't let them go [crying]. Asking myself if I want to change this stuckness, the answer is "not really wanting to change." Then I can't proceed. Help @Wind

Wind 2020-12-29 11:44:52 Do you like being stuck?

Jerro 2020-12-29 11:45:16 Seems like I don't dislike it.

Wind 2020-12-29 11:45:30 Then can you decide to let it go?

Jerro 2020-12-29 11:46:01 Don't dislike it, yet still let it go... Emmm, I really want to cry.

Wind 2020-12-29 11:46:22 Do you want to feel better?

Jerro 2020-12-29 11:46:57 Crying [crying][crying][crying], don't know [crying][crying]

===== Page 57 =====

Step one, consciously control matter. Whether we are aware of it or not, we are always controlling matter. It is impossible not to be a creator. Everyone creates every day. The reason we are not aware of it is that we don't look at it. We manifest or create everything we have. Every thought, every single thought, manifests in this physical world. If you think a thought and then think the opposite thought with equal force immediately after, the first thought is neutralized. Any thought that is not immediately reversed and neutralized after it is generated will manifest in the future.

Every single thought manifests, as long as you don't neutralize it. An opposite thought will neutralize the previous one. If you say "I have a perfect body," and the next thought is "That's impossible," the previous thought is canceled. Therefore, you need to release the subconscious programs that drive your thoughts.

===== Page 58 =====

What I mean is, in that state, you can dematerialize (disintegrate) the body, and then materialize (reintegrate) it again.

===== Page 59 =====

Elizabeth 2020-10-24 13:03:06 I saw in the textbook and videos that it's about releasing both sides.

Wind 2020-10-24 13:04:18 You can release the **attachment** and **aversion** related to it. When releasing, it's still about the three core wants.

===== Page 60 =====

Goals and Success

Continuously release your current feelings about success and failure until you feel completely more able to succeed in your life.

Goal:

Towards Goal Success	Completely release?	Okay?	My current feeling is _____.
Towards Goal Failure	Completely release?	Okay?	My current feeling is _____.

Towards Goal Success	Completely release?	Okay?	My current feeling is _____.
Towards Goal Failure	Completely release?	Okay?	My current feeling is _____.

===== Page 61 =====

All is Me (The Self), I am the development of all events.

===== Page 62 =====

What I mean is, in that state, you can dematerialize (disintegrate) the body, and then materialize (reintegrate) it again.

===== Page 63 =====

Mike, if you continue, you won't be in this state.

===== Page 64 =====

You either go up or down.

===== Page 65 =====

It's impossible for you to stay inside continuously.

===== Page 66 =====

Yes, you decide to release, but the feeling doesn't leave. This is being stuck. Why do you get stuck? This is just a very normal program. Wanting control causes stuckness. Once stuck, you need to release the wanting control, not forcefully try to leap over the stuck feeling. Don't do releasing in a struggling way. Releasing is easy, simple, effortless. Use the sixth step to verify your release. You must first face this stuck feeling, then release the wanting to change it. You will immediately feel better. Release it a few more times, and this "stuckness" will naturally clear, and it will be "more" pleasant. Regardless, it will be better than before.

===== Page 67 =====

He has his creative, material playground.

===== Page 68 =====

You need to implement the Six Steps. This way, you can get all happiness from within. Or, by releasing to achieve goals, you turn your direction inward. **get everything by releasing only**. This also keeps you on the Six Steps.

===== Page 69 =====

When we are wandering, unable to decide which doctrine to accept, the Buddha, in the Pali Canon *Anguttara Nikaya 3.65 Kesamutti Sutta (Kalama Sutta)*, clearly tells us who are 迷茫 (confused): Do not immediately accept or believe anything, lest you become a slave to the knowledge of others (including the Buddha himself). For this, the Buddha summarized ten guidelines:

One, do not believe something just because it is rumored or spoken of by others.
Two, do not believe something just because it is upheld by tradition.
Three, do not believe something just because it is widely reported or currently circulating.
Four, do not believe something just because it is found in religious scriptures or texts.
Five, do not believe something just because it is based on logic alone.
Six, do not believe something just because it is based on philosophical reasoning.
Seven, do not believe something just because it conforms with common sense or external reasoning.
Eight, do not believe something just because it agrees with one's own conjectures, opinions, or ideas.
Nine, do not believe something just because of the speaker's apparent credibility or authority. Ten, do not believe something just because the person is one's teacher or master.

===== Page 70 =====

Almost all your energy is used to fight against your feelings.

===== Page 71 =====

Exerting force, effort, these are all wanting control. **release takes no effort**. In fact, holding down your feelings requires a lot of energy. Feelings themselves want to leave. If you don't use force to hold them down, they leave. The process does exactly this: allows them to surface, allows them to leave.

===== Page 72 =====

Let the feeling come out, then recognize it as wanting control or approval, and then let it go.

After it leaves, look again at what feeling is now surfacing. Then recognize which basic want it is, and continue to let it go. If it doesn't leave, that's being stuck. Then you pay attention to this stuck feeling, and recognize that you want to change it. Then let this wanting to change leave.

===== Page 73 =====

“ The method is very simple, the method is very easy. Let the feelings surface, [recognize] they are wanting approval or control, and then let them out. “

—— Lester Levenson

===== Page 74 =====

Release the most superficial one. Then the next feeling will surface. You just need to keep releasing, and you can release it all completely.

===== Page 75 =====

Action does not affect release. Action will stir up more feelings; release in the moment the feelings surface.

===== Page 76 =====

After learning to release emotions, you can learn to release wants. Then you directly release wants. But note, a want is a basic feeling, not a thought. After it is released, the experience of release will be deeper.

===== Page 77 =====

Realize you want to control. Don't just see what feeling you are forcefully suppressing. Look at that stuck feeling. Then see how much you want to change it.

===== Page 78 =====

Wind 2020-12-16 09:16:20 This is what Yoga science calls **Savikalpa Samadhi**. But in **Savikalpa Samadhi**, the power of the seeds (samskaras) still exists, so one can regress, of course. And when you reach **Nirvikalpa Samadhi**, all seeds become inactive. At this point, you still have residual karma, but eliminating it is just a matter of time. Some masters choose to retain those residual karmas for a longer time.

===== Page 79 =====

Wind 2020-12-16 09:12:57 First, allow this emotion to express itself. Then you can release it.

===== Page 80 =====

Relax as much as possible, then use the process. When you go to feel, you don't need to try hard to feel. Because the most superficial emotion doesn't require effort to feel. When you ask the questions, don't try hard to answer. Not experiencing release is because you've added too much unnecessary effort into the process, rather than simply applying the process.

===== Page 81 =====

After asking, you need to feel the current feeling again.

===== Page 82 =====

Do the second round of the process the same as the first: identify it, then feel it, then use the three questions.

===== Page 83 =====

You need to first experience releasing emotions. Take out the emotion chart, find your feeling, then feel it directly for a while, using the three questions.

===== Page 84 =====

Allow yourself to feel this numb feeling.

Qing 2020-12-14 11:43:13 Yes, I can.

Wind 2020-12-14 11:43:29 Can you identify if it's wanting control or wanting approval?

Qing 2020-12-14 11:44:01 Wanting control.

Wind 2020-12-14 11:44:26 Then, did it leave?

Qing 2020-12-14 11:44:48 No, it went back to no feeling.

Wind 2020-12-14 11:44:51 Were you making an effort?

Qing 2020-12-14 11:45:16 It doesn't feel like effort, it feels elusive/flighty.

Wind 2020-12-14 11:45:28 Avoidance.

Qing 2020-12-14 11:45:36 Seems like it.

===== Page 85 =====

Wind 2020-12-09 22:49:07 Yes. The greatest function of releasing on goals is not the goal itself, but to make you understand that you are the master of matter. You have to prove to yourself that you have that ability. If you really don't want this goal anymore, then switch to one you truly want. But you must achieve it. You can't keep putting it off. You cannot let failure become the norm. You can take what you currently want most and release to obtain it. Then you will discover that it cannot bring you happiness. You continue moving forward. Release another new goal, and you will discover that there is no happiness in that either. Finally, you are left with only one direction, and that is freedom. Why do this? Because right now you only theoretically know the source of happiness, not through true experience. Before you truly experience it, no matter how much you shout slogans of freedom, your actions will go against it. The more you release, the more you feel obstacles. This is normal.

The deeper you go, the more you encounter stubborn programs. At this time, just remember the Six Steps, treat each release as if it were the first. Any feeling is just a feeling. Yes, go experience it, use Lester's favorite teaching.

===== Page 86 =====

Wind 2020-12-14 09:13:12 *"Do it, keep doing it. When you get stuck, use the method's 'what to do' process: let go of the wanting to change the feeling of being stuck. If it is a vague, unclear feeling, then let go of the wanting to change this vague, unclear feeling. After you release it, you can once again attack the feeling of fear of death."*

You all know what to do.

===== Page 87 =====

Then, can you feel the wanting to change towards it?

If you don't know the release process, spend four days learning it.

If you know it, you can use it.

The Sedona Method doesn't have a difference between good and bad foundations.

Don't want to face it, you want to escape it.

Notice this wanting; it's the most superficial. Then you can release.

===== Page 88 =====

Wind 2020-12-14 09:21:17 First, can you feel the resistance?

Shu Xin 2020-12-14 09:21:24 Extremely resistant.

===== Page 89 =====

This method asks you to pay attention to the three basic feelings, which are the three core wants. They drive all emotions and feelings. Being continuous is key.

===== Page 90 =====

Wind 2020-12-14 09:20:14 Actively release it. Yes, try your best to avoid the tendency to analyze principles with your mind. The mind can only tell you what it has experienced so far; it can only replay past experiences.

===== Page 91 =====

Is the current feeling wanting control or wanting approval? Allow yourself to become more aware of it. Then ask yourself: Can I let it go?

===== Page 92 =====

1

===== Page 93 =====

Wind 2020-12-13 00:16:45 Directly release wanting control and approval. Someone calculated today: one day of continuous release equals 6000 years of meditation.

===== Page 94 =====

Wind 2020-12-13 00:13:29 What is it when you can't release? Being stuck. Step five easily solves it. Not obvious is also a kind of stuck. Release the wanting to change the vague/unclear. *"Do it, keep doing it. When you get stuck, use the method's 'what to do' process: let go of the wanting to change the feeling of being stuck. If it is a vague, unclear feeling, then let go of the wanting to change this vague, unclear feeling. After you release it, you can once again attack the feeling of fear of death."*

Reviewing **the way**.

===== Page 95 =====

What causes you pain is just aversion to the world. That is not wanting freedom; that's called aversion to the world. Aversion and attachment are two sides of the same coin.

===== Page 96 =====

Wind 2020-12-13 00:13:05 You need to notice the wanting control itself. Only then can you release.

===== Page 97 =====

Wind 2020-12-12 23:22:36 Notice it, and you will release it immediately. Then look again at that stuck feeling. You might still feel stuck. Then continue releasing wanting control. Release it a few more times, and this stuckness will dissolve.

===== Page 98 =====

Are you using force? Are you trying hard to make it leave? This is wanting control.

===== Page 99 =====

Wind 2020-12-12 23:22:15 Release the wanting control over being stuck.

===== Page 100 =====

Wind 2020-12-12 23:19:24 Yes, not completely released. When you are轻松愉悦 (relaxed and happy), continue releasing, continue to **dig down**. Releasing wants doesn't require the three questions, because the first question releases it, or it's even released before the first question is asked. If you don't release it with the first question, it means you're stuck.

2020-12-12 23:19:35 Being stuck is definitely caused by wanting control.

===== Page 101 =====

Wind 2020-12-12 23:19:17

Release wanting control, and then all the **agflap** developed from wanting control is released. Releasing wanting approval is the same. Releasing wanting security will release the wanting approval and control above it, as well as the **agflap** on top of them.

===== Page 102 =====

Only releasing wants will get you to the finish line within a month. Don't be afraid of getting stuck; face it.

===== Page 103 =====

Wind 2020-12-12 23:16:38 But because the basic wants haven't been released, these emotions are continuously regenerated. Only releasing emotions would take hundreds or thousands of lifetimes to clear one category of emotion. Releasing on the surface is inefficient.

Sui Le 2020-12-12 23:16:44 Yes, I thought getting stuck meant I hadn't released the emotion thoroughly enough.

Wind 2020-12-12 23:16:50

===== Page 104 =====

Wind 2020-12-12 23:16:15 Releasing deeply will definitely cause you to get stuck. It is by facing this stuckness that you can release it, using step five to release the wanting to change it. If you bypass it, it will continue to run you. You might release emotions every day, feel great, go high, and then come back down.

===== Page 105 =====

===== Page 106 =====

Chapter One: Basic Goal and Method of Achievement

Every one of us in this world is searching for exactly the same thing. Past habits, and our... every living being, even animals, are searching for it. However, what is it that we are all constantly seeking? ... a state of happiness without sorrow, a continuous state of happiness not invaded by any sorrow. If this is the common goal, why? Because infinite happiness is our most basic nature. Before we obstruct it with limitations, this is the true natural state. Now, why do most of us not possess this happiness without sorrow? There is only one reason: As infinite beings possessing infinite happiness, we, with joy and happiness, said: I am an individual, separate from all else. To separate myself from all else, I had to create some method to achieve this. The method was: my mind creates my body and the material world. Then I continued, creating more and more thoughts, and these thoughts create more and more material events, until thoughts and matter trap me and I forget my true identity as an infinite being.

Therefore, regarding the method, we need to...

===== Page 107 =====

Wind 2020-11-13 08:31:18 The effect of releasing wants is deeper than just releasing emotions on the surface. You might need a little time to gradually master it, but it won't take too long.

===== Page 108 =====

It will cause the emotions you are attached to to dissipate instantly.

===== Page 109 =====

The feeling of tension from wanting is relatively strong, but the feeling of the control point is not strong; I need to think about it for a moment to feel it.

Wind 2020-11-13 08:25:30

When releasing this kind of habit, be careful not to turn it into suppression. If you only feel the tension, you haven't actually touched your wanting. You continue to be driven by wanting control. So, feel your wanting, and then you can immediately experience the feeling after the wanting is released.

===== Page 110 =====

If you don't allow expression, you might never be able to release it. For example, if you can't sit still, but you force yourself to sit there and release, you might be stuck there all day, struggling with the situation. At this point, if you just allow yourself to stand up and walk around a bit, you might be able to release smoothly.

===== Page 111 =====

Wind 2020-11-10 11:03:49

Yes, when you're not suppressing, you can choose to express or release. Actually, if everyone really practices this, they will discover this point. You might express a little bit and then immediately be able to release.

===== Page 112 =====

But Lester's point is that we have four ways of dealing with emotions. The first, the worst, is **suppression**. The second, slightly better, is **avoidance**. The third, the beginning of release, is **expression**. And what we want to do is the fourth, which is **release**. Because expression is the beginning of release, you will find that if you don't allow it to be expressed, you will continue to suppress it underneath.

===== Page 113 =====

But Lester's point is that we have four ways of dealing with emotions. The first, the worst, is **suppression**. The second, slightly better, is **avoidance**. The third, the beginning of release, is **expression**. And what we want to do is the fourth, which is **release**. Because expression is the beginning of release, you will find that if you don't allow it to be expressed, you will continue to suppress it underneath.

===== Page 114 =====

The individual sense of doership is like carrying luggage on your head while traveling by train.

Visitor: I am a partner in an engineering firm. But my mind is not on it. I try to bring spiritual concepts into the daily work of the company.

Ramana Maharshi: That is good. If you surrender to the Higher Power, then everything is fine. That Power always takes care of your work. Only when you consider yourself the doer do you have to reap the fruits of your actions. On the contrary, if you surrender and acknowledge that your individual self is merely an instrument of the Higher Power, that Power will take care of your affairs and the results of your actions. You are no longer affected by them, and the work will continue unimpeded. Whether you acknowledge the existence of the Power or not, the pattern of things does not change. Only the perspective is different.

Why carry luggage on your head when traveling by train? Whether you put the luggage on your head or on the carriage floor, the train carries both you and the luggage. Continuously carrying the luggage on your head does not lighten the train's load; it only exhausts yourself needlessly. The sense of doership in the world is the same.

===== Page 115 =====

Tian Cheng 17:14:44

X

Miao Gao Feng Shang >

Q: Work takes up my best time and energy, and I often feel too tired to focus on remembering God.

Ramana Maharshi: The feeling "I am working" is the obstacle. Ask "Who is working?" Don't forget "Who am I?" Work will not bind you. It will happen automatically. Don't make any effort to work or to give up work. Your effort is the bondage. What is to happen will happen. If you are destined to not work any longer, you will not find work even if you try hard to find it. If you are destined to work, you will not be able to avoid it. So leave it to the Higher Power. You cannot choose to abandon or retain it.

Q: Does work obstruct the realization of the Self?

===== Page 116 =====

Labor Day Special Issue: Three Teachings from Ramana Maharshi: Work...

===== Page 117 =====

Firstly, the respiratory system naturally becomes long and slow. This is usually an experience after releasing. Then, simultaneously with the mind becoming quiet, the whole body relaxes. Energy flows. As you continue releasing, each release will provide you with abundant energy. The sixth step is that with each release, you become more joyful.

===== Page 118 =====

Fourth limb, **Pranayama** (adjustment of Prana) Fifth limb, **Pratyahara** (sense control) Sixth limb, **Dharana** (concentration) Seventh limb, **Dhyana** (meditation) Eighth limb, **Samadhi** (Savikalpa Samadhi, Nirvikalpa Samadhi)

===== Page 119 =====

First limb, **Yama** (external control) Second limb, **Niyama** (internal control) Third limb, **Asana** (posture, freeing the spine from bodily pressure)

===== Page 120 =====

Helping others realize what he has realized.

===== Page 121 =====

14:10 / 40:36

===== Page 122 =====

But he remained there.

===== Page 123 =====

What would happen if he continued releasing?

===== Page 124 =====

He stopped here, remained here, but never explained why.

===== Page 125 =====

According to Lester, he received an inner instruction.

===== Page 126 =====

He had penetrated to the last limitation within him. (referring to Lester Levenson)

===== Page 127 =====

The most fundamental part is your **No. 1 Program (wanting to survive as a limited body)**.

- Mind is the sum total of your thoughts and feelings.
- Feelings drive all thoughts.
- An emotion encompasses all feelings beneath it.
- Two basic feelings (wanting control and approval) encompass all emotions beneath them.
- All of the above are encompassed by one most basic feeling – wanting to survive (fear of death).
- Therefore, all feelings are "survival programs," and all thoughts revolve around maintaining my existence as a body.

===== Page 128 =====

Wanting freedom

Wind 2020-11-07 18:10:36 Now can you see this wanting control? Has it left?

D 2020-11-07 18:10:40 It left.

===== Page 129 =====

Wind 2020-11-07 18:10:18 Can you let go of the wanting control over it?

D 2020-11-07 18:10:20 Stuck.

Wind 2020-11-07 18:10:25 Do you want to keep controlling this stuckness, entangled with it to the end, or do you want freedom?

D 2020-11-07 18:10:30

===== Page 130 =====

Step one is to become aware of your feeling and recognize whether it is wanting control or wanting approval.

Elephant 2020-10-16 15:31:43 Want control.

Wind 2020-10-16 15:31:49 Step two is to ask if it has left?

Elephant 2020-10-16 15:31:57 No.

Wind 2020-10-16 15:32:16 Yes, if it hasn't left, then see if you want to change it? Then notice this wanting to change and then ask yourself "Has it left?"

Elephant 2020-10-16 15:35:13 So this is release! Got it, I'll continue practicing.

===== Page 131 =====

Elephant 2020-10-16 15:31:10 Constantly noticing?

Wind 2020-10-16 15:31:18 Not constantly noticing.

===== Page 132 =====

Elephant 2020-10-16 15:27:03 I only feel pain in my right hand, not thinking about the chest or abdomen area. I repeatedly think: *I am willing to let go of the desire to control the right hand pain.* I repeat this thought over and over, not sure if it's correct.

Wind 2020-10-16 15:27:47 Don't think like that. This is suppressing emotions.

===== Page 133 =====

Wind 2020-10-16 15:14:49 Do you want to change that painful situation?

Zhan Lue 2020-10-16 15:15:01 @Wind? [Crying]

Wind 2020-10-16 15:17:34 Can you now notice that wanting to change?

===== Page 134 =====

Hong 2020-10-16 14:16:45 @Wind? For example, I have a bad headache. Wanting it not to hurt is wanting control. No matter how many times I release, my head still hurts, and I still want it not to hurt. This wanting control just won't release.

Wind 2020-10-16 14:17:03 Do you need to control this headache situation now?

Hong 2020-10-16 14:17:14 Yes.

Wind 2020-10-16 14:17:25

===== Page 135 =====

It's less, but still there, right?

Yan 2020-10-16 14:12:48 Yes.

Wind 2020-10-16 14:12:57 Allow yourself to just notice it. Has it left?

Yan 2020-10-16 14:13:27 Yes, I want it to go faster.

Wind 2020-10-16 14:13:40 Yes, can you see that you want to control it?

Yan 2020-10-16 14:13:44 Yes.

Wind 2020-10-16 14:14:03 Yes, has this wanting control been released?

Yan 2020-10-16 14:14:14 差不多 (Just about).

===== Page 136 =====

Wind 2020-10-16 14:11:10 Do you want to control this process and make it faster?

Yan 2020-10-16 14:11:20 Yes.

Wind 2020-10-16 14:11:29 Can you notice this wanting control? Just notice it.

Yan 2020-10-16 14:12:06 Yes.

Wind 2020-10-16 14:12:15 Yes, has it left?

Yan 2020-10-16 14:12:26 Seems a bit less.

Wind 2020-10-16 14:12:42

===== Page 137 =====

Sometimes you want to die, sometimes you want to live, sometimes you fear death, sometimes you fear living.

===== Page 138 =====

Wind 2020-10-16 14:10:10 Can you feel the wanting control?

Yan 2020-10-16 14:10:19 Yes.

Wind 2020-10-16 14:10:30 Yes, has it left?

===== Page 139 =====

Wind 2020-10-16 14:07:36

Just allow yourself to notice the current feeling. Ask yourself, is this wanting control or wanting approval? Notice the "want" that you notice most easily.

Then ask yourself "Has it left?" or "Can I let it go?"

Then look again to see if there is any remaining wanting control or wanting approval. Continue to allow yourself to become more aware of it.

===== Page 140 =====

Luo Wanyu 2020-10-16 14:01:26 I can feel it.

Wind 2020-10-16 14:01:41 Yes, relax, just notice it. Allow yourself to become more aware of it. Has it left?

Luo Wanyu 2020-10-16 14:02:34 Yes, seems to have left.

Wind 2020-10-16 14:02:50 There's still some wanting control left, right?

Luo Wanyu 2020-10-16 14:03:02 Yes.

Wind 2020-10-16 14:03:16 Notice it. Has it left?

===== Page 141 =====

Release the wanting control and wanting approval towards the goal. If wanting security surfaces, release that too.

===== Page 142 =====

2020-10-16 16:13:52

Thinking about your financial situation, what is your first feeling? Wanting control or wanting approval?

===== Page 143 =====

Wind 2020-10-16 16:01:03 All thoughts are limiting thoughts. They are all driven by feelings. And all feelings are wanting control and wanting approval. Including this thought of yours.

===== Page 144 =====

2020-10-16 15:58:43 Releasing leads to freedom. After attaining freedom, you can engage in any profession you want, because freedom means freedom. **freedom means freedom**.

===== Page 145 =====

Wind 2020-10-16 15:53:08 Yes, truth can only be experienced; it cannot be conveyed through words and language.

===== Page 146 =====

Wind 2020-10-16 15:51:53 We are infinite existence.

===== Page 147 =====

Look at the current feeling. What does it stir up right now: wanting control or wanting approval? Can you notice it? Can you allow it to be released? Is there more? Can you allow it to be released?

===== Page 148 =====

2020-10-16 15:33:05 Yes. Lester's two passages explain it very clearly.

Lester's early teachings and *A Course in Miracles* are not the same thing. Lester's early teachings are the truth spoken by an enlightened being; theoretically, there's no problem. But *A Course in Miracles* also has theoretical problems. I have studied most spiritual methods. I have also tried them. Some are methods taught by truly enlightened beings, some are not. Generally, I don't deliberately criticize a method. But if someone asks me about authenticity, I won't avoid it. I will directly state my own judgment. Because the issue of authenticity can cause someone to go down the wrong path for a lifetime, maybe more than one lifetime. I will not equivocate for the sake of approval.

===== Page 149 =====

Sophie 2020-10-16 14:33:51 Some left.

===== Page 150 =====

Wind 2020-10-16 14:20:42 Yes, look at your feeling towards it now. Is it wanting control or wanting approval?

Sophie 2020-10-16 14:20:54 Wanting control.

Wind 2020-10-16 14:21:07 Can you notice this wanting control?

Sophie 2020-10-16 14:21:16 Yes.

Wind 2020-10-16 14:21:24 Has it left?

Sophie 2020-10-16 14:21:50 Some left.

Wind 2020-10-16 14:22:18 Yes, is there any remaining wanting control?

Sophie 2020-10-16 14:22:41 I feel a lot of wanting security.

Wind 2020-10-16 14:22:53 Okay, can you notice it?

Sophie 2020-10-16 14:23:10 I noticed it. There's also some wanting approval left.

Wind 2020-10-16 14:23:54

===== Page 151 =====

2020-10-16 10:51:13

The group owner is still conservative. He said *A Course in Miracles* can also reach the destination. I don't think so. People aiming for freedom should abandon *A Course in Miracles* immediately. The Release Method is not the only way to reach the destination, but *A Course in Miracles* is not a way.

===== Page 152 =====

Wind 2020-10-16 10:39:33 I came across the Sedona Release Method a long time ago in 2014. I saw many people teaching it, but I basically didn't speak. At that time, I felt that everyone teaching it publicly had problems, so I left all the groups and started looking for materials myself. I found them, and then I just went off to release on my own. I basically didn't have any contact with people in the spiritual circle. The reason I joined this group was because I was stuck at that time and wanted to exchange experiences with others. But I found that no one seemed to know the original process, so I stopped talking. After a few days, seeing everyone's weird and varied release methods, I couldn't help but translate a few of Lester's audio recordings and then translated part of the 1992 video. Actually, I had shared my method with others before, but they preferred to believe in "teachers." So for the past two years, I haven't successfully shared it with anyone. I only succeeded in sharing it here with the group owner. There are many teachers who even claim to be enlightened, but the methods they teach are completely wrong.

===== Page 153 =====

1

===== Page 154 =====

1. All feelings culminate in two wants: wanting of approval and wanting of control.
2. Make release constant.
3. If you get stuck, let go of the wanting to change the stuckness.
4. Each time you release, you are happier and lighter. You have more motivation to go free.

===== Page 155 =====

1

===== Page 156 =====

1

===== Page 157 =====

Xiao Cong Ming 2020-10-15 13:11:32

Actually, I have another question, or not a question. Wanting to release approval is wanting control, and then release wanting control/approval. The second wanting is very vague. After releasing it, do I still need to release the first one, if I can't find the feeling of the first one?

Wind 2020-10-15 13:12:17

Keep releasing.

After you release, what is the current feeling? Is it wanting control or wanting approval?

Continue releasing.

===== Page 158 =====

Wind 2020-10-08 11:27:16 Lester's theory: You want to survive as a body, therefore you developed the fear of death. This is the most 底层 (underlying) driver of all emotions. All desires. To ensure survival, you developed wanting approval. To fuel wanting approval, you developed wanting control. All emotions are wanting approval or wanting control. All thoughts are driven by emotions. Therefore, the entire structure of the mind is like this: "Fear of death (wanting to survive) -> wanting approval -> wanting control -> nine emotional states -> specific feelings -> thoughts -> world" Each preceding one drives the one after it. When the 底层 (underlying level) is released, what is driven by it is also released.

===== Page 159 =====

Wind 2020-10-15 12:22:00 Has it left?

Yan 2020-10-15 12:22:21 Is it necessary to release the first two wants first to make it easier to release the wanting to die?

Wind 2020-10-15 12:22:32 Yes.

Yan 2020-10-15 12:22:32 It hasn't left. I like control.

Wind 2020-10-15 12:22:43 Look again, do you still want to control? Just notice it.

Yan 2020-10-15 12:23:07 Still want to, I'm a control freak.

===== Page 160 =====

Wind 2020-10-15 12:20:52 Do you want to change that fear of death?

Yan 2020-10-15 12:21:05 Yes, very much.

Wind 2020-10-15 12:21:32 Can you notice this wanting to change?

Yan 2020-10-15 12:21:42 Yes.

===== Page 161 =====

Yes, allow it to surface.

Rui Lan 2020-10-15 17:35:57 There is still some criticism inside. Why is there so much wanting control?

Wind 2020-10-15 17:36:29 Allow yourself to notice it. Has more of it left?

Rui Lan 2020-10-15 17:36:33 I see a lot of wanting control, constantly wanting control. A little left, because there's so much.

Wind 2020-10-15 17:37:51 Yes, repeat this process.

===== Page 162 =====

Wind 2020-10-15 17:24:57 What do you want to release?

Rui Lan 2020-10-15 17:25:27 Wanting approval, meaning I don't dare to ask others for money.

Wind 2020-10-15 17:25:40 Yes, can you notice this wanting approval?

Rui Lan 2020-10-15 17:25:52 Yes.

Wind 2020-10-15 17:26:07 Has it left?

===== Page 163 =====

Can you notice that you want to control it?

Qi Ji 2020-10-15 16:02:04 I can notice it, and I can also notice that I want to reject my control.

Wind 2020-10-15 16:02:13 Yes, has this wanting control left?

Qi Ji 2020-10-15 16:02:31 No.

===== Page 164 =====

Wind 2020-10-15 16:00:16 Do you now want to control that situation? [Laughter]

Qi Ji 2020-10-15 16:00:33 It's been stuck in my chest. Yes, I want to control.

Wind 2020-10-15 16:00:16 Can you notice that wanting control?

Qi Ji 2020-10-15 16:01:18 Yes, I can. I can feel it blocked up.

Wind 2020-10-15 16:01:39

===== Page 165 =====

6. Each time you release, you become more joyful, lighter, and freer from limitations. As you release, you will become increasingly joyful, lighter, and freer from limitations.

===== Page 166 =====

Six Steps to Freedom

- You must want freedom more than you want the world. (You must want freedom more than you want approval and control. Wanting approval and control = wanting the world.)
- Make the decision for freedom.
- All feelings come from wanting approval and wanting control. They are survival programs. Release them.
- Release continuously.
- When you get stuck, release the wanting to change the feeling of being stuck.

===== Page 167 =====

2020-10-15 10:23:38

It's best not to mix releasing with sitting meditation (formal practice).

Because when you sit in meditation, you carry a wanting to control. You're trying to maintain a posture without moving on one hand, and trying to release on the other. But if you do it consciously and deliberately, you will get stuck there. Because when you do it consciously and deliberately, you are carrying wanting control. If you are passively tied up, as long as you accept the situation and then release, you won't get stuck.

===== Page 168 =====

Carrying resistance (wanting control), you will get stuck. It's that simple. It's all in the Six Steps.

===== Page 169 =====

Wind 2020-10-08 11:03:56 Wanting to change is also a feeling. Feel this wanting to change and let it go. The fear of death is also just a feeling. Lester said this. I'm just repeating it.

===== Page 170 =====

Yitian 2020-10-15 21:31:05 When I can't distinguish between wanting approval and wanting control, can I directly release that "want"? @Wind

Wind 2020-10-15 21:31:57 Yes, then release wanting control. You will be able to distinguish.

===== Page 171 =====

Su 2020-10-15 20:28:11

I want to ask, if I decide I want freedom rather than wanting this world, how should I release? Should I continuously notice desires, or can I still release regarding difficulties in life?

Both are fine.

Difficulties in life are also desires. Just keep releasing continuously. It's possible.

Lester said, at the beginning you have no choice because you are in too much pain, living in pain. So you can only release to get out of pain. But when you release until you feel very good, you need to release for the sake of freedom.

===== Page 172 =====

Shi Dai Wan Wu Hu Lian 2020-10-15 19:21:42 A little left.

Wind 2020-10-15 19:21:52 Yes, can you still notice it?

Shi Dai Wan Wu Hu Lian 2020-10-15 19:22:18 I feel there is some.

Wind 2020-10-15 19:22:48 Continue noticing.

===== Page 173 =====

1

===== Page 174 =====

Wu Xin 2020-10-15 18:08:55 @Wind? When I have no feeling, I ask this when calm. When I have a feeling, I release it. When calm again, I ask this again. This way, I can achieve continuous release, right?

Wind 2020-10-15 18:09:31 When you have a feeling, you can also see if it's wanting approval or wanting control and release like that. When you have no feeling, your wanting to control (change) it is very obvious. Every time you say you have no feeling, there is actually a wanting control present. It's not that there is no feeling, just that there isn't a feeling that you want. You see, problems with the Release Method can be solved through the Six Steps.

===== Page 175 =====

Wind 2020-10-15 12:03:18 Notice this wanting to change.

Chu Xia 2020-10-15 12:03:26 Noticed.

Wind 2020-10-15 12:03:29 Has it left?

Chu Xia 2020-10-15 12:03:33 Left. Thank you??

Wind 2020-10-15 12:03:46 Look, do you still want to change this situation? Allow more of the wanting to change to be noticed.

Chu Xia 2020-10-15 12:03:57 Still there, but much less.

Wind 2020-10-15 12:04:00 You're welcome. Continue the process until you've released it all.

===== Page 176 =====

Wind 2020-10-15 12:00:05 Right now, can you feel this anxiety and worry?

Chu Xia 2020-10-15 12:00:15 I can feel it.

Wind 2020-10-15 12:00:27 Do you want to control?

Chu Xia 2020-10-15 12:00:35 Want to control.

Wind 2020-10-15 12:00:50 Just notice this wanting control.

Chu Xia 2020-10-15 12:01:04 I can notice it.

Wind 2020-10-15 12:01:21 Has it left?

Chu Xia 2020-10-15 12:01:24 A lot left. But still some. Continuing to observe, some more left.

Wind 2020-10-15 12:01:48 Yes, allow yourself to notice more wanting control.

Chu Xia 2020-10-15 12:02:17 There's still a place tightly gripping, unable to let go.

Wind 2020-10-15 12:02:18 Allow it to leave. Do you want to control this place that is tightly gripping? Do you want to change it?

===== Page 177 =====

Process for Releasing Wants

Step 1: Allow yourself to feel the current feeling. Step 2: Notice if it comes from wanting approval or wanting control. Step 3: Can you notice this wanting control (or wanting approval)? Can you let it go? Step 4: Is there any remaining wanting control (or wanting approval)? Can you become more aware of this? Can you let it go? *Repeat noticing and releasing until you are completely free.*

===== Page 178 =====

Wind 2020-10-15 11:57:52 Do you want to continue staying in this feeling, or not?

Zi 2020-10-15 11:58:10 It seems I'm not forcing myself as much. I feel like I've given up on myself [facepalm]. What does it mean to continue staying in this feeling? @Wind?

Wind 2020-10-15 11:58:54 Wanting to maintain this situation is also wanting control. Wanting control has different manifestations. For something you don't like, you want to change it. For something you like, you want to maintain it. **attachment and aversion**.

===== Page 179 =====

Zi 2020-10-15 11:45:09 What about releasing the wanting to feel sleepy and go to sleep? Whenever I start releasing, I want to feel sleepy and go to sleep.

Wind 2020-10-15 11:45:33 Do you want to control that sleepy situation?

Zi 2020-10-15 11:45:42 Yes, because I want to release smoothly.

Wind 2020-10-15 11:46:07 Yes, right now can you notice this wanting control?

Zi 2020-10-15 11:46:17

===== Page 180 =====

Not yet.

Wind 2020-10-15 11:41:34

Look again, is this wanting control still there? Just allow yourself to notice it.

Rong 2020-10-15 11:42:47

I notice it's still there, but much better.

Wind 2020-10-15 11:43:15

Yes, can you allow the remaining wanting control to be noticed? See if it has been released?

Rong 2020-10-15 11:43:36

Allow.

Wind 2020-10-15 11:44:07

Yes, has it left?

Rong 2020-10-15 11:44:08

Yes, much better.

===== Page 181 =====

Look again, do you have more wanting control? Allow it to continue surfacing.

===== Page 182 =====

Wind 2020-10-15 11:26:16 Right now, can you notice this wanting control?

Zi Zai Ren Sheng 2020-10-15 11:26:56 I can't notice it, feeling very calm.

Wind 2020-10-15 11:27:05 Do you want to change this calmness?

Zi Zai Ren Sheng 2020-10-15 11:27:15 Yes.

Wind 2020-10-15 11:27:28 Look at this wanting to change.

===== Page 183 =====

Release the wanting control that it developed, and you can face it directly. It will be released immediately. Release wanting control, and you immediately feel everything is in control (smooth). Release wanting approval, and you can immediately feel love. Release wanting to survive and security, and you can feel safe. Use this to confirm release. This is the sixth step. The Six Steps are everything. Lester Levenson said, **take the six step**. Just implement the Six Steps consistently. Everything needed to reach the destination is in the Six Steps.

===== Page 184 =====

Process for Releasing Emotions

Step 1: Allow yourself to feel the current feeling, and trace it back to an emotional state (apathy, grief, fear, lust, anger, pride).

Step 2: Ask yourself, can I let go of this feeling? Am I willing to? When?

Step 3: See what feeling you have now, and repeat the previous process.

===== Page 185 =====

Me 2020-10-15 11:06:00 @Wind? Yes, I also discovered this when releasing stuckness: it's wanting control that causes the stuck. Actually, I feel that the entire emotional desire structure is stuck, layer upon layer of stuckness piled up, together covering the fear of death.

Wind 2020-10-15 11:07:03 Wanting approval and wanting to survive (fear of death) do not automatically get stuck. They will immediately develop a wanting control to get stuck.

===== Page 186 =====

I don't necessarily have to think about or strive for the things I want to obtain, such as wanting approval, to also have them.

If you don't release that stuckness, and the small tendencies, you let it run you (**let it run you**). The more stuck you are, the more you need to continue releasing.

If you don't release the tendency you use to escape, then you will escape, pressing down whatever deeper thing you are trying to escape from.

Find a guideline that works for you and do it, instead of getting entangled with several guidelines and confusing yourself.

Deeply experience that we live in "wanting" every moment. Releasing a "wanting" motive will terminate related emotions and thoughts, bringing a feeling of deep stillness. Continuously releasing "wanting" will continuously weaken the sense of being the "doer," making life more like an occurrence, scene after scene.

There is nothing outside. The sole component of things is my feelings, and they are all wanting control and wanting approval.

===== Page 187 =====

There is nothing outside. The sole component of things is my feelings, and they are all wanting control and wanting approval.

Infinite energy is being suppressed by me all the time. When I release a desire, a part of it emerges.

I don't need to understand a thing through the mind. Every thought obscures some original "knowing." When I abandon knowledge and mind, I directly know everything.

Release continuously, just release continuously. The path is already clear, the destination is in sight, just keep going.

Implement the Six Steps. When I don't want freedom, remind myself how good freedom is. Make the decision. All obvious and unobvious feelings are wanting control and wanting approval, release them. Every release makes me freer.

I cannot get stuck, because my stuckness is actually wanting to change. This is something that needs to be released. Release cannot get stuck; it cannot passively stop.

===== Page 188 =====

Wind 2020-10-15 10:59:12 Control is the sole component of being stuck. I'm going to record this in my **gain book**. This is an insight I've realized through releasing so far.

===== Page 189 =====

Me 2020-10-14 12:57:13 @Wind? You release wanting control, but what I release is mostly wanting to change. Wanting control appears very little. I feel that wanting control is composed of a whole bunch of wanting to change. What's your view?

Wind 2020-10-14 12:57:40 The course is wanting control. Lester often uses wanting to change when he speaks, but he will say it that way. Wanting to change, wanting to push it away, wanting to grasp it – these are all wanting control. Wanting to change is a type of wanting control. To be more specific, say wanting to change. Sometimes we want to change. Sometimes we want to maintain. This is all **wanting of control**.

===== Page 190 =====

When releasing wants and noticing "wanting," sometimes it pops up that wanting equals lack – is this considered using the mind?

Or must I just notice, just notice that "wanting" and let it go?

Wind 2020-10-14 12:22:02 Do you want to figure this out?

ZOEY 2020-10-14 12:22:52 Yeah, it is. It's wanting control again...

Wind 2020-10-14 12:23:03 Can you now notice that wanting control?

do it

ZOEY 2020-10-14 12:24:05 Yes.

Wind 2020-10-14 12:24:21 Has it left?

ZOEY 2020-10-14 12:24:36 Partly. I'll continue the process.

When I have a question, I go release the wanting to figure it out, wanting control.

Wind 2020-10-14 12:24:40 Look at whether you have more wanting control regarding that question.

===== Page 191 =====

Shi Dai Wan Wu Hu Lian 2020-10-12 13:07:54 Isn't release about wanting to change?

Wind 2020-10-12 13:08:08 Release *is* change, not wanting to change. Control, approval, security – these are good things. Wanting is not. Wanting equals lack.

===== Page 192 =====

2020-10-12 13:00:51 @Wind? For example, my lower back hurts. How do I release? Do I look at the emotion towards the back, then see what want it stirs up, then release?

2020-10-12 13:01:08 Do you want to change it?

2020-10-12 13:01:13 Yes.

2020-10-12 13:01:20 Can you notice it?

2020-10-12 13:01:26 Yes.

2020-10-12 13:01:47 See if it has been released?

2020-10-12 13:02:15 Some. Can I just release the wanting to change like this?

===== Page 193 =====

Hui Xuan 2020-10-12 12:35:20 Can wanting control and wanting approval exist simultaneously?

Wind 2020-10-12 12:37:04 Often yes, because wanting control is actually developed from wanting approval. Notice whichever one is there and release that. For example, right now, wanting control is on the surface for you, so release wanting control. If you want to skip this process, you are actually being run by wanting control, and you will get stuck.

===== Page 194 =====

This tendency of wanting control also needs to be released.

===== Page 195 =====

Process for Releasing Wants

Step 1: Allow yourself to feel the current feeling.

Step 2: Notice if it comes from wanting approval or wanting control.

Step 3: Can you notice this wanting control (or wanting approval)? Can you let it go?

Step 4: Is there any remaining wanting control (or wanting approval)? Can you become more aware of this? Can you let it go? *Repeat noticing and releasing until you are completely free.*

===== Page 196 =====

Fang Fei 2020-10-12 11:20:47 I feel there is a greater power and arrangement, and I need to surrender.

Wind 2020-10-12 11:20:48 It's not like that. You don't need to consider a greater power outside of yourself. The course mentions the other side of wanting control, which is wanting to be controlled. Hoping for something to control oneself. What many people call "surrender" is actually this thing. But this is also wanting control.

===== Page 197 =====

2020-10-12 10:52:12 Is the essence of mind wanting to control? And wanting to understand?

Wind 2020-10-12 10:52:38 The essence of mind revolves around maintaining the survival of a body. For survival, it developed wanting approval and control. Control includes changing, understanding, making things happen the way one wants.

===== Page 198 =====

Fang Fei 2020-10-12 08:34:14

Releasing feelings, I feel a surge of energy go out. Releasing wants also feels like a surge of energy goes out. I always remember what you said about "let the feeling surface and leave," and I've been operating like that [grinning]. Is releasing wants about putting attention on thoughts? Or is it also a deeper level of energy going out? @Wind?

Wind 2020-10-12 08:34:30

It's not thoughts. Wanting is tendency, is intention. Try that process; it's very effective.

===== Page 199 =====

I can try to guide you a bit now. Just follow the instructions, and you might find it very simple.

Z0EY 2020-10-12 08:20:50 Yes, want control.

Wind 2020-10-12 08:20:59 Has it left?

Z0EY 2020-10-12 08:21:14 Partly left.

Wind 2020-10-12 08:21:24 Do you still have wanting control?

Z0EY 2020-10-12 08:21:33 Some.

Wind 2020-10-12 08:21:42 Has some left now?

Z0EY 2020-10-12 08:22:12 Some left.

Wind 2020-10-12 08:22:16 Look again, do you still want to control?

Z0EY 2020-10-12 08:22:32 Still a little.

Wind 2020-10-12 08:22:46 Has it left?

Z0EY 2020-10-12 08:23:20 Yes, continuously leaving, now very little.

Wind 2020-10-12 08:23:36 Yes, continue to see if there is wanting control.

Wind 2020-10-12 08:24:16 Continue this process yourself.

===== Page 200 =====

Wind 2020-10-12 08:18:49 Do you want to control?

Part 2 of 3

===== Page 1 =====

Wind 2020-10-12 08:18:49 Do you want to control?

===== Page 2 =====

Wind: Can you feel if the current desire is to **control** or to **be approved**?

Jidi: Mm, yes.

Wind: Can you just ***be aware*** of it?

Jidi: I allow it, it seems it hasn't left, mm.

Wind: Has it left?

Jidi: Mm, it left a little.

Wind: Look again, is there still a desire to control or be approved?

===== Page 3 =====

Wind 2020-10-12 09:01:11 You are right in the middle of wanting to control. As long as you *relax* and become aware of it, at that moment you immediately have a *tendency to let go*. So you don't even need to ask the subsequent questions. You just see if it has left, and then continue to see if there's any remaining desire to control within yourself. Then become aware of it again, allow it to leave. Continue like this, ***letting it up and go***, that's all.

===== Page 4 =====

Wind 2020-10-12 08:51:11 Do you want to control?

Zhang 2020-10-12 08:51:22 Yes.

Wind 2020-10-12 08:51:35 So you can clearly feel it?

Zhang 2020-10-12 08:51:47 Mm.

Wind 2020-10-12 08:51:57 Has it been **released**?

Zhang 2020-10-12 08:52:08 No.

Wind 2020-10-12 08:52:21 Can you feel that desire to control? Allow yourself to just *watch* this wanting...

===== Page 5 =====

Step Three: See how you feel now, and **repeat the previous process**.

===== Page 6 =====

Wind 2020-10-12 08:32:29 Has this desire to control left?

DMX 2020-10-12 08:32:45 No.

Wind 2020-10-12 08:32:56 Do you still want to control?

DMX 2020-10-12 08:33:28 Yes.

Wind 2020-10-12 08:33:32 Just look at it, has it left? Look again, do you want to *control your feeling*, want to *change* it? Can you be aware of this *wanting*?

DMX 2020-10-12 08:34:51 I can perceive it.

Wind 2020-10-12 08:35:03 Has it been released?

DMX 2020-10-12 08:35:44 Released a little, not completely.

Wind 2020-10-12 08:35:57 Mm, so there's still a desire to control? Can you simply be aware of it? It's very simple.

DMX 2020-10-12 08:36:51 Yes.

Wind 2020-10-12 08:37:03 Be more aware of it. See if it has been released?

DMX 2020-10-12 08:41:42 Released a little, but still not completely released.

Wind 2020-10-12 08:42:03 Continue this **process**, be aware of it. Then, can you let it leave?

===== Page 7 =====

2020-10-12 08:29:59 Can you feel the **desire for approval** right now?

DMX 2020-10-12 08:30:27 Yes.

2020-10-12 08:30:37 Just allow yourself to feel it. Has it left?

DMX 2020-10-12 08:31:10 No.

2020-10-12 08:31:32 Do you want to let it leave?

DMX 2020-10-12 08:31:41 Yes.

2020-10-12 08:31:45 Can you notice that this is a **desire to control**?

DMX 2020-10-12 08:32:25 It is a desire to control.

===== Page 8 =====

2020-10-12 07:57:44 Has it left?

Hong 2020-10-12 07:57:59 No [facepalm].

Wind 2020-10-12 07:58:26 Continue to notice this desire to control. See how you are now. Has more desire to control been *stirred up*?

Hong 2020-10-12 07:59:10 Yes.

Wind 2020-10-12 07:59:32 *Relax*, just watch it.

Hong 2020-10-12 07:59:58 Okay.

Wind 2020-10-12 08:00:03 Has it left?

Hong 2020-10-12 08:00:37 Still no.

===== Page 9 =====

1

===== Page 10 =====

The method is **simple**. The method is also **easy**. Let the feelings come up, **[recognize]** they are a desire for approval or control, and then **let them out**. Carrying out the **six steps** of this method, will take a few months to empty out all your garbage.

Lester

===== Page 11 =====

Lester Levenson has a better summary: "The method is simple, the method is also easy. Let the feelings come up, **[recognize]** they are a desire for approval or control, and then **let them out**. Carrying out the **six steps** of this method, will take a few months to empty out all your garbage." —
Lester Levenson

===== Page 12 =====

Okay.

Wind 2020-10-23 11:00:28 But *never do it with force*.

Wind 2020-10-23 11:00:40 Resistance and irritability, can certainly be **released**.

Little Smart 2020-10-23 11:00:50 @Wind? Okay, Teacher Wind, thank you, teacher.

===== Page 13 =====

Wind: Mm, can you just allow yourself to be *more aware* of this desire to control? Just *gently* become aware of it.

Sound of Clouds Drifting By 2020-10-23 10:29:58 Yes.

===== Page 14 =====

Sound of Clouds Drifting By 2020-10-23 10:09:07 A little bit. Yes. Chest tight.

Wind 2020-10-23 10:09:48 I will adjust the sentences accordingly.

Sound of Clouds Drifting By 2020-10-23 10:09:52 I tried it myself.

Wind 2020-10-23 10:10:03 Mm, have you had any experience of **releasing**?

Sound of Clouds Drifting By 2020-10-23 10:10:03 Had a little bit of feeling. Not sure if it was a release experience.

Wind 2020-10-23 10:10:59 *Ease, joy, clarity welling up*, accompanied by the feeling of energy leaving. Does release have this kind of feeling?

Sound of Clouds Drifting By 2020-10-23 10:11:07 Had a little, but not very obvious.

Wind 2020-10-23 10:12:07 OK, I understand, let's begin.

===== Page 15 =====

Hong 2020-10-12 07:10:34 Always thinking random thoughts, is that a desire to control?

Wind 2020-10-12 07:35:49 Can you very *directly* perceive what you want? Analysis isn't necessary. Right now, what appears in your awareness is the most obvious one.

Hong 2020-10-12 07:47:37 The most obvious is the struggle with work, feeling unsuited for my job, yet powerless to change.

Wind 2020-10-12 07:47:55 Desire to control. Maintain awareness of it. Can you *directly let it go* and let it leave?

===== Page 16 =====

Wind 2020-10-22 11:18:10 Can you notice your current feeling?

Liu Mouren 2020-10-22 11:18:19 No particular feeling.

Wind 2020-10-22 11:19:55 A *vague and unclear* feeling?

Free Life 2020-10-22 11:19:57 Usually have many thoughts.

Liu Mouren 2020-10-22 11:19:58 Sort of.

Wind 2020-10-22 11:20:06 Do you want to **change** this vague and unclear feeling?

Yitian 2020-10-22 11:20:18 The teacher can only tell you "use the heart, not the brain," or even directly say "use the chest and abdomen," but how exactly to use the heart, use the chest and abdomen to feel, you have to experience for yourself.

Liu Mouren 2020-10-22 11:20:24 Want to change.

Wind 2020-10-22 11:20:29 Can you be aware of this **desire to change**?

Liu Mouren 2020-10-22 11:21:41 No.

Wind 2020-10-22 11:21:46 Do you want to be aware of it?

Liu Mouren 2020-10-22 11:21:49 Yes.

Wind 2020-10-22 11:22:10 Can you be aware of this *wanting*?

===== Page 17 =====

Chloé: Teacher Wind, guide me once please... can you?

Wind 2022-10-22 10:20:31 Can you feel your current feeling?

Chloé· 2022-10-22 10:21:25 Yes.

Wind 2022-10-22 10:21:32 Does it ***stir up*** your desire to control or to be approved?

Chloé· 2022-10-22 10:21:38 Control.

Wind 2022-10-22 10:22:26 Allow yourself to be aware of it.

===== Page 18 =====

Flavor 2020-10-22 09:53:28 @Wind Teacher, hello. I always feel *constrained*, very resistant when others ask me to do things, and want to break free. How should I release this!

Wind 2020-10-22 09:53:28 Can you feel this **resistance** right now?

Flavor 2020-10-22 09:53:28 Yes.

Wind 2020-10-22 09:53:28 Is it a desire to control or a desire to be approved?

Flavor 2020-10-22 09:53:28 Control. Mm, allow yourself to be aware of it.

Wind 2020-10-22 09:53:28 Has it left?

Flavor 2020-10-22 09:53:28 No. A little better.

Wind 2020-10-22 09:53:28 Do you want to change your current feeling?

Flavor 2020-10-22 09:53:28

===== Page 19 =====

Dissolving feelings. The feeling becomes clear, surfaces to conscious awareness, and then **dissolves**.

===== Page 20 =====

1

===== Page 21 =====

Wind: Can you perceive that you want to change it?

Yitian 2020-10-22 12:43:29 A little bit.

Wind 2020-10-22 12:43:41 Mm, allow yourself to be aware of this desire to change it. Has it left?

Yitian 2020-10-22 12:44:07 No. Not sure.

Wind 2020-10-22 12:44:31 Okay, focus again on the issue you want to change. Can you feel your desire to change?

Yitian 2020-10-22 12:44:44 Okay. Yes.

Wind 2020-10-22 12:45:25 Allow yourself to be more aware of this. Has it surfaced?

Yitian 2020-10-22 12:46:12 Not obvious.

Wind 2020-10-22 12:46:30 Continue to notice this *unobvious* feeling. Can you become more aware of this unobvious feeling?

===== Page 22 =====

Wind 2020-10-22 12:42:40 Think of something you want to **change** or improve. Can you recall it?

Yitian 2020-10-22 12:42:58 Yes.

Wind 2020-10-22 12:43:11

===== Page 23 =====

Because **wanting to control = lack of control**. The principle is very simple. So when you want to control the release process, you need to notice it. Then you need to notice *what* you

are using to control the release process. For example, you clench your fist. For example, you try hard to figure out what the current feeling is. For example, your body will tightly *hold onto* the emotion. Do you know why you can't release at this time? Because this is a very **strong habit**. There is a lot of emotion behind it, yet you intend to release it *all at once*. If you get **stuck**, notice your desire to control, then *relax* and look at this desire to control, try to release it. You are not releasing all the desires to control, you only need to release the one you see right now. This is my personal experience dealing with being stuck. You release a little bit of the desire to control, and you feel a little smoother. Then you invite more desires to control to be released. Sometimes you will continue releasing this desire to control for one or two hours, finally releasing the strong **inertia** of this "desire-to-control release process." That is when your subsequent releases will become smooth. Because the *program* operating your stuckness has been released. It's that simple.

===== Page 24 =====

Wind 2020-10-22 11:57:49 This is being **stuck**. Notice the feeling of being stuck. Then notice your **desire to change** the stuck feeling. Then become aware of the desire to change. If you don't release the desire to change, it will continue to *operate you*, and you will continue to be stuck.

===== Page 25 =====

Light Dancing Wind 2020-10-22 11:45:42 @Wind? So do we have to *look for* emotions? We have to be aware, right?

Wind 2020-10-22 11:45:56 No need to look. **Awareness is not an effort**. For example, I ask you, what are you feeling right now? You don't need to deliberately perform an action of feeling. If you clearly feel you are angry or sad right now, you will know immediately. If your current feeling is unclear, you will also immediately know that your feeling is vague and unclear. But you often try, through *effort and control*, to make your unclear feeling clear. This is the essence of "looking for feelings."

===== Page 26 =====

Liu Mouren 2020-10-22 11:17:49 Suppressed very severely, how should I release? Release the suppression?

Wind 2020-10-22 11:18:05 Can you notice your current feeling?

Liu Mouren 2020-10-22 11:18:25 No particular feeling.

Wind 2020-10-22 11:19:17 A *vague and unclear* feeling?

Liu Mouren 2020-10-22 11:20:10 Sort of.

Wind 2020-10-22 11:20:10 Do you want to **change** this vague and unclear feeling?

Liu Mouren 2020-10-22 11:20:26 Want to change.

Wind 2020-10-22 11:20:41 Can you be aware of this **desire to change**?

Liu Mouren 2020-10-22 11:21:21 No.

===== Page 27 =====

Wind: Desire to change.

Wind 2020-10-22 10:45:16 Just be aware of this desire to change. *Gently* be aware of the desire to change.

Clear Stream 2020-10-22 10:45:26 Feels like resisting powerlessness to change. Mm, feeling a bit more relaxed.

Wind 2020-10-22 10:46:12 Has the desire to change left?

Clear Stream 2020-10-22 10:46:19 Yes.

Wind 2020-10-22 10:48:48 Mm, be aware of the desire to change.

Clear Stream 2020-10-22 10:48:59 Mm.

===== Page 28 =====

Wind 2020-10-22 10:39:36 Can you feel your feeling now?

Clear Stream 2020-10-22 10:39:48 Yes. Resistance, disgust, forced reluctance.

Wind 2020-10-22 10:40:31 Feel this resistance for a while. Just *feel it directly*.

Clear Stream 2020-10-22 10:40:44 Okay.

Wind 2020-10-22 10:40:58 Can you let it leave?

===== Page 29 =====

Miracle 2020-10-22 10:32:54 Some left.

Wind 2020-10-22 10:33:19 Mm, continue doing this.

Miracle 2020-10-22 10:33:27 Okay.

===== Page 30 =====

1

===== Page 31 =====

Wind 2020-10-08 10:42:16 Of course it will be like this, you bring a lot of **resistance** into it. You want to **control** it. If you particularly want to control what happens during release, you will get **stuck**.

===== Page 32 =====

Hui Zhi Lan Xin: Part of it left, another wave emerges.

Wind: Mm, do you want to control them?

Hui Zhi Lan Xin 2020-10-21 11:04:34 Just now, without prompting, there was a desire.

Wind 2020-10-21 11:05:24 Has it left?

Hui Zhi Lan Xin 2020-10-21 11:06:02 Now it's continuously leaving. The throat feels swollen and tight. Is that being stuck? Or is it normal?

===== Page 33 =====

Wind: Can you feel this resistance?

Hui Zhi Lan Xin 2020-10-21 10:59:44 Yes.

Wind 2020-10-21 11:00:05 Desire to control or desire to be approved?

Hui Zhi Lan Xin 2020-10-21 11:00:35 Both.

Wind 2020-10-21 11:00:52 Which one can you feel more clearly?

Hui Zhi Lan Xin 2020-10-21 11:01:18 Control.

Wind 2020-10-21 11:01:45 Can you let it leave?

Hui Zhi Lan Xin 2020-10-21 11:01:59 Yes.

Wind 2020-10-21 11:02:11 Mm, has it left?

===== Page 34 =====

Sophie 2020-10-21 10:54:04 Want to become better.

Wind 2020-10-21 10:54:22 Can you let it leave?

Sophie 2020-10-21 10:54:29 Yes.

Wind 2020-10-21 10:55:00 Has it left?

Sophie 2020-10-21 10:55:09 Left.

Wind 2020-10-21 10:55:32 Did you become more *joyful*?

Sophie 2020-10-21 10:55:40 Yes.

===== Page 35 =====

Left.

===== Page 36 =====

When you release a long-term habit, the example Lester gives is smoking. He first has the student ***accept*** to smoke. Accept smoking. That is, smoking is OK. Why? Lester explained later, because if you think smoking is wrong, you can't even begin to think about releasing it. So accepting it before releasing is indeed something Lester himself said. But it's not about using acceptance to replace release. It's about, after accepting it, *facing it*, and then **releasing**.

===== Page 37 =====

Wind: Become aware of more. Has it left?

Qian 2020-10-20 11:50:39 It's leaving.

===== Page 38 =====

Wind: Can you perceive your desire to change?

Qian 2020-10-20 11:48:45 Mm!

Wind 2020-10-20 11:48:51

===== Page 39 =====

Wind 2020-10-20 11:45:12 @Qian? When you think about money issues, what feeling do you have?

Qian 2020-10-20 11:45:36 Wanting to survive.

Wind 2020-10-20 11:45:54 Can you let the desire to survive leave? Or is it **stuck**?

Qian 2020-10-20 11:46:16 Mm, seems still stuck.

Wind 2020-10-20 11:46:32 Do you want to **change** this stuckness?

Qian 2020-10-20 11:46:45 Yes.

Wind 2020-10-20 11:47:21 Has the desire to change left?

===== Page 40 =====

Qian 2020-10-20 11:39:29 Yes.

Wind 2020-10-20 11:39:49 Can you simply notice this *wanting*? This is a **desire to control**.

===== Page 41 =====

Miao: Current feeling is fear, wanting to survive.

Wind 2020-10-20 11:34:42 Can you perceive it?

Miao 2020-10-20 11:34:53 Yes, but I don't really want to continue. Is continuing to control also control?

Wind 2020-10-20 11:35:39 You don't want to see it.

Wind 2020-10-20 11:35:45 You **resist** it.

Miao 2020-10-20 11:35:56 Mm.

Wind 2020-10-20 11:36:07 Can you notice this desire to control?

Miao 2020-10-20 11:36:16 Yes.

Wind 2020-10-20 11:36:27 Has it left?

Miao 2020-10-20 11:36:50 Mm.

Wind 2020-10-20 11:37:06 Do you feel more *joyful*?

===== Page 42 =====

Qian: Feel afraid.

Wind 2020-10-20 11:33:35 Be aware of whatever you can perceive right now.

Qian 2020-10-20 11:33:41 Want to look but also don't want to look.

===== Page 43 =====

Allow yourself to be *more aware* of the feeling in your body.

===== Page 44 =====

Wind 2020-10-12 00:23:07 This issue is like this: recognition and control are the world. Having strong attachment and aversion to the world, it happens every moment, I am in these wants like a fish in water. But if you decide to release continuously, letting go of one as it comes, very quickly you will find yourself in this ocean of desires. If you release continuously for a few days, you will become very, very **peaceful**. Beneath this peace, many strong desires will surface very clearly and be perceived, and then just be released in an instant. **Release becomes the norm** because you discover that suppressing it underneath is *unnatural*, always unconsciously holding it down. And this is a deeply ingrained, **powerful habit**. When you have released enough of the desire to control, this habit loses its power, and you increasingly tend to release naturally. Release reaches a point where, for a moment, you suddenly feel that the body is not me; it's just action, but there is no self operating within it. But this identification with the body returns immediately. At the same time, I perceive that as a desire to control, and this desire to control is released. For the subsequent experience, my intuition tells me it's not suitable to speak about. I'll continue releasing.

===== Page 45 =====

Wind 2020-10-20 11:10:34 @Miracle? What is your current feeling?

Miracle 2020-10-20 11:11:22 Blocked feeling. Strongly rejecting myself.

Wind 2020-10-20 11:12:49 @Miracle? Do you want to control this situation?

Miracle 2020-10-20 11:13:06 Mm yes. That feeling of resistance is very strong.

===== Page 46 =====

Wind: Just be aware of this desire for approval.

Xiu Yuan 2020-10-20 11:04:03 Mm.

Wind 2020-10-20 11:04:19 Has it left?

Xiu Yuan 2020-10-20 11:04:36 Left a bit.

Wind 2020-10-20 11:04:49 Is there more?

Xiu Yuan 2020-10-20 11:05:05 There are some other feelings.

Wind 2020-10-20 11:05:23 Can you perceive them?

Xiu Yuan 2020-10-20 11:05:30 Yes.

Wind 2020-10-20 11:05:42 Have they left?

Xiu Yuan 2020-10-20 11:05:52 Left.

Wind 2020-10-20 11:06:08 Did you become a bit more *joyful*?

Xiu Yuan 2020-10-20 11:06:20 Yes, smiled.

===== Page 47 =====

Xiu Yuan 2020-10-20 11:01:45 Calm. Peace of mind.

Wind 2020-10-20 11:02:24 Calm and peace of mind are your current feelings.

Xiu Yuan 2020-10-20 11:02:32 Yes.

Wind 2020-10-20 11:02:35 Do you still have things you want?

Xiu Yuan 2020-10-20 11:02:42 Yes. Debt situation. Want to pay it off.

Wind 2020-10-20 11:03:15 Mm, can you perceive whether this desired thing stems from a desire to control or a desire to be approved?

Xiu Yuan 2020-10-20 11:03:27 Approval.

Wind 2020-10-20 11:03:51

===== Page 48 =====

Wind 2020-10-20 10:58:07 @Xiu Yuan? What is your current feeling?

Xiu Yuan 2020-10-20 10:58:28 @Wind? Calm, thank you.

Wind 2020-10-20 10:58:54 Mm, do you feel very, very joyful, or is it a kind of calm with dissatisfaction?

Xiu Yuan 2020-10-20 10:59:43 @Wind? Probably with a tiny bit of something I can't quite describe.

Wind 2020-10-20 10:59:59 Mm, do you want to make the feeling better?

Xiu Yuan 2020-10-20 11:00:50 @Wind? It feels okay, somewhat experiencing this feeling brought on by encountering things.

===== Page 49 =====

Wind 2020-10-20 10:44:28 This is an *unobvious* feeling. Look at this unobvious feeling. Do you hope to **change** it, make it more joyful?

An 2020-10-20 10:45:34 Haven't thought about it, only thought about it when you mentioned it [facepalm].

Wind 2020-10-20 10:45:45 Because I helped pull it out for you. Something *subconscious*. Can you just be aware of this desire to change?

===== Page 50 =====

But still don't feel very *joyful*, right?

===== Page 51 =====

Focus on the issue you just had, do you want to control or be approved?

===== Page 52 =====

Wind: What is your current feeling? Is it clear?

An 2020-10-20 10:18:00 Nervous, clear @Wind.

===== Page 53 =====

It was only in the last two days that I understood what **continuous release** means. Basically, each release brings a very abundant release of energy.

===== Page 54 =====

Process for Releasing Emotions

Step One: Allow yourself to feel the current feeling, and trace it back to an emotional state (Apathy, Grief, Fear, Lust, Anger, Pride/Indifference – AGFLAP CAP states).

Step Two: Ask yourself, can I **let this feeling go**? Am I *willing* to? *When*?

===== Page 55 =====

Wind: What is your current feeling?

Sui Yue 2020-09-19 11:26:23 Still throat blockage.

Wind 2020-09-19 11:27:09 What is the *emotional* feeling? Throat blockage is a physical sensation.

Sui Yue 2020-09-19 11:27:51 No emotion, just blockage, ears ringing.

Wind 2020-09-19 11:28:09 This is where the problem lies. You say "no emotion," actually you are *not facing it directly*.

===== Page 56 =====

Wind: Feel it, what is your current feeling?

Sui Yue 2020-09-19 11:15:02 I have experienced decades of suppression, a feeling of gloom. Now I still have a throat blockage feeling, not very relaxed.

Wind 2020-09-19 11:15:20

===== Page 57 =====

Firmly believe you can reach inner peace by using the Release Method. **Categorize all your feelings into these three wants: want of approval, want of control and want of safety/security.** Discover and release anytime, anywhere. **Make releasing a habit.** Even if you encounter a bottleneck, **release the desire to control the bottleneck**. Every time you release, you will feel *lighter and more joyful*. If you keep releasing, you will *continuously* feel lighter and more joyful.

===== Page 58 =====

Abundance Book Version - Six Steps

1. You want to attain inner peace, let this "want" **far outweigh** your want of approval, control, and safety/security.

===== Page 59 =====

Notice the emotion of anger. Then use the **three questions** on it. If you continue doing this and feel more and more **stuck**, use the **fifth step** of the six steps. See if you want to **change** this stuck feeling. Then ask yourself if you can let this desire to change leave. Check out the 1992 Release Method course to learn how to use the chart. Sedona Method 1992 Teaching Video 1 If you are a beginner, watch this first.

===== Page 60 =====

1. Allow your desire for **imperturbability** or **freedom** to exceed your want of approval, want of control, want of safety/security, and want of separation.
2. Affirm that you can gain freedom, reach a state of imperturbability, or achieve your goals through **releasing**.
3. Allow yourself to examine all your feelings, **categorize** them into the four basic wants: want of approval, want of control, want of safety/security, and want of separation, and then allow yourself to **let them go**.
4. Make releasing a **regular practice**, always releasing the four basic wants, whether in public or alone.
5. If you truly get stuck somewhere, **release the desire to control or change** this stuck situation.
6. Every time you release, you become *happier, lighter, and more effective*. If you keep releasing, you will become *progressively* happier, lighter, and more effective.

===== Page 61 =====

Wind 2020-10-01 20:31:34 What is the emotion feeling like? *Identify* it. You can use the chart for assistance.

===== Page 62 =====

Step One: You must want **freedom** more than you want the world. (You must want freedom more than you want approval and control. Approval and control = the world)

Step Two: Make the **decision** for freedom.

Step Three: All feelings come from the want of control and want of approval. They are survival programs. **Release them.**

Step Four: Release continuously.

Step Five: When you are **stuck**, release the **desire to change** the stuck feeling.

Step Six: Every time you release, you are *more joyful, lighter, and freer from limitations*. As you release, you become *progressively* more joyful, lighter, and freer from limitations.

===== Page 63 =====

Step One: You must want **imperturbability** more than you want approval and control.

Step Two: Decide you can do this method to reach imperturbability.

Step Three: See that all emotions stem from two wants, want of approval and want of control. **Immediately see and immediately release** the want of approval and control.

Step Four: Make it a **constant practice**. Release all your wants of approval and control whether alone or in front of others.

Step Five: If you are **stuck**, let go of your **desire to control** this stuckness.

Step Six: Every time you use this method, you will feel *lighter and happier*. If you keep using this method, you will *continuously* feel lighter and happier.

===== Page 64 =====

Step Six: Every time you release, you are *more joyful, lighter, freer from limitations*. As you release, you become *progressively* more joyful, lighter, freer from limitations.

===== Page 65 =====

Step One: You must want **freedom** more than you want the world. (You must want freedom more than you want approval and control. Approval and control = the world)

Step Two: Make the **decision** for freedom.

Step Three: All feelings come from the want of control and want of approval. They are survival programs. **Release them.**

Step Four: Release continuously.

Step Five: When you are **stuck**, release the **desire to change** the stuck feeling.

===== Page 66 =====

Me 2020-09-28 13:17:23 @Wind? Does the original text say "want of control" or "want of change"?

Wind 2020-09-28 13:17:41 Which step are you referring to? Step five is **want of change**. Step three is **want of control**. Control. **Want of change is a type of want of control.** It's not that there's a want of change separate from want of control. Step two emphasizes **decision**, decision.

===== Page 67 =====

If it's a feeling you particularly dislike, that makes you uncomfortable, then you definitely have a **desire to change** it. If it's a **vague feeling**, then you definitely want to figure it out. Lester talked about facing vague feelings, **releasing the desire to change**, the desire to figure out.

===== Page 68 =====

Today I finally understood the process of Lester Levenson creating the Release Method. He invented this release process in 1975. Then a student of his heard that he had his own method and immediately ran over to learn it. Before that, he had tried many teaching methods, attempting to get people to reach his state. Those are the processes recorded in *The Ultimate Freedom Path*. And those were unsuccessful experiences because very few people made progress. The main attempts were meditation, meditating with questions, and a series of other methods. Until 1975, he discovered that just doing one **"release"** could equal months of meditation results. So he shared this method with his followers. From then on, the **Release Method** was established. So I'll share the content of this material. Don't think of meditation as "advanced" anymore. **Meditation is lowering the level.**

===== Page 69 =====

2020-09-27 23:33:22

===== Page 70 =====

I respect your view of The Sedona Method, you seem sincere. I have been working on it for over 5 years now, during which I used Cranes for about 10 months, then Dwoskins for a year, and finally I used Seretan's program for two years, then I went back to Crane until about 2 months ago. (Crane and Seretan wrongly claim to teach the original method exactly

as Lester taught it.) Over the past 5 years, I have made steady progress with this method, but very slowly. I kept wondering how Lester got free in **3 months**. Recently, I got very frustrated and bought two Lester CDs, one from an album of his from the early 1980's, and another is an interview about how he got free when he was in his New York apartment. I listened to these for hours, and a major theme Lester gave me was the **simplicity and speed** of his program... He said "at most a few months to get free." I committed to doing **exactly as he taught**, just as he was when he was free in his New York loft. So I did two months of work, and I failed to release (using Crane's method). I did Lester's instructions as he gave them, and I **released within minutes**. If I had known, I could have done this in 6-9 months instead of wasting time on the ways Crane, Dwoskin, and Seretan teach it. I see many complaints about how this method gets stuck and sputters. I realize they **teach it wrong**; essentially they changed the way it should be taught. It's shameful, and it's to get as much money as possible. How many people could be healed if they just used the correct way? IMHO, Lester never got into these multiple release methods - it's just confusing.

===== Page 71 =====

Hui Xuan 2020-09-25 17:19:30 Isn't the "Four Foundations of Mindfulness" about feeling emotions, allowing emotions to surface?

Wind 2020-09-25 17:19:59 The Four Foundations of Mindfulness is about observing, analyzing, mind, matter, phenomena. This is a very **different path**. This requires the concentration of "momentary concentration," which is very different from the Release Method.

===== Page 72 =====

Advanced Method Directly release the two major wants. Including the desire to change the current stuckness. But this must be done on the basis of *familiarity* with releasing. Otherwise, it's just random thinking in the mind. If you can perceive the desire to change, it will be easier to release.

===== Page 73 =====

The chart has many uses. If you can't perceive emotions, you can look at the chart for assistance. This is one use mentioned in the course. Or if you feel several kinds and can't be sure, then first release the *surface* one. If you feel your feeling is particularly *vague and unclear*, then this feeling is "vague and unclear." Directly trace it back to **apathy**.

===== Page 74 =====

[Page contains rows of numbers 0-153 with occasional single digits interspersed, likely a formatting artifact or placeholder]

===== Page 75 =====

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===== Page 76 =====

Actually, this **desire to change** is you tightly pressing those emotions down. The suppressed emotions themselves *want to leave*. You let go of this topmost "desire to change," the ones below will *naturally surface*. You release, and it will continuously surface, like **waves**.

===== Page 77 =====

That **"vague feeling"** in it gave me a great insight. That is, if you feel an *unclear* feeling, don't try to make it clear. Instead, see your **desire to change** this vague and unclear feeling, then release the desire to change. This *trick* helped me a lot. Only release the stuck feeling, or even the vague feeling, you might not even be able to see it, because you're trying to escape it, or at least wanting to change this vague and unclear feeling - whatever it is. His tone of voice emphasized this sentence: *only only release the stuck feeling or even the vague feeling.*

===== Page 78 =====

For example, if you can't find the emotion, you're just **stuck** there. When you're stuck, you will want to *stir it up*. That is, you think the current emotion isn't an emotion. You want to **change** this feeling, which is why you want to stir it up. But Lester's meaning is, just **release the feeling of being stuck** there. Release continuously. Because stirring it up is like taking a *detour*. It's like you're bypassing the feeling that is currently blocking your way.

===== Page 79 =====

Contact the feeling, then *consciously* let it leave. In the specific method of the Release Method, it is not recommended to use thoughts to trace back because it might make you imagine in your mind. The pros/cons exercise exists. But Lester called it an **elementary way**. The elementary school way of releasing. You like this, you don't like that.

===== Page 80 =====

That is, do you feel this feeling is too *vague and unclear*? Do you want to **change** it? Release the desire to change it, and this vague and unclear feeling will **immediately become clear**.

===== Page 81 =====

Tencent Translator

Hi Sanford. The foundation of both Larry Crane's and Hale Dwoskin's approach...

Hi Sanford. The foundation of both Larry's and Hale's approaches is **Lester's teachings**. They are built on the same basic process of **letting go** and the sense of self-limitation, which is based on our misunderstanding of lack. Their difference is that Larry's approach focuses purely on **letting go to reveal freedom**, while Hale's opens up the teachings,

acknowledging that our already existing infinite reality can be known in this moment, without needing any technique. However, Hale's method fully includes the same letting go process as Larry's. But Hale also adds simply broadening the path to **pure inquiry**, which can reveal our deepest nature, even observing these words. Here it comes. I hope this helps you. I send you greetings, David

Key Vocabulary Interpretation>

===== Page 82 =====

2020-09-23 09:33:57

The reason this question arises is because many people **stagnate** here. **Stuck**, stagnant. Any feeling that stops you is a **stuck feeling**. It's not that there's a special feeling called "stuck." This point is quite important.

===== Page 83 =====

[Page contains rows of numbers 1-1018, likely a formatting artifact or placeholder]

===== Page 84 =====

A feeling of **gripping**. The feeling seems *stuck on*, not leaving. Or subconsciously wanting to *escape*, afraid to touch it.

===== Page 85 =====

You ask "Can I perceive the desire to control?" Then you look at the desire to control, and you basically tend directly to let it go. Then you can look again at that situation to see if you have a desire to control, and then allow yourself to perceive it again. Ask yourself "Can I let it go?" Look again to see if there's **more**.

===== Page 86 =====

These four paths are: the **rational**, which is the mental path; the **scientific**, which is the specific methodological path; the **emotional**, which is the path of love and devotion; and the **active**, which is the path of practicing selfless service to humanity.

===== Page 87 =====

Will go do other things.

===== Page 88 =====

It's just looking at the goal, an emotion surfaces, **release it**. Look at the goal again, has it reached the "already achieved" state? If not, then it must be want of control and want of approval (emotionally, feelings of powerlessness, lust, anger, fear, etc.)

Release the topmost feeling. **One by one.** **Until completely emptied.** From my personal experience, continuing like this, you will reach a state of "I am very confident the goal can succeed." But this state won't do; this state still needs releasing. This should be around the level of pride and fearlessness. I have tested the goal process many times. Generally speaking, beneath this "I believe it will definitely succeed" feeling, there are still many *subconscious* emotions. After releasing, quite a bit more will emerge. What is the feeling of a truly **completely released** goal like? It's that moment of **"knowing"** (without thinking, without believing) that the goal is already mine, very clear. As if it's right in front of me. At that time, you won't want to do anything to get it, because you are completely sure it's already yours. At that time, I generally won't think about it anymore.

===== Page 89 =====

Wind 2020-09-20 17:58:32 Can you allow yourself to feel the **fear** for a while?

Group Friend 2020-09-20 17:58:35 Heavy. Probably can.

Wind 2020-09-20 17:59:09 Can you let it go?

Group Friend 2020-09-20 17:59:35 Yes.

Wind 2020-09-20 17:59:41 Are you *willing*?

Group Friend 2020-09-20 17:59:51 Yes.

Wind 2020-09-20 17:59:59 *When*?

Group Friend 2020-09-20 18:00:08 Don't know.

Wind 2020-09-20 18:00:16 What do you feel now? Do you feel like some was released? Or is it still *stuck* there, unmoving?

Group Friend 2020-09-20 18:01:31 Can't say clearly. Feels like heaviness and grief.

===== Page 90 =====

Emotion Chart: Imperturbability, Want of Safety/Security/Wanting to Survive, Want of Approval, Want of Control

===== Page 91 =====

Wind 2020-09-11 14:00:08 Venting doesn't count as releasing, right? Suppression, escape, expression, release. **Venting is expression, not release.**

===== Page 92 =====

Wind 2020-09-11 08:25:06 But isn't this easy to fall into wanting to control? From my personal experience, as long as I am **overly conscious**, I get stuck. Later, someone told me it's because I overly focused on body energy; I should be aware of the **emotion itself**. But this is too subtle. A slight lack of attention and you're suppressing it again. Is it necessary to categorize emotions into one of the nine emotions?

===== Page 93 =====

Original Sedona Release Method >

Wind 2020-10-12 09:20:17

Learning from release cases is the easiest method. To learn how the process operates, the best way is to experience it yourself, see how others operate, follow along yourself, or have someone guide you. You'll learn quickly. So you'll see that the Sedona Institute teaches very little theory, and the practical part is entirely example-based guidance. The entire eight videos are constantly showing you how others release.

One term is emphasized: ***stir up***. This is a guidance frequently used in later videos. What is the current feeling? What desire does it *stir up* (arouse)? Because previously using "what desire does it come from" might make people subconsciously use their minds to analyze the cause. So this point can be emphasized; you can use "stir up," see your current feeling, see if it stirs up your desire to control, or desire to be approved, or desire for safety.

Group member **"Jidi":** I feel I still don't know how to release. How do I allow the desire to leave? If I allow it to leave, will it definitely leave?

"Wind": Mm, it itself *wants to push itself out*. You just need to **let go of the force of suppression**.

"Jidi": I understand, but I don't know how to do it myself.

===== Page 94 =====

Carry out these three things and you will quickly reach imperturbability.

1. **Release only these three wants.**
2. **Make it continuous and release immediately.** Allow the want of approval, want of control and want of security to come into your awareness and **immediately let it go**.
3. **Make it a Do It Yourself tool.**

You now have everything you need to go all the way to **imperturbability**.

===== Page 95 =====

Tian Cheng 07:17:49

Wind (Wind) That's not this individual's responsibility. There will be an Avatar to take on the image of public teacher.

True Love You will also merge directly into the Infinite like Lester?

Wind (Wind) I will.

True Love Why not become a great master who universally saves all beings, like Buddha and Jesus?

Wind (Wind) This is spoken by your current **sense of self**.

Wind (Wind) When you eliminate the sense of self, you will see the complete plan.

===== Page 96 =====

Emotion Chart: Imperturbability, Want of Safety/Security/Wanting to Survive, Want of Approval, Want of Control

===== Page 97 =====

Goals and Success

Continuously release feelings about success and failure until you feel completely more able to succeed in your life.

Goal:

For Goal Success What is my current feeling? Completely released?* Do I feel good now?* **For Goal Failure** What is my current feeling? Completely released?* Do I feel good now?*

What is my current feeling? Completely released?* Do I feel good now?* What is my current feeling? Completely released?* Do I feel good now?*

===== Page 98 =====

All That Is
Allow all Beings - One - One - One - One - One - One - One - One - One - One -
All is Me, I am All / Backdrop of Reality

===== Page 99 =====

[Labor Day Special] Ramana Maharshi Three Pieces: Work...

===== Page 100 =====

I don't have to think or strive on those things I want to obtain, like wanting approval, to also have it.

If you don't release that stuckness, and the small tendencies, you **let it run you**. The more stuck, the more you must **continue to release**.

If you don't release the tendencies you use to *escape*, then you will escape, pressing the deeper things you want to escape from further down.

Find the guidance that works for you, and **do it**, rather than getting stuck in confusion by dwelling on several guidances.

Deeply experiencing that we live in **"wanting"** every moment. Releasing one motive of "wanting" terminates related emotions and thoughts, feeling a profound **stillness**. Continuously releasing "wanting" constantly weakens the awareness as the **"doer,"** making life more like a "happening" scene after scene.

There is **nothing out there**. The only component of things is my feeling, and they are all wants of control and wants of approval.

===== Page 101 =====

There is **nothing out there**. The only component of things is my feeling, and they are all wants of control and wants of approval.

Infinite energy is constantly being suppressed by me. When I release a desire, a part of it emerges.

I don't need to understand a thing through the mind. Every thought obscures some inherent **"knowing."** When I discard knowledge and mind, I directly know everything.

Release continuously, just release continuously. The path is already clear, the destination is in sight, just keep going.

Implement the six steps. When I don't want freedom, remind myself how good freedom is. Make a **decision**. All obvious and unobvious feelings are wants of control and wants of approval, **release them**. Every release makes me *freer*.

I cannot possibly be **stuck**, because my stuckness is actually a **desire to change**. This is something that needs releasing. Release cannot be stuck; it cannot passively stop.

===== Page 102 =====

Emotion Chart: Imperturbability, Want of Safety/Security/Wanting to Survive, Want of Approval, Want of Control

===== Page 103 =====

October 30, 2020

Wind The peak is **imperturbability**, absolute stillness that cannot be disturbed by anything.

Wind 7:47 PM It is **freedom**.

Wind 7:48 PM It is **omniscience, omnipotence, omnipresence**.

Wind 7:48 PM It is **infinite existence**.

Wind 7:48 PM As long as you are not omniscient, not omnipotent, not omnipresent, you haven't reached the peak.

Wind 8:19 PM Omniscient, omnipotent, omnipresent.

Wind 8:19 PM This is **enlightenment**.

===== Page 104 =====

Tian Cheng: Samadhi, what does it actually mean?

Wind 11:58:50 Samadhi is the state of **oneness with the Infinite**.

Wind 11:59:01 Even if you **glimpse** it once, you have entered samadhi.

Wind 11:59:17 But before it, there are the preliminary concentration states and many levels of meditation.

Tian Cheng 11:59:29 So, entering samadhi means you can know everything?

Wind 11:59:43 Many people mistake some very *shallow* experiences for samadhi.

Tian Cheng 11:59:47 All knowledge? Regardless of anything?

Wind 11:59:58 At the moment of entering samadhi, you are **omniscient**.

Wind 12:00:07 It's just that when you fall out, you *forget*.

Wind 12:00:31 But if it's **Nirvikalpa Samadhi**, you never lose it, and you never come out of it.

Tian Cheng 12:00:56 Mm.

===== Page 105 =====

Wind 6:35 PM When that **lack** is released, from the cause, truly everything ends.

===== Page 106 =====

Wind 6:32 PM But what is the **cause**?

Wind 6:33 PM The cause really is just the **basic wants** we often talk about.

Bing Zi 6:33 PM Mind program.

Mini 6:33 PM The **three major wants**.

Wind 6:34 PM You created a kind of **lack**.

Wind 6:34 PM That lack was not immediately filled.

Wind 6:35 PM So it developed everything that followed.

===== Page 107 =====

Wind 6:30 PM For example, why is our material world so **stagnant**?

Wind Because **creation was delayed**.

Wind 6:30 PM Because you were unable to recognize that **mind is the cause**, so you imagined all those causal connections.

===== Page 108 =====

But the cause, slightly delayed in finding the object to satisfy it, first produces a body composed entirely of **light**. This body is produced precisely when, having the desire, you *visualize* it. This process is almost simultaneous with the occurrence of your thoughts. Next come up and down, front and back, pairs of thoughts one after another. Those continuously developing thoughts accumulate, feelings go from *light to heavy*. Heavy feelings accumulate a series of connections, relationships, intricate cause and effect. From this blueprint of the light body image, it constitutes the physical body I now identify with.

===== Page 109 =====

October 22, 2020

Wind For a moment, I became aware of **all the thoughts in the universe**.

Wind Hard to describe.

Wind The most important part was that I became aware of the **three bodies**.

Wind I saw that when we release desires, that **"causal" body** is changing.

Wind Let me explain this experience.

Wind The initial body is when your desire arises, it immediately creates a cause, and you identify with that body.

Wind Mm, I immediately found the corresponding knowledge in what Lester said, that is the **causal body**.

===== Page 110 =====

March 17, 2021

Wind Even if you hold onto the works of certified masters like Lester, Yogananda, and read them, as long as you **deviate from the six steps**, you still cannot be free.

Wind I am giving a simplified answer: **implement the six steps**, walk towards the destination.

Wind If in the future someone or some high being appears before you, claiming to be free, what do you care about him for?

Wind You have the **six steps**.

Wind Even if he is a master, you don't need him.

Wind Continue using the Release Method until you reach the destination.

===== Page 111 =====

Wind: If it's *unclear*, then **feel the unclearness**.

Wind 11:29:19 And notice your **desire to change** the unclearness.

Wind 11:29:29 **Release it**, and it will automatically become clear.

Wind 11:30:07 Do not try to use *extra techniques* outside the process to deal with problems encountered in the process.

Wind 11:30:18 The **release process itself** can handle all situations.

Wind 11:30:49 Including "can't feel emotions," including "vague and unclear," including "stuck," including "confusion."

Wind 11:31:06 These can all be resolved after going through the release process.

Wind 11:31:17 No prerequisite exercises are needed.

Wind 11:31:20 Just **practice the process itself**.

===== Page 112 =====

Wind 11:26:41 Because if you **strive** to find a feeling there, that is **wanting to control**.

Wind 11:26:48 If you want to control, you won't get control.

Wind 11:26:52 It's that simple.

Wind 11:28:19 So, very simply, when you are heavily suppressed, you **feel this vague and unclear feeling**.

Wind 11:28:29 **Release your desire to change** this vague and unclear feeling.

Wind 11:28:49 When the desire to change is released, you will be able to feel your current feeling **more clearly**.

Wind 11:29:03 This really doesn't require *effort* to feel.

===== Page 113 =====

Continuous release doesn't mean you maintain a concept of continuous release. **Continuous release means you do one release, experience inner liberation, and then release again.** This rhythm is entirely up to you. After releasing the want of approval for one thing, you can ask yourself **"Is there more?"** to continue releasing. You can also feel the current feeling and ask yourself **"Is it a want of control or a want of approval?"** to continue releasing. Of course, if you find you want to *hold onto* the feeling, don't want to release, you can also ask yourself **"Is this wanting to control?"** to continue releasing. If, at this time, you want to do something else, then you can of course also choose to release on that thing. Feel it, what do I want to gain through that thing? Is it a want of control or a want of approval? Or is it a want of safety/security? These are all ways for you to **continue releasing**.

===== Page 114 =====

Floating up like waves and then leaving.

19:49:01 When release reaches a certain point, the **momentum** becomes very strong. As soon as you make the **decision** to release, it will carry you along.

19:49:17 You don't need to operate as deliberately as before.

===== Page 115 =====

Wind 19:46:30 ***floats up and out** *

===== Page 116 =====

Unmoved Mind 19:45:18 @Wind Wind, may I ask, when releasing reaches a certain point, if it's like you also use the process step by step to release, or as soon as you perceive any wanting, it leaves, and you don't need to ask the questions anymore?

===== Page 117 =====

Wind: If you feel there is a problem, then there **must** be a desire. Suppression means the **want of control** is operating. Release the want of control, and you won't suppress. The *underlying* wants of approval and wants of survival will surface. But if you don't release the deeper wants of approval and wants of survival, the want of control will keep being discovered. So, **continuous release is key**. Let release happen again and again. **One after another.** Reach deeper and deeper layers. Just let them **float up and leave directly**. If there's a desire to change, release the desire to change. If you release enough, it will be like Lester said **"floats up and floats out."** Like **waves**, continuously being released out. This time in retreat, it floated for two days. Was so high. Being able to use the **six steps** is the advanced stage. Alei's advanced course is just repeatedly explaining how to practice the six steps.

===== Page 118 =====

Big Yellow Cat 20:18:15 Mm, now when awake, I can basically perceive feelings anytime. As for releasing, when alone, I can stay in the release state. But as soon as I interact with people, I'm basically carried away.

Wind 20:19:03 Now you need to **release consciously**.

Big Yellow Cat 20:19:19 When interacting with people, how can I maintain interaction while releasing continuously?

Wind 20:20:02 You can do releases targeting it when you are alone.

Wind 20:20:15 **"I allow myself to release when interacting with people."**

Wind 20:20:24 Release all feelings about this **goal**.

Wind 20:20:30 Until you are sure you can do it.

Big Yellow Cat 20:21:54 Okay 👍👍👍

===== Page 119 =====

March 17, 2021

Big Yellow Cat 20:09:09 Teacher Wind, before you were free, out of 24 hours a day, approximately how many hours were you in a state of release?

Wind 20:16:00 Actually, as long as you spend **more than 50%** of your waking hours doing release every day, you'll find that the **inertia of release** gradually becomes greater than suppression.

Wind 20:16:12 Then, you will **release continuously**.

Wind 20:16:24 You will release very **naturally**.

Wind 20:16:33 Release becomes as normal as **breathing**.

Wind 20:16:42 You will reach **24 hours**.

===== Page 120 =====

Wind 01:48:54 That's because you can no longer surge higher.

Wind 01:49:03 The **troughs** have also been released.

Tian Cheng 01:49:59 Do troughs manifest as being stuck?

Wind 01:50:04 Being stuck is just you **wanting to control**.

Wind 01:50:15 Troughs are **heavy feelings (editor's note: "emotional painbody" per Eckhart Tolle's term)**.

Wind 01:50:24 You allow them to surface, allow them to leave.

Wind 01:50:27 Then you won't get stuck.

Wind 01:50:34 If you get stuck, you **release the desire to control**.

Wind 01:50:37 It's very simple.

Tian Cheng 01:50:50 Is the heavy feeling **fear of death**?

Wind 01:51:12 **Every feeling is heavy.**

===== Page 121 =====

March 13, 2021

image[[189, 52, 252, 97]] **Tian Cheng:** @Wind When reaching a high point and continuing, charging forward without stopping, is it possible to not experience troughs and go straight to **Nirvikalpa Samadhi**?

image[[189, 190, 252, 235]] **Wind** 01:45:53 So-called troughs are **heavy emotions**.

image[[267, 279, 291, 296]] **Wind** 01:46:21 When you reach a high point, you invite the **fear of death** to surface, which is a very heavy feeling.

image[[267, 391, 291, 408]] **Wind** 01:46:58 Lester describes it as a **roller coaster**.

image[[267, 484, 291, 502]] **Wind** 01:47:12 When you go higher, you can also allow **lower** feelings to surface.

image[[267, 599, 291, 616]] **Wind** 01:47:25 Each time you will surge high, then trough.

image[[267, 712, 291, 730]] **Wind** 01:47:58 Until you fall down, and end up landing in your **infinite existence**.

Tian Cheng: So that's how it is.

===== Page 122 =====

Wind 10:52 PM The **perfect map (Six Steps of Lester Levenson)**.

Wind 10:52 PM Change it even a little and you cannot be free.

Wind 10:52 PM **Implement it and you can be free.**

Wind 10:52 PM It's that simple.

Wind 10:53 PM Releasing emotions is also useful, but **the three major wants are faster**.

Wind 11:02 PM Is your current feeling a want of control or a want of approval?

Wind 11:02 PM Can you allow yourself to be *more aware* of it?

Wind 11:03 PM Can you **let it leave**?

Wind 11:03 PM These few sentences take a few seconds?

===== Page 123 =====

Basic wants drive emotions, nine emotions drive hundreds of feelings, feelings drive thousands of thoughts.

Wind : **Want of survival is the root, wants of approval and control are the trunk, emotions are the branches, feelings are the twigs, thoughts are the leaves.**

Wind Trimming leaves one by one, how long will that take?

Wind ☺

Wind So it's just about **efficiency**.

Wind Lester says, if you release the nine emotional categories, for example releasing fear, it would take **hundreds or thousands of lifetimes**.

Wind That's just **one** emotion.

Wind If you release thoughts, multiply hundreds or thousands of lifetimes by **tens of millions**.

===== Page 124 =====

Wind: No need, you just need to **decide** to pick it up.

09:26 Wind

09:26 Release the "want," let the whole world become your water glass.

09:26 Wind

09:27 When you want to pick it up, you can just pick it up.

09:27 Wind

09:27 At this time, you won't want to save, because everything is yours, what are you saving for?

09:27 Wind

09:27 You only create it when you need it.

===== Page 125 =====

Most things happen according to your wanting. When you move to **acceptance** and even to **imperturbability**, almost nothing is impossible. Of course, when you reach the so-called **imperturbability**, that ultimate stillness which cannot be disturbed, you become **omniscient, omnipotent, omnipresent**. Your **"want" will weaken**, your **"deciding to obtain" will increase**. **Release the "want," and you will *feel* having.** When you have released all wanting, you will feel you **possess the whole universe**. At that time, if you want to accomplish something, it's like picking up a water glass from the table.

===== Page 126 =====

July 26, 2021

New Time 17:19:33 After asking the question "Can you let it go?", is answering "yes" or "no" more conducive to releasing, or does answering or not answering not matter?

Wind 17:19:45 By the end of the course, questions are asked **very little**.

Wind 17:19:49 **The questions are tools.**

Wind 17:20:09 When you need to use them, of course, pick them up and use them.

Wind 17:20:30 But when you've **already released** after realizing the desire, why would you still look around for tools?

Wind 17:20:35

New Time 17:20:44 *Got it.*

===== Page 127 =====

Just had another small insight while releasing: If you don't release the tendencies you use to **escape** (e.g., subconsciously maintaining control by looking at your phone, seeking approval by talking to others), then you will escape, pressing the deeper things you want to escape from further down.

This can be solved by a **decision**. A decision. **Decide to release this tendency.**

Often because of **inertia**, you tend not to solve it with release, but choose **suppression**. When you discover a problem, your first reaction is to cover it up ☑

For example, I just had a minor issue with my computer. The file wouldn't open. My first reaction was to *suppress* the feeling of wanting to control, and figure out the problem. Instead of **releasing** the desire that had already surfaced. I consciously corrected it.

===== Page 128 =====

18:13 Wanting freedom.

18:14 Released.

18:14 Wind 18:14 Now can you see this desire to control?

18:14 Wind 18:14 Has it left?

18:14 *Left.*

18:16 This demonstrates the use of the **first step**.

18:16 Wind 18:17 Six Steps Step One.

18:17 Wind 18:17 If you get stuck, use **step five**.

===== Page 129 =====

November 7, 2020

Wind Now, are you more willing to remain *entangled* in these wants of control, or are you more willing to **release them and be free**?

D Of course I want freedom.

Wind So, compared to controlling these feelings, **do you want freedom more**?

D Yes, indeed.

Wind Can you let go of the desire to control it?

D Stuck.

Wind Do you want to keep controlling this stuckness, entangled with it to the end, or **do you want freedom**?

===== Page 130 =====

Tian Cheng 00:47:35 So, after freedom, can great masters still live with their families?

Wind For example, William the Conqueror.

Wind Krishna exemplified the **householder master**.

Wind You won't lose your family, you won't lose your dear world.

Tian Cheng In this era, must a master be a hermit?

Wind Hermit means **not being known** as a master.

Wind Hermit doesn't necessarily mean you have to hide away in the mountains.

Wind Living in the world like an ordinary person is also a form of hermitage.

===== Page 131 =====

March 17, 2021

Tian Cheng Teacher, does this mean that if I attain **Ultimate Freedom**, I cannot continue to stay in the world?

Wind It's up to you to **decide**.

Wind Freedom means freedom.

Wind There is **no compulsion**.

Tian Cheng Can I still continue to stay by my family's side?

Wind Of course.

Tian Cheng I see myself **fearing freedom**, afraid of losing my family after freedom.

Wind There have been quite a few **householder masters**.

Wind Masters can even be **kings**.

===== Page 132 =====

Carry out these three things and you will quickly reach Imperturbability.

1. **Release only the three wants.**
2. **Make it continuous and release immediately.** Allow the wanting approval, wanting to control and wanting security to come into your awareness and **immediately let it go**.
3. **Make it a Do It Yourself Tool.**

You now have all you need to go all the way to **imperturbability**.

===== Page 133 =====

Wind 21:01:24 Just what I posted today, **relearn it every time**.

Wind 21:01:50 Actually, the **six steps** serve this purpose too.

Wind 21:02:05 Don't let the words obscure their true meaning.

I am Infinite 21:02:46 You say it's vague again.

Wind 21:03:05 Lester also thought you would get vague.

Wind 21:03:20 So at the very end, two years before he left, he summarized **three**.

Wind 21:03:32 Those three are a **further condensation** of the six steps.

===== Page 134 =====

Wind 15:16:31 Actually, in '92, Lester had already simplified the six steps further into **three steps**.

Wind 15:16:42 These three steps are the **way to practice** the six steps.

Wind 15:17:23 You can find this three-step process at the **end of the workbook**.

===== Page 135 =====

July 26, 2021

Maple Forest Era 15:13:35 If stuck, release the feeling of wanting to change. I know now I want to change, release the desire to change, but **no progress**. Should I just keep releasing this desire to change (desire to control), keep asking endlessly?

Wind 15:13:46 : No.

Wind 15:14:37 You don't need to **always ask yourself questions**.

Wind 15:15:07 **Questions are a teaching method.** At the end of the course, if you have mastered this method, he will tell you the **six steps**.

Wind 15:15:16 Why does the course tell you the six steps at the very end?

Wind 15:15:29 Because, **before you learn to release**, these words are just words to you.

Wind 15:15:49 But **after you learn**, you have already experienced those things.

Wind 15:15:59 Therefore, you don't need any extra explanation to explain the six steps.

===== Page 136 =====

December 22, 2020

Wind Regarding questions like "can I achieve xxx," I hope you can remember a sentence from Lester.

Wind every impossible, no matter how impossible, becomes immediately a possible, as you completely released on it.

Wind Every impossibility, no matter how impossible, immediately becomes possible, once you have completely released on it.

===== Page 137 =====

November 20, 2020

Tian Cheng I want to ask you for advice.

Tian Cheng How can I move towards freedom **more quickly**?

Wind Use it continuously, use it to the extreme.

Wind I can't give better advice than that.

Wind I strongly suggest you **use it on everything**.

Wind Utilize those goals.

Wind Use **continuous attainment** to promote your own release.

Wind To **enhance the motivation** for release.

Wind If you get used to using it on every one of your goals, you will soon **reach that place**.

===== Page 138 =====

Wind 9:53 AM Now **all masters** are paying attention to people practicing the Release Method.

Wind 9:53 AM Because it is the **only method of this era**.

Wind 9:54 AM Other methods **cannot guarantee** you reach the destination in this lifetime.

Wind 16:37:37 You are **originally free**, just obscured by the mind.

Wind 16:37:44 Freedom is not creating something.

Wind 16:37:51 It's just **ending an illusion**.

Wind 16:40:15 If you truly want freedom, **Lester will inject it into you** (*referring to injecting the inspiration to practice the Release Method*) ←

Wind 16:40:37 I'm not joking, **Lester has always been supporting this work**.

Wind 16:40:56 He is **supporting everyone** using the Release Method.

===== Page 139 =====

3:27 PM Bethlehem Star: The Buddha's saying "Dhamma as island" does not mean relying on a method.

Wind Dhamma means relying on **truth**.

Bethlehem Star What does it refer to?

Wind Reality.

Wind Rely on yourself, rely on universal truth, besides that, rely on nothing.

Wind Attadipa, Dhammadipa, no other refuge.

Wind The Buddha's last words.

Bethlehem Star Indeed, the Buddha.

===== Page 140 =====

Wind: It's not about wanting speed; you can **only rely on yourself**.

Wind Rather, you can **only walk to the destination by yourself**.

Wind That step can **only be taken by yourself**.

===== Page 141 =====

Wind 15:19:05 **Attadipa, Dhammadipa, no other refuge.**

Wind 15:19:15 **Attadipa** comes first.

Wind 15:19:19 You **must rely on yourself**.

Bethlehem Star 15:19:27 Goodness.

Bethlehem Star 15:19:40 So **self-reliance** is very important.

Wind 15:20:23 Actually, there is **no method that achieves enlightenment relying on others**.

===== Page 142 =====

Wind 22:26:34 Don't wait until a gun is pointed at your head to do it.

Wind 22:27:29 You all know yourselves very well.

Wind 22:27:51 Although not so deeply, you will know your own actions.

Wind 22:28:06 If you have **dependence**, you will cling to it.

Wind 22:28:31 If you depend on the outside, you won't discover the inner **infinity**.

Wind 22:28:37 These things are all very simple.

Wind 22:29:01 As someone who has attained **Ultimate Freedom**, I cannot be here.

Wind 22:31:31 As a **self-reliant** method, the Release Method doesn't have that many problems.

Wind 22:31:42 All problems arise when you **deviate from the six steps**.

Wind 22:32:00 Therefore, either you **return to the six steps and continue releasing**, or you move towards limitation.

===== Page 143 =====

Wind: When you seek help outwardly, that is an **opportunity**.

Wind 22:22:40 **Perceive it, release.**

Wind 22:22:51 Find everything you want **inwardly**.

Wind 22:23:05 Absolute security is only found in your **infinite existence**.

Wind 22:23:51 Among all help, there is no better help than **destroying all your supports**.

Wind 22:25:20 Lester told me the world would **"knock down his supports,"** so everyone would be forced to find answers from within. "That's good," he said. "Not explosion, but **ascension**," he laughed. Currently, people always seek happiness externally using various escape methods provided by the world. Eventually, when external escapes are endless, he predicted, we will be **forced to move inward**. "This is really a good thing," he said, "because people will be forced to find answers, know who they truly are, just like me." He always told me he was especially grateful for his **heart attack**.

Wind 22:26:00 When all external escape routes are knocked down, you will be **forced to go inward**.

===== Page 144 =====

Wind 18:36:35 I love you very much, but **dependence is fatal to growth**.

Wind 18:36:58 I hope that after I leave, you will no longer depend on those words or anything else.

Wind 18:37:13 But **go directly to the destination**.

===== Page 145 =====

March 11, 2021

image[[202, 43, 265, 85]] **Wind:** If you truly want freedom, **implement the six steps**.

image[[202, 127, 255, 145]] **Wind: Don't feed your mind (intellect) anymore.**

image[[202, 213, 255, 231]] **Wind: My leaving is the greatest support.**

image[[202, 298, 255, 315]] **Wind:** If you need an **external master**, you will never discover your own **inner infinity**.

===== Page 146 =====

Wind 17:03:26 I have encountered many **heavily suppressed minds**.

Wind 17:03:39 They might need to **repeat the process many times** before feeling it.

Wind 17:04:30 Many such situations also appeared in Lester's original courses.

Wind 17:04:45 It's like riding a bike, some people can ride it immediately.

Wind 17:04:55 Some people need to practice a bit longer to grasp the **sense of balance**.

===== Page 147 =====

Wind 16:59:41 The only slightly special thing about me is that my **memory is very good**.

Wind 17:00:07 After I experience something, I can **immediately find the corresponding original text** that Lester said.

Wind 17:00:18 Therefore I don't describe experiences in my own words.

Wind 17:00:24 But I **rely on Lester's teachings**.

===== Page 148 =====

Wind 16:56:15 The reason my release works so well is really **only one**.

Wind 16:56:23 That is that I **conform to the six steps**.

Wind 16:56:30 I **understand** this method.

Wind 16:56:39 As long as you also use this method, it will have the **same effect**.

Wind 16:56:46 There is **no personal talent** involved here.

===== Page 149 =====

Wind: If you drag this process out very long, then you are definitely **not in the six steps**.

Wind 22:58:39 Lester tells you, **one release is equivalent to meditating for many months**.

Wind 22:58:45 One release only takes **a few seconds**.

Wind 22:58:58 You only need a few seconds to equal months of meditation.

Wind 22:59:11 This method is **extremely efficient**.

Wind 23:00:21 You can look at the **six steps** and know whether you are in them.

Wind 23:00:46 If you are in the six steps, your release will be **continuous**, and your joy will **continuously increase**.

Wind 23:02:00 Make the **decision** to be free.

Wind 23:02:13 **Decide not to stop** until you reach freedom.

===== Page 150 =====

December 16, 2020

Wind If you can't do it in **one month**, if you still can't do it in **two months**, then freedom is **impossible** for you.

Wind You **cannot drag it out** very long.

Wind You cannot say, I do a little bit every day, and after ten years or so, I'll be free.

Wind Implement the six steps. Either you solve it within one or two months, or you will never achieve it in your lifetime.

Wind Because if you haven't achieved freedom in one or two months, then you are **not on the six-step path**.

Wind If you're not on the six-step path, how can you possibly be free?

Wind Releasing according to the six steps, you can reach a **very high state in one week**.

Wind Even enter **Nirvikalpa Samadhi**.

===== Page 151 =====

December 31, 2020

Wind 21:21:46 In the six steps, you can **release continuously**.

Wind 21:22:01 If you're not in the six steps, you will **stop**.

Wind 21:22:19 Keep it by your side, **remind yourself constantly**.

Wind 21:23:04 **Continuous means not stopping.**

Wind 21:23:06 You may not understand now, because you are **trying hard** to release.

Wind 21:23:33 But when release becomes the **norm**, releasing is as natural as **breathing**.

Wind 21:24:24 You just need to **decide** to reach freedom, feelings will continuously **float up and float out**.

Wind 21:28:12 Everything you need to know at the intellectual level is **in the six steps**.

Wind 21:28:47 **Use it to the extreme.**

Wind 21:28:58 This method is **extremely efficient**.

===== Page 152 =====

January 2, 2021

Wind In the Release Method, **implementing the six steps leads to the destination**.

Wind Not implementing the six steps means not reaching the destination.

Wind Do it, or don't do it.

Wind Like Lester finally said to Ralph.

Wind You either do it, or you don't do it. I hope you **do it**.

Wind Simple, or impossible.

===== Page 153 =====

March 14, 2021

Wind Implement the six steps.

Wind When I say this sentence, actually, my meaning is, when you **still need something else**, then freedom is impossible.

===== Page 154 =====

March 11, 2021

Wind Implement the six steps, very simple.

Wind Maintaining limitation is **difficult**.

Wind See the feeling, let it leave.

Wind Empty out all the feelings that drive your thinking.

Wind That's it.

===== Page 155 =====

March 13, 2021

Wind 18:43:27 The **most complete map** is the six steps themselves.

Wind 18:51:58 The six steps are already the **least simplified**, it takes care of all aspects. Because it can be **even more simplified**.

Wind 18:52:30 That is what Lester said: **release all feelings, your mind quiet, that's it**.

Wind 18:52:51 If you want a **complete map**, that is the **six steps**.

Wind 18:53:07 **Accomplish each step, and you succeed.**

Wind 18:53:41 You don't need anything else, you just need to remind yourself to **keep it simple**.

Wind 18:53:56 When you **complicate** it, you are moving towards failure.

Wind 18:54:07 Because you are moving towards **accumulating mind**, which is the opposite of releasing.

Wind 18:55:58 More simplified is Lester's sentence. **Release all feelings, your mind becomes quiet, you have arrived.**

===== Page 156 =====

Wind: Go use this method.

11:29:26 Release the wants of control and approval, release those programs covering the **"fear of death."**

11:29:38 Then allow the **"fear of death"** to surface, **release it completely**.

11:30:26 Initially, you release the **programs of wanting control and approval**.

11:30:33 You are only releasing these **two types of programs**.

11:30:52 As you release, those feelings, those thousands of thoughts about the body, **disappear**.

11:31:35 When you release the deepest **fear of death**, your **entire mind disappears**.

11:31:51 Your sense of separation will dissipate, and what remains is **infinite existence**.

11:32:02 You will **naturally identify** with being infinite existence.

11:32:15 Is this clear enough?

===== Page 157 =====

Wind: When you have released to the point where **"the only source of happiness is infinite existence"** becomes your complete experience, you will **naturally stop** any action of seeking happiness elsewhere in the world.

Wind 16:36:56 At this time, your flow direction changes, and you automatically enter **Savikalpa Samadhi**.

Wind 16:37:08 Once you enter, you **won't come out again**.

Wind 16:37:30 You **won't regress** anymore.

Wind 16:37:37 Because the seeds for the path of regression have **lost their power**.

Wind 16:43:42 You **must** implement the six steps.

Wind 16:43:51 This way, you can get **all happiness from within**.

Wind 16:45:28 Or by achieving goals through release to redirect your direction.

Wind 16:45:39 **get everything by releasing only.**

Wind 16:45:47 This can also keep you on the six-step path.

===== Page 158 =====

Wind 19:13:54 Sometimes you might do other things all afternoon, not releasing.

Wind 19:14:10 That's because the **subconscious is seeking** something.

Wind 19:14:25 You **can't force yourself** to release.

Wind 19:15:11 You need to see **what** you are seeking, and ask yourself **"Can I obtain this from releasing?"** See which way is **easier, more effortless, and happier**.

Wind 19:15:17 Thus **choose to release**.

Wind 19:15:47 That's why I said **successful experiences are important**.

Wind 19:15:51 You need to **get the benefits first**.

Wind 19:16:12 Without benefits, you won't do it; that's your **mind**.

Wind 19:16:38 It will find every way to **escape release, resist release**.

Wind 19:18:34 I remember I said before, **paying attention to the sixth step** truly got me into continuous release.

===== Page 159 =====

Wind: You actually don't need to *enjoy* anything.

Wind 19:02:13 **you don't need enjoy anything, be joy!**

Wind 19:04:16 Write down the possibilities you think can bring happiness.

Wind 19:04:27 Where do you think happiness exists?

Wind 19:04:35 Not intellectual.

Wind 19:04:46 It's **where you actually seek happiness**.

Wind 19:05:10 If you **suppress** these desires, you cannot achieve step one.

Wind 19:08:29 You can force yourself to do homework and work, but you **can't force yourself to release**.

Wind 19:08:31 😊

Wind 19:09:58 Let me elaborate on Lester's favorite teaching: **get everything by releasing only**.

Wind 19:12:53 **What do you want? How are you going to get it? Why not obtain it through releasing?**

Wind 19:13:02 This is how you practice.

Wind 19:13:11 **You choose to release.**

===== Page 160 =====

Wind 18:57:54 My method is that I **constantly confirm my gains and my direction**.

Wind 18:59:17 For example, she just wanted to listen to music. What did she want to obtain from music?

Wind 18:59:27 Can this be obtained from **releasing**?

Wind 18:59:33 Can you **try it**?

Wind 19:00:02 Constantly confirming your **gains** can keep you releasing continuously.

Wind 19:00:35 If you say "I must, I have to release, I cannot listen to music," this won't work, because one subconscious direction is listening to music, which you are **suppressing**.

Wind 19:00:48 Your **conscious and subconscious are pulling** against each other.

Wind 19:00:56 If you don't look at it, this won't succeed.

===== Page 161 =====

November 17, 2020

Wind Rely on the **six steps**.

Wind Start with the six steps, end with the six steps.

Wind Use your **gains** to confirm your direction.

Wind If continuous release becomes your **"task,"** that's not good.

Wind Continuous release is because **each release has benefits**.

Wind This is what the **sixth step** says: each release is **lighter and happier**.

Wind You **feel good**, so you continue releasing.

Wind If you just **force** yourself to release, you will stop.

Wind You won't be able to continue.

Wind Because you are simultaneously **suppressing** your desires for the world.

===== Page 162 =====

July 26, 2021

Wind When you allow **deeper garbage** to come out, your *mood will go down*.

Wind But **that's good**.

Wind It's about **facing deeper garbage**.

Wind Process, release process.

Wind Let the feeling out, **categorize it as wanting control or wanting approval, then let it out**.

===== Page 163 =====

Wind 08:15:58 Just use the process **consciously**.

Wind 08:16:07 **Use feeling more.**

Wind 08:16:15 **Use less mental analysis.**

Wind 08:16:29 This will also make releasing **easier**.

Wind 08:16:49 Of course, it will also be **deeper**.

Wind 08:17:04 Many people think their release is very good simply because they haven't experienced **deeper release**.

Wind 08:17:09 They think release is just like that.

===== Page 164 =====

March 16, 2021

Wind Unless you release the **drive** of those programs.

Wind If you don't release, it will constantly **drive you to get busy**.

Wind All brilliance, all creativity, comes from **infinite existence**.

Wind The mind is a **mechanical program**, it only repeats.

Wind Perhaps it can be said this way: a person **free from the mind program** truly begins to live.

Wind Before that, just a **constantly driven robot**.

===== Page 165 =====

Wind: 13:31:09 Rushing off to force yourself all night, leaving the group, shouting slogans - **that's useless**.

Wind Because that's trying to **eliminate karma through action**.

Wind This just creates **new karma**.

Wind Only releasing is useful.

Wind If you don't release, your programs will constantly **drive you to do those things**.

Wind Therefore, **do not think that any action you take can bring you freedom.**

Wind Deliberate action, deliberate inaction.

Wind That's **not what needs attention**.

===== Page 166 =====

Wind 2020-10-15 12:24:48 Release the **desire to control**, and you will no longer suppress the **fear of death**. It will surface for you to release. Lester said, **release the mind, what remains is infinite existence**. It's that simple. The mind is nothing but a collection of your **feelings and thoughts**. **Desire to control, approve, be safe (survive).** The **three major wants**. Lester sometimes uses **fear of death** to mean the desire to survive. Same meaning. **Desire to change** is also a type of desire to control. So just **release three things**. **Desire to control, desire for approval, desire to survive (fear of death).**

===== Page 167 =====

March 12, 2021

Wind Don't judge a person's tendencies by their **slogans**.

Wind

Tian Cheng Right, shouting slogans is useless.

Wind Release it.

Wind Clear the three major wants.

Tian Cheng Mm.

===== Page 168 =====

Wind 22:16:42 So only by **continuously releasing wants of control and approval**, and then continuously releasing the **want of safety**.

Wind 22:16:48 Only this way can you **reach the destination**.

Wind 22:18:05 **Implement the six steps, everyone can be free.**

Wind 22:19:07 Releasing continuously, always being in the six steps, will lead to **freedom**.

Wind 22:19:22 Yes.

Tian Cheng 22:20:20 As long as you're in the six steps, you are releasing continuously. Can it also be understood this way?

Wind 22:21:47 Yes.

Wind 22:21:53 **Use the six steps to test.**

Wind 22:22:03 As long as you're in the six steps, you **can be free**.

===== Page 169 =====

Xiang Xuan 22:06:28 When I don't want to release, reminding myself of step one, I don't feel anything. Instead, reminding myself that I **want to change myself**, want everything to get better, gives me more motivation.

Wind 22:07:31 That works too.

Wind 22:07:49 Releasing can make you **freer**.

Wind 22:07:53 **Freedom includes everything.**

Wind 22:08:02 Just provide a **motivation** to release.

Wind 22:12:27 Wanting approval can **develop** into wanting control.

Wind 22:15:34 When you feel wanting approval, you **must** release the wanting approval.

Wind 22:15:45 After releasing wanting control, **wanting approval becomes obvious**.

Wind 22:16:03 After releasing enough wanting approval and wanting control, **wanting safety becomes obvious**.

Wind 22:16:27 If you don't release wanting safety, wanting approval and control will be developed again, thus **endlessly**.

===== Page 170 =====

Wind 18:32:44 Make a **decision** to do it, to try releasing.

Wind 18:33:03 Disappointment, even despair, is **just a feeling**.

Wind 18:33:23 As long as it's a feeling, it **can be released**, and the vitality after release is completely different.

Wind 22:03:36 If you are used to suppressing, you'll need **more time** to break the habit of suppressing.

Wind 22:04:00 **Practice releasing more**, this will also happen quickly.

===== Page 171 =====

Wind 10:24:36 **Releasing isn't that hard.**

Wind 10:24:53 We're just **used to suppressing**, which is why we think releasing is so difficult.

Wind 10:25:22 If you **make releasing a habit**, you'll feel that suppressing is what takes effort.

Wind 10:25:42 Until then, **keep deciding to do release**.

===== Page 172 =====

1. **"I can't" means I won't do it.**
2. **"I can't do it" - just this thought prevents you from doing it.**
3. **Those who think they cannot do it actually do not want to do it.**
4. **As long as you get on with doing it, it will happen.**
5. **Wishing and intending are useless, you must ACT!**
6. **Don't just try, DO IT!**

—— **Lester** *"The Ultimate Freedom Path."*

===== Page 173 =====

Wind November 7 23:57:33 So the difficulty lies in **you not doing it**.

===== Page 174 =====

Keep doing it continuously, and you will release it completely.

===== Page 175 =====

November 7 23:54:38 First you **release**.

Wind Releasing isn't about being difficult or not.

Wind It's about **whether you do it or not**, and **how many times you do it**.

Wind If you can do it **once**, you can do it a **second time**.

Wind Then a **third, fourth time**.

===== Page 176 =====

Wind 21:13:47 Mm, as Lester said, you need to **release enough** wants of control and approval.

Wind 21:14:19 It's not about looking, it's about **following along with practice**.

Wind 21:17:34 When a desire is **brought out**, it is released at that moment.

Wind 21:18:23 If not, you **return to the beginning** of the process.

Wind 21:18:37 **Relax the body**, feel it again.

Wind 21:18:54 **Identify** what desire it is, **let it leave**.

Wind 21:19:09 Keep it **simple and easy**. **Repeated practice** will let you master it.

Wind 21:19:21 **Thinking and analyzing** will make it increasingly difficult to release.

Wind 21:19:30 Because the mind only **replays past experiences** anyway.

===== Page 177 =====

Wind 21:09:35 My suggestion is **not to grope around**, **just use the process directly**.

Wind 21:09:53 If you don't feel it the first time, **do it a second time**.

Wind 21:10:01 This will be **faster**.

Wind 21:10:11 Groping around with the mind actually takes **many detours**.

Wind 21:10:17 Because the mind can only **replay past experiences**.

===== Page 178 =====

January 13, 2021

Wind Back then, it took me a **long time** to find the feeling of releasing for the first time.

Wind The Release Method is **suitable for everyone**.

Wind Practice simply, and then you'll get it.

Wind At that time, it also took me a long time to find the feeling of releasing.

Wind Because I **analyzed too much**.

Wind The **less you analyze, stay relaxed, just use it, the faster you'll learn**.

===== Page 179 =====

Wind 10:53:26 **There is no free will in worldly living.**

Wind 10:53:39 Note, in worldly life there is **no free will**.

Wind 10:54:55 There is **only one thing that has free will**, choosing to identify with your body or with **infinite existence (Infinite Beingness)**.

Wind 10:57:50 Trying hard to earn money won't make you richer, trying hard to study won't make your grades better, trying hard to maintain health won't make you healthier.

Wind 10:57:57 Understand? These are all **pre-programmed**.

Wind 10:58:11 **Only removing the programs is useful.**

Wind 11:33:58 Trying to change something through action is just a **delusion** people have, completely useless.

Wind 11:34:09 Yet **most people don't understand this**.

Wind 11:34:48 **Karma drives action**, and your attempts to change karma through action are **also driven by karma**.

Wind 11:36:34 Jack Ma, Bill Gates don't know why they earned money and lost money. Their summaries of their own successful experiences are just **guesses after seeing the surface**.

===== Page 180 =====

March 12, 2021

Wind There is **no reason for you not to use the Release Method**.

Wind Whether it's moving towards **awakening** or obtaining a **better world**, it is the **most efficient**.

Wind Not only efficient, but also **simple**.

Wind Can't find any reason not to use it.

===== Page 181 =====

March 16, 2021

Wind If you want freedom, also release. If you want the world, also release.

Wind It's that simple.

Wind If you want freedom, **releasing is the only thing that can free you**.

Wind No matter how you talk about freedom, it won't get you there. Studying topics about freedom won't free you either.

Wind If you want a better world, **releasing is the only thing that can give you a better world**.

Wind No matter what action you take, every action is **within the karmic program**, within driven reactions.

Wind Therefore, **if you want freedom, release. If you want the world, release. It's that simple.**

===== Page 182 =====

First of all, those who come to this **high-level classroom called Earth** themselves have very **good karma**. Because they **want freedom**, they come to this advanced classroom. Then, among those who become human here, many are here to **experience pain and pleasure**. Only after obtaining enough experiences will they **turn inward**. After turning inward, because of the influence of strong tendencies towards the world, they will encounter some similar **false paths** that satisfy their minds. They need very good karma to encounter the **true method**. And after encountering the true method, they need a **strong tendency towards freedom** to discern it and persist. So, reaching this step indeed requires **very, very good karma**.

===== Page 183 =====

Wind: The six steps are achieved through **continuous release**.

Wind 21:48:05 You need to **continuously gain joy** from the sixth step to achieve the first step.

Wind 21:48:24 Initially, **all six steps are useful**.

Wind 21:48:37 When you don't want to release, **remind yourself of step one**.

Wind 21:48:45 Then **decide to release**, that's step two.

Wind 21:49:03 **Directly release** the wants of control and approval, that's step three.

Wind 21:49:16 **Release continuously**, maintain continuity, that's step four.

Wind 21:49:34 When stuck, **release the desire to control the stuckness**, that's step five.

Wind 21:49:50 Each release feels **more joyful and lighter**, that's step six.

Wind 21:50:16 **Implement the six steps, do them continuously**, will gradually strengthen the motivation for freedom, thus **completely achieving step one**.

===== Page 184 =====

March 14, 2021

Tian Cheng Teacher, can you talk about your **path to success**?

Wind Six steps.

Tian Cheng Why could you do it? While so many people cannot?

Wind Six steps.

Wind Because you need **something else**, whereas I **only need the six steps**.

Wind Throughout the entire process, I **only looked at the six steps**.

Wind I don't need anything **outside the six steps**.

Wind If you want to talk about the secret to success, **this is the secret**.

===== Page 185 =====

July 26, 2021

Wind Course videos, workbook. When you need to use them, pick them up and use them.

Wind But, in the end, you **only need the six steps**.

Wind When you **only need this one tool, the six steps**, you are on the path.

===== Page 186 =====

Wind: Emotions are the **entry point**, letting you learn to release. The workbook's summary at the end of the course is: **release three wants only**.

Wind Only release the three major wants.

Wind Wind Wind Wind

Wind We first enter the conscious mind, **release control, approval**. And those other things you try to release, like fear — you know — you would spend **hundreds or thousands of lifetimes** releasing fear, and after that you'd still have anger, you'd still have other emotions. And when you release the desire to control, **everything underneath it is let go**.

Wind Then when you release the **want of safety**, you release all the wants of approval and control, and everything underneath them. You are currently too low in the trough, so you cannot attack the want of safety. You are overwhelmed, you are terrified by death, so you let it run you. But when you release a **considerable amount** of control and approval, you have the ability to face the **fear of death**.

Wind If you release emotions, it takes **hundreds or thousands of lifetimes** to clear one of them. **Releasing desires is the way to reach the destination in one or two months.** Only this way can you enter the **high efficiency** of the Release Method.

===== Page 187 =====

Process for Releasing Desires

Step One: Allow yourself to feel the current feeling.

Step Two: Notice whether it comes from a want of approval or a want of control.

Step Three: Can you perceive this want of control (or want of approval)? Can you let it leave?

Step Five: Is there still any remaining want of control (or want of approval)? Can you be more aware of this? Can you let it leave?

Repeat the awareness and release until you are completely free.

Wind: Just now in the neighboring group, someone asked about the basic process. I slightly summarized the content from the video. The guidance in the video is like this. You can refer to this process.

===== Page 188 =====

October 3, 2020

Wind Process for Releasing Emotions

Step One: Allow yourself to feel the current feeling, and trace it back to an emotional state (Apathy, Grief, Fear, Lust, Anger, Pride/Indifference).

Step Two: Ask yourself, can I let this feeling go? Am I willing to? When?

Step Three: See how you feel now, and repeat the previous process.

Title: Wind - Feng - 风) / 風 - Lester Levenson - Lester Levenson Six Steps - Lester Levenson Original Release Method - Lester Levenson Original 1992 Sedona Method Release Technique - Wind - Feng - Release Technique - Letting Go.

Page 1

Page 2

Page 3

Wind: What about the physical sensation? Will it disappear later? Will it get better once I reach CAP (AGFLAP CAP) ? Or will it follow me around my whole life if I'm not free?

Wind: What are your feelings about the physical sensation?

Wind: Do you want to control it?

Wind: Do you want to change it?

Wind: Just release this

Wind: If the physical sensation is bothering you, release that bother

Wind: Use releasing to solve the problem

Wind: A few releases, and you can release the entirety of a long-term habit, can you imagine that?

Wind: But many times it's like this

Wind: It's within a few minutes, not a long, sticky struggle

Wind: You see in the video it's just a few minutes

Wind: If it takes too long, you're stuck, you're suppressing, you're not releasing

---

Page 4

Page 5

Wind: 00:03:57 Just go do it

Wind: 00:04:01 No need to shout slogans

Wind: 00:04:14 Especially shouting slogans in front of me is even more meaningless

Wind: 00:04:16

Wind: 00:04:24 I can sense your tendency

Wind: 00:04:36 Can I say it?

Tiancheng: 00:04:43 What tendency

Wind: 00:04:44 No need to say

Wind: 00:04:49 Just release it yourself

Tiancheng: 00:05:05 I have a tendency to say things and not do them

Tiancheng: 00:05:14 I discovered it myself, it's been like this for many years

Tiancheng: 00:05:23 All talk, no action

Wind: 00:05:24 So I say no need to shout slogans

Wind: 00:05:29

Wind: 00:05:49 In front of me, don't repeat those words

Wind: 00:05:56 If you want to do it, just go do it

Tiancheng: 00:05:59 Okay

Page 6

Wind: 9:32 AM No longer tempted by the ego

Wind: 9:32 AM Completely inclined towards freedom

Wind: 9:32 AM This is the first step of the *Six Steps*

Wind: 9:33 AM Once again, verified my experience through the master's teachings

Wind: 9:33 AM In yoga, they call it *Nirbikalpa Samadhi*

Wind: 9:34 AM The real work begins

Wind: 9:35 AM Only now do I see that studying yoga science is truly the best timing

Wind: 9:35 AM If I had studied it before, I might have formed fixed understandings that would become my obstacles

Wind: 9:35 AM Thus affecting my understanding of the *Release Method*

Wind: 9:36 AM You don't need anything other than the *Six Steps*

Wind: 9:36 AM Now it's called verification

Wind: 9:36 AM I'm just amazed to find that all masters say the same thing

Wind: 9:36 AM Verification is more fun

Wind: 9:36 AM Of course, it must be so

Wind: 9:36 AM If what they said wasn't the same, they wouldn't be masters

Wind: 9:36 AM Because *truth is not two*

Wind: 9:38 AM If you haven't reached here, you might regress

Wind: 9:38 AM If you have reached it, you won't regress

Wind: 9:39 AM Truly reaching the first step, you won't sink

Wind: 9:39 AM Truly reaching it, you won't

Wind: 9:39 AM Entering the stream

Wind: 9:39 AM No more turning back

Page 7

Wind: 9:40 AM Insight into the source of happiness will lead you to the first step

Wind: After this, every decision you make is inward, each one freeing you from bondage, moving towards your true existence

WeChat Weixin Group "The Sedona Release Method Diamond Island"

Page 8

Wind: I spent four years searching for information about Releasing (The Sedona Method).

Wind: While also releasing

Wind: Later, I went abroad and came into contact with Lester Levenson's later audio and the 1992 Original Sedona Method video course

Wind: Only then did I understand a concise, complete map

Wind: It is very clear, concise, and powerful, a complete map towards freedom

Wind: Especially Lester's later audio explaining the *Release Method*

Wind: After learning the release process, everyone can focus on the *The Way* series

Wind: Those are Lester's direct teachings, which will clarify many issues

Wind: And you will also receive great encouragement

Page 9

Wind: Do you prefer to stay stuck in *wanting to control* these, or would you rather release them and be free from them?

D: 18:07 Of course I want freedom

Wind: 18:08 So compared to controlling these feelings, you prefer freedom?

D: 18:09 Yes, exactly

Wind: 18:10 Can you let go of the *wanting to control* it?

D: 18:12 Stuck

Wind: 18:13 Do you want to keep controlling this stuckness, wrestling with it forever, or do you want freedom?

D: 18:13 Want freedom

D: 18:14 Released

Wind: 18:14 Now can you see this *wanting to control*?

Wind: 18:14 Has it left?

D: 18:14 Left

Wind: 18:16 This demonstration is the use of the first step

Wind: 18:16 *Six Steps* Step One

Wind: 18:17 If you get stuck, use step five

Page 10

At the beginning of releasing, we might want to mix in other behaviors as an aid to releasing, such as practicing awareness, practicing insight meditation, practicing mindfulness, etc. But with the *Six Steps* as a reminder, you know these are unnecessary. Lester summarized everything needed (after learning to release) (to reach *ultimate freedom*) into the *Six Steps*.

Page 11

11:25:19 Just be aware of the current feeling and release

Yiman: 11:27:05 Don't do anything other than the *Six Steps*

Yiman: 11:28:11

Yiman: 11:35:21 Why is it said that the *Six Steps* are a map, a navigation?

What is the biggest use of navigation?

To point yourself in the right direction to reach your destination, to check if you have deviated from the correct path.

Yiman: 11:36:17 Walking on the *Six Steps* to release means all actions do not deviate from the *Six Steps*.

Yiman: 11:37:30 When you don't want to release, remind yourself of step one

Then decide to release, this is step two

Directly release *wanting to control* and *wanting approval*, this is step three

Release continuously, maintain continuity, this is step four

When stuck, release the *wanting to control* the stuckness, this is step five

Feel more pleasant and lighter with each release, this is step six

Implement the *Six Steps*, do it continuously, it will gradually enhance the momentum towards freedom, thereby completely achieving step one

---

Page 12

November 9, 2020

Wind: Continuous release is simple

Wind: Just release the *three wants*

Wind: It doesn't matter what feelings arise

Wind: The key is whether you want *control*, *approval*, or *security*

Page 13

Page 14

March 13, 2021

Wind: 18:43:27 The most complete map is the *Six Steps* themselves

Wind: 18:51:58 The *Six Steps* are already the least simplified version; they take care of all aspects. Because it can be even more simplified

Wind: 18:52:30 That is what Lester said: *release all feelings, your mind quiet, that's it*

Wind: 18:52:51 If you want a complete map, that's the *Six Steps*

Wind: 18:53:07 Accomplish each step, and you succeed

Wind: 18:53:41 You don't need anything else, you just need to remind yourself to *keep it simple*

Wind: 18:53:56 When you complicate it, you are heading towards failure

Wind: 18:54:07 Because you are heading towards accumulating mind stuff (intellect) , which is the opposite of releasing

Wind: 18:55:58 Further simplified is Lester's sentence

Wind: 18:56:12 *Release all feelings, your mind quiet, and you're there*

Page 15

December 22, 2020

Wind: 20:56:24 Regarding questions like "can I achieve xx", I hope you can remember Lester's words

Wind: 20:56:50 *every impossible, no matter how impossible, become immediately a possible, as you completely released on it.*

Wind: 20:57:17 Every impossible, no matter how impossible, immediately becomes possible, as long as you *completely release on it*

Page 16

October 30, 2020

Wind: The peak is unshakable, absolute stillness that cannot be disturbed by anything

Wind: 7:47 PM Is freedom

Wind: 7:48 PM Is *omniscience, omnipotence, omnipresence*

Wind: 7:48 PM Is *infinite existence*

Wind: 7:48 PM As long as you are not omniscient, omnipotent, omnipresent, you haven't reached the peak

Wind: 8:19 PM Omniscient, omnipotent, omnipresent

Wind: 8:19 PM This is enlightenment

Page 17

December 31, 2020 to January 1, 2021

Minnie: How about a year-end summary

Wind: Year-end summary: In 2020, completed the most important thing in billions of lifetimes of existence

Wind: 😊

Page 18

March 12, 2021

Wind: You have no reason not to use the Sedona Method – *Release Method*

Wind: Whether it's moving towards awakening or obtaining a better world, it is the most efficient

Wind: Not only efficient, but also simple

Wind: Can't find a single reason not to use it

Page 19

Wind: Do you prefer to stay stuck in *wanting to control* these, or would you rather release them and be free from them?

D: 18:07 Of course I want freedom

Wind: 18:08 So compared to controlling these feelings, you prefer freedom?

D: 18:09 Yes, exactly

Wind: 18:10 Can you let go of the *wanting to control* it?

D: 18:12 Stuck

Wind: 18:13 Do you want to keep controlling this stuckness, wrestling with it forever, or do you want freedom?

D: 18:13 Want freedom

D: 18:14 Released

Wind: 18:14 Now can you see this *wanting to control*?

Wind: 18:14 Has it left?

D: 18:14 Left

Wind: 18:16 This demonstration is the use of the first step

Wind: 18:16 *Six Steps* Step One

Wind: 18:17 If you get stuck, use step five

Page 20

Page 21

Page 22

November 20, 2020

Wind: 22:05:54 I penetrated to the last little limitation within

Tiancheng: 22:06:27 Is it the feeling of separation?

Wind: 22:07:00 Mm, it's the *feeling of separation*

Wind: 22:07:21 Then I retain just enough *fear of death* to barely hold onto the separation

---

Page 23

Past habits, and we refuse to look at them. Sexual behavior, just call it that! When we release them.

Every one of us in this world is looking for exactly the same thing. Every creature, even animals, is looking for it. Yet what is it that we are all always looking for? A happiness without sorrow. A state of happiness not invaded by any sorrow. If this is the common goal, why? Because *infinite happiness is our basic nature*. Before we limited it, this is the true natural state. Now why do most of us not possess this sorrowless happiness? There is only one reason: As an infinite being possessing infinite happiness, we, with joy and happiness, said: *I am an individual, separate from all*. In order to separate myself from all, I had to create some method to achieve it. The method is: my mind creates my body and the material world. Then I continue on, creating more and more thoughts, these thoughts create more and more material events, until thoughts and matter trap me and I forget my true identity as the infinite being.

This initial thought, "I am separate from all," necessarily creates a lack. Lack creates...

Page 24

October 30, 2020

Wind: 16:14:34 I touched the *feeling of separation* beneath the *fear of death*

Wind: 16:14:54 I know I'm nearing the end

Tiancheng: 16:14:59 Is it the separation that creates the desire to survive?

Wind: 16:15:20 Mm, it's this *feeling of separation*, "I exist as this body"

Wind: 16:15:40 Because you feel "I am this body", that's why you want to survive, fear death

Tiancheng: 16:15:49 Mm

Wind: 16:15:54 If you knew you were *infinite existence*, you wouldn't have *fear of death*

Tiancheng: 16:16:00 Right

Wind: 16:16:14 But you don't need to deliberately release it

Wind: 16:16:29 When you completely release the *fear of death*, the *feeling of separation* will also dissipate

Wind: 16:16:37 The entire mind becomes still

Wind: 16:16:45 What remains is *infinite existence*

Page 25

Group Chat

December 24, 2020

Wind: 13:12:32 Seems many people misunderstood Lester Levenson's idea of "hootless"

Star of Bethlehem: 13:13:38 Wrong

Star of Bethlehem: 13:14:57 In Lester's recording, I heard "don't give a hoot," it definitely doesn't mean careless

Wind: 13:16:45 If a person stops focusing on something, the desire for it disappears, and you get it

Wind: 13:17:07 This mind naturally stops circling around something, that's *hootless*

Page 26

5:21 PM

Page 27

5:21 PM

Page 28

5:21 PM

Page 29

5:21 PM

Page 30

I noticed one point

When stuck, actually you *want to control*

Only by *wanting to control* do you get stuck

But the way you try to get what you want is through mental effort and resistance

That's not *"get everything by releasing only"*

You're trying to do releasing the way you struggle in the world

Constantly fighting, fighting, fighting

I find reminding each other is really good

October 14th, 17:43

So, as I release, I roughly know the use of the sixth step, I'll write this down later

Ok

Page 31

Yeah, this is *wanting to control*

So using too much force

When releasing, you always release the part you are most aware of

Last night I was releasing very hard all night, got little result, only relaxed a bit and got some results

That is, the part that surfaces most obviously

Yesterday I was digging deep

See, releasing forcefully goes against the sixth step

You're *trying to control*

Absolutely 😂😂

So it won't happen

I only stopped this afternoon

Relax a bit

Page 32

March 12, 2021

Wind: You have no reason not to use the *Release Method*

Wind: Whether it's moving towards awakening or obtaining a better world, it is the most efficient

Wind: Not only efficient, but also simple

Wind: Can't find a single reason not to use it

Page 33

March 16, 2021

Wind: 20:29:20 If you want freedom, also release; if you want the world, also release

Wind: 20:29:23 It's that simple

Wind: 20:29:40 If you want freedom, releasing is the only thing that can free you

Wind: 20:30:08 No matter how you talk about freedom, it won't get you there; studying topics about freedom won't free you

Wind: 20:30:26 If you want a better world, releasing is the only thing that can give you a better world

Wind: 20:31:26 No matter what action you take, every action is within karmic programs, within driven reactions

Wind: 20:31:44 Therefore, if you want freedom, also release; if you want the world, also release; it's that simple

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Page 34

People who come to Earth, this advanced classroom, already have very good karma

00:47:36 Only those who want freedom come to the advanced classroom

00:48:00 Then, among those who become human here, many come to experience pain and pleasure

00:48:18 After they have gained enough experience, they will turn inward

00:48:54 After turning inward, because there is still a strong tendency towards the world, they will encounter similar false paths that satisfy their minds

00:49:18 Need very good karma to encounter the true method

00:49:38 And after encountering the true method, need a strong inclination towards freedom to discern it and persist

00:49:52 So reaching this step truly requires very, very good karma

---

Page 35

Tiancheng: 00:47:35 Do masters after freedom still live with their families?

Wind: 00:47:39 For example, William the Conqueror

Wind: 00:48:08 Krishna exemplified the *householder master*

Wind: 00:48:23 You won't lose your family, you won't lose your dear world

Tiancheng: 00:48:32 In this age, masters must be hermits

Wind: 00:48:55 Hermit means not being known as a master

Wind: 00:49:08 Hermit doesn't necessarily mean you have to live secluded in the mountains

Wind: 00:49:19 Living in the world like an ordinary person is also a form of hermit life

---

Page 36

March 17, 2021

Tiancheng: 00:45:40 Teacher, does this mean that if I attain *ultimate freedom*, I cannot continue to stay in the world?

Wind: 00:46:02 Up to you to decide

Wind: 00:46:06 Freedom is freedom

Wind: 00:46:16 No compulsion whatsoever

Tiancheng: 00:46:20 Can I still stay with my family?

Wind: 00:46:25 Of course

Tiancheng: 00:46:41 I see myself fearing freedom, afraid of losing my family after freedom

Wind: 00:47:02 There are quite a few *householder masters*

Wind: 00:47:30 Masters can even be kings

Page 37

1. *Release only the three wants.*
2. *Make it continuous and release immediately. Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.*
3. *Make it a Do It Yourself Tool.*

You now have all you need to go all the way to imperturbability.

Page 38

The Lester Levenson's *Six Steps* are achieved through continuous release

21:48:05 You must continuously gain pleasure from the sixth step to achieve the first step

Wind: 21:48:24 At the beginning, all *Six Steps* are useful

Wind: 21:48:37 When you don't want to release, remind yourself of step one

Wind: 21:48:45 Then decide to release, this is step two

Wind: 21:49:03 Directly release *wanting to control* and *wanting approval*, this is step three

Wind: 21:49:16 Release continuously, maintain continuity, this is step four

Wind: 21:49:34 When stuck, release the *wanting to control* the stuckness, this is step five

Wind: 21:49:50 Feel more pleasant and lighter with each release, this is step six

Wind: 21:50:16 Implement the *Six Steps*, do it continuously, it will gradually enhance the momentum towards freedom, thereby completely achieving step one

---

Page 39

Wind: 21:01:24 Just like what I posted today, just relearn every time

Wind: 21:01:50 Actually, the *Six Steps* also serve this purpose

Wind: 21:02:05 Don't let the words obscure their true meaning

I am Infinite: 21:02:46 You said it's vague again

Wind: 21:03:05 Lester also thought you would get vague

Wind: 21:03:20 So at the very end, the last two years before he left, he summarized three

Wind: 21:03:32 Those three are a further concentration of the *Six Steps*

Page 40

Actually, in 1992, Lester further simplified the *Six Steps* into three steps

These three steps are the way to practice the *Six Steps*

You can find this three-step process at the end of the workbook

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Page 41

Fenglin Fenghua: 15:13:35 When stuck, release the feeling of wanting to change. Knowing now that I want to change, release the wanting to change, but there's no progress. Should I just keep releasing this wanting to change (*wanting to control*), keep asking this over and over?

Wind: No

Wind: 15:14:37 You don't always have to ask yourself questions

Wind: 15:15:07 Asking questions is a teaching method. At the end of the course, if you have mastered this method, he will tell you the *Six Steps*

Wind: 15:15:16 Why does the course tell you the *Six Steps* at the end?

Wind: 15:15:29 Because before you learn to release, these words are just words to you

Wind: 15:15:49 And after you learn, you have already experienced those things

Wind: 15:15:59 Therefore, you don't need any extra explanations to explain the *Six Steps*

Page 42

December 22, 2020

Wind: 20:56:24 Regarding questions like "can I achieve xx", I hope you can remember Lester's words

Wind: 20:56:50 *every impossible, no matter how impossible, become immediately a possible, as you completely released on it.*

Wind: 20:57:17 Every impossible, no matter how impossible, immediately becomes possible, as long as you *completely release on it*

Page 43

November 20, 2020

Tiancheng: I'd like to ask you for advice

Tiancheng: How can I move towards freedom more quickly?

Wind: Use Six Steps continuously, use it to the extreme

Wind: I can't give better advice than that

Wind: I strongly suggest you use it on everything

Wind: Utilize those goals

Wind: Utilize continuous gaining to promote your releasing

Wind: To enhance your momentum to release

Wind: If you get used to using it on every one of your goals, you will soon reach that place

Tiancheng: Mm

Page 44

Wind: 16:37:37 You are originally free, just obscured by the mind

Wind: 16:37:44 Freedom is not about creating something

Wind: 16:37:51 It's just ending an illusion

Wind: 16:40:15 If you truly want freedom, Lester will infuse it into you

Wind: 16:40:37 I'm not joking, Lester has been supporting this work

Wind: 16:40:56 He supports everyone who uses the *Release Method*

Page 45

Wind: 9:53 AM Now all masters are paying attention to people practicing the Sedona *Release Method*

Wind: 9:53 AM Because it's the only method for this era

Wind: 9:54 AM Other methods cannot guarantee you reach the goal in this lifetime

---

Page 46

Wind: 3:27 PM What the Buddha meant by "Dhamma as island" is not relying on a method

Wind: 3:27 PM Dhamma means relying on truth

Star of Bethlehem: 3:27 PM Refers to what?

Wind: 3:28 PM Reality

Wind: 3:28 PM Rely on oneself, rely on universal truth, rely on nothing else besides this

Wind: 3:28 PM *Self as island, Dhamma as island, nothing else as island*

Wind: 3:28 PM The Buddha's last words

Star of Bethlehem: 3:29 PM Indeed, the Buddha

Page 47

It's not about wanting speed, you can only rely on yourself

Page 48

Wind: 15:20:23 Actually, there is no method that relies on others for achievement

---

Page 49

March 14, 2021

Tiancheng: Teacher, can you tell me about your path to success?

Wind: The *Six Steps of Lester Levenson.*

Tiancheng: Why were you able to do it? While so many others cannot?

Wind: The *Six Steps*

Wind: Because you need other things, while I only need the *Six Steps*

Wind: Throughout the entire process, I only looked at the *Six Steps*

Wind: I don't need anything outside the *Six Steps*

Wind: If there's a secret to success, this is it

Page 50

Wind: 15:19:05 *Self as island, Dhamma as island, nothing else as island*

Wind: 15:19:15 Self as island comes first

Wind: 15:19:19 You must rely on yourself

Star of Bethlehem: 15:19:27 My goodness

Star of Bethlehem: 15:19:40 So self-reliance is very important

---

Page 51

Don't wait until a gun is at your head to do it

Wind: 22:27:29 You all know yourselves very well

Wind: 22:27:51 Although not that deeply, you will know your own behavior

Wind: 22:28:06 If there's dependence, you'll hold on

Wind: 22:28:31 If you depend on the external, you won't discover the infinite within

Wind: 22:28:37 These things are all very simple

Wind: 22:29:01 As someone who has attained *ultimate freedom*, I cannot be here

Wind: 22:31:31 As a self-reliant method, the *Release Method* doesn't have that many problems

Wind: 22:31:42 All problems arise when you deviate from the *Six Steps*

Wind: 22:32:00 Therefore, either you return to the *Six Steps* and continue releasing, or you head towards limitation

---

Page 52

When you seek help externally, that is an opportunity

Wind: 22:22:40 Notice it, release

Wind: 22:22:51 Find everything you want internally

Wind: 22:23:05 Absolute security exists only in your *infinite being*

Wind: 22:23:51 Among all kinds of help, none is better than destroying all your supports

Wind: 22:25:20 Lester told me the world would "knock down his pillars," so everyone would be forced to find answers from within. "That's good," he said. "It's not an explosion, but a lift-up," he laughed. Currently, people always seek happiness externally using various escapes provided by the world. Eventually, when external escapes are exhausted, he predicted, we will be forced to go within. "This is really a good thing," he said, "because people will be forced to find the answer, to know who they really are, just like I did." He always told me he was especially grateful for his heart attack.

Wind: 22:26:00 When all external escapes are knocked down, you will be forced to go within

---

Page 53

Wind: 18:36:35 I love you very much, but dependence is fatal to growth

Wind: 18:36:58 I hope that after I leave, you won't depend on those words or anything else

Wind: 18:37:13 But go directly to the goal

Page 54

March 11, 2021

Wind: 18:29:09 If you truly want freedom, implement the *Six Steps*

Wind: 18:30:31 Don't feed your mind anymore

Wind: 18:30:44 My leaving is the greatest support

Wind: 18:31:13 If you need an external master, you will never discover your own inner infinity

Wind: 18:31:31 Release, it will bring you all paths

Tiancheng: 18:33:02 Implement the *Six Steps* for one month, can it really be done?

Wind: 18:33:42 Of course

Tiancheng: 18:34:16 Okay.

Tiancheng: 18:35:43

Tiancheng: 18:36:30 Keep it up

Page 55

Wind: 17:03:26 I have encountered many people with severely suppressed minds

Wind: 17:03:39 They might need to repeat the process many times before they feel it

Wind: 17:04:30 Many such situations also appeared in Lester's original courses

Wind: 17:04:45 It's like riding a bike, some people can ride immediately

Wind: 17:04:55 Some people need to practice a bit longer to master the sense of balance

---

Page 56

The slightly special thing about me is that my memory is very good

After experiencing something, I can immediately find the corresponding original text Lester said

Therefore, I didn't describe the experience in my own words

But borrowed from Lester's teachings

Page 57

Wind: 16:56:15 The reason my releasing works so well is really only one

Wind: 16:56:23 That is, I conformed to the *Six Steps*

Wind: 16:56:30 I understood this method

Wind: 16:56:39 As long as you also use this method, the effect is the same

Wind: 16:56:46 There is no personal talent involved here

Page 58

If you drag this process out very long, then you are definitely not in the *Six Steps*

Wind: 22:58:39 Lester tells you, releasing once is equivalent to meditating for many months

Wind: 22:58:45 One release only takes a few seconds

Wind: 22:58:58 You only need a few seconds to equal months of meditation

Wind: 22:59:11 This method is extremely efficient

Wind: 23:00:21 You can look at the *Six Steps* and know if you are in them

Wind: 23:00:46 If you are in the *Six Steps*, your release will be continuous, and your pleasantness will continuously increase

Wind: 23:02:00 Make the decision for freedom

Wind: 23:02:13 Decide not to stop until you reach freedom

Page 59

December 16, 2020

Wind: If you can't do it in one month, you can't do it in two months, then freedom is impossible for you

Wind: You can't drag it out very long

Wind: You can't say, I do a little bit every day, and then become free after more than ten years

Wind: Implement the *Six Steps*, either you solve it within one or two months, or you will never achieve it in your lifetime

Wind: Because if you aren't free in one or two months, then you are not on the *Six Steps*

Wind: Not being on the *Six Steps*, how can you possibly become free?

Wind: Releasing according to the *Six Steps*, you can reach a very high state in one week

Wind: Even enter *Nirbikalpa Samadhi*

Page 60

July 26, 2021

Wind: 17:22:24 Course videos, workbook, pick them up and use them when needed

Wind: 17:23:29 But, in the end, you only need the *Six Steps*

Wind: 17:23:54 When you only need this one tool, the *Six Steps*, you are on the path

---

Page 61

Everything you need to know at the knowledge level is in the *Six Steps*

Page 62

December 31, 2020

Wind: In the *Six Steps*, you can release continuously

Wind: Not in the *Six Steps*, you will stop

Wind: Keep it by your side, remind yourself constantly

Wind: Continuity means not stopping

Wind: You might not understand now, because you are trying hard to release

Wind: But when releasing becomes your normal state, releasing is as natural as breathing

Wind: You just need to decide to reach freedom, feelings will keep surfacing and leaving

---

Page 63

January 2, 2021

Wind: In the *Release Method*, implementing the *Six Steps* leads to the goal

Wind: Not implementing the *Six Steps* means not reaching the goal

Wind: Do, or do not

Wind: Like Lester finally said to Ralph

Wind: You either do it or you don't. I hope you do it

Wind: Simple, or impossible

Page 64

March 14, 2021

Wind: Implement the *Six Steps*

Wind: 18:24:45

Wind: 18:25:52 When I say this sentence, actually, what I mean is, when you still need other things, freedom is impossible

---

Page 65

March 11, 2021

Wind: Implementing the *Six Steps* is very simple

Wind: Maintaining limitation is very difficult

Wind: See the feeling, let it go

Wind: Empty all feelings that drive your thinking

Wind: That's it

Page 66

March 13, 2021

Wind: 18:43:27 The most complete map is the *Six Steps* themselves

Wind: 18:51:58 The *Six Steps* are already the least simplified version; they take care of all aspects. Because it can be even more simplified

Wind: 18:52:30 That is what Lester said: *release all feelings, your mind quiet, that's it*

Wind: 18:52:51 If you want a complete map, that's the *Six Steps*

Wind: 18:53:07 Accomplish each step, and you succeed

Wind: 18:53:41 You don't need anything else, you just need to remind yourself to *keep it simple*

Wind: 18:53:56 When you complicate it, you are heading towards failure

Wind: 18:54:07 Because you are heading towards accumulating mind stuff, which is the opposite of releasing

Wind: 18:55:58 Further simplified is Lester's sentence

Wind: 18:56:12 *Release all feelings, your mind quiet, and you're there*

Page 67

Go use this method

Wind: 11:29:26 Release *wanting to control* and *wanting approval*, release those programs covering the "*fear of death*"

Wind: 11:29:38 Then allow the "*fear of death*" to surface and release it completely

Wind: 11:30:26 At the beginning, you release the programs of *wanting to control* and *wanting approval*

Wind: 11:30:33 You are only releasing these two kinds of programs

Wind: 11:30:52 As you release, those feelings, those thousands of thoughts about the body, disappear

Wind: 11:31:35 When you release the deepest *fear of death*, your entire mind disappears

Wind: 11:31:51 Your *feeling of separation* will dissipate, and what remains is *infinite existence*

Wind: 11:32:02 You will naturally identify yourself as *infinite existence*

Wind: 11:32:15 Is that clear enough?

Wind: 11:32:17

Page 68

Wind: 16:43:42 You must implement the *Six Steps*

Wind: 16:43:51 This way you can get all happiness from within

Wind: 16:45:28 Or by achieving goals through releasing to redirect your direction

Wind: 16:45:39 *get everything by releasing only*

Wind: 16:45:47 This can also keep you walking on the *Six Steps*

Page 69

When you release until "the only source of happiness is *infinite existence*" becomes your complete experience, you will naturally cease all actions of seeking happiness anywhere in the world

Wind: At this point, your flow direction changes, and you will automatically enter *Nirbikalpa Samadhi*

Wind: Once you enter, you will not come out again

Wind: No more falling back

Wind: Because the seeds of the backward path no longer have power

---

Page 70

Sometimes you might do other things all afternoon, not releasing

19:14:10 That's because the subconscious is seeking something

19:14:25 You can't force yourself to release

19:15:11 You need to see what you are seeking, and ask yourself "Can I get it from releasing?", see which way is easier and more joyful

19:15:17 Thus choose to release

19:15:47 This is why I say successful experiences are important

19:15:51 You have to get benefits first

19:16:12 Without benefits, you won't do it, that's your mind

19:16:38 It will find every way to avoid releasing, resist releasing

19:18:34 I remember I said before, paying attention to the sixth step truly got me into continuous releasing

---

Page 71

Emotions are the entry point, allowing you to learn to release. The workbook's final summary of the course is: *release three wants only*

Wind: Only release the *three major wants*

Wind: Lester's explanation of the *Release Method*

Wind: We first enter the conscious mind, release control, approval. And those other things you try to release, like fear — you know, you would spend hundreds or thousands of lifetimes releasing fear, and after that you would still have anger, and you would still have other emotions. But when you release *wanting to control*, everything underneath it is also let go.

Then when you release *wanting security*, you release all *wanting approval* and *wanting to control*, and everything underneath them. You are now too low, so you cannot attack *wanting security* directly. You are overwhelmed, you are terrified by death, so you let it operate you. But when you release a significant amount of control and approval, you will have the ability to face the *fear of death*.

Wind: If you release emotions, it would take hundreds or thousands of lifetimes to clear just one type

Wind: Releasing the *wants* is the method to reach the goal within one or two months

Wind: Only then do you enter the efficiency of the *Sedona Release Method*

Page 72

You actually don't need to enjoy anything

19:01:46

Wind: 19:02:13 *you don't need enjoy anything, be joy!*

Wind: 19:04:16 Write down the possibilities you think can bring happiness

Wind: 19:04:27 Where do you think happiness is?

Wind: 19:04:35 Not intellectually

Wind: 19:04:46 It's where you actually seek happiness

Wind: 19:05:10 If you suppress these desires, you cannot achieve step one

Wind: 19:08:29 You can force yourself to do homework and work, but you cannot force yourself to release

Wind: 19:08:31

Wind: 19:09:58 Let me elaborate on Lester's favorite teaching, *get everything by releasing only*

Wind: 19:12:53 What do you want? How are you planning to get it? Why not get it through releasing?

Wind: 19:13:02 This is how you practice

Wind: 19:13:11 You choose to release

Page 73

My method is that I constantly confirm my gains and my direction

Wind: 18:59:17 For example, she just wanted to listen to music, what did she want to gain from listening to music?

Wind: 18:59:27 Can that be gained from releasing?

Wind: 18:59:33 Can you give it a try?

Wind: 19:00:02 Constantly confirming your gains can keep you releasing continuously

Wind: 19:00:35 If you say "I must, I have to release, I can't listen to music", this won't work, because one direction of your subconscious is to listen to music, and you are suppressing it

Wind: 19:00:48 Your conscious and subconscious are at odds

Wind: 19:00:56 If you don't look at it, this won't succeed

Page 74

November 17, 2020

Wind: Rely on the *Six Steps*

Wind: Start with the *Six Steps*, end with the *Six Steps*

Wind: Use your gains to confirm your direction

Wind: It's not good if continuous release becomes your "task"

Wind: Continuous release is because every release has benefits

Wind: This is what the sixth step says, each release is lighter and more joyful

Wind: You feel good, so you continue releasing

Wind: If you just force yourself to release, you will stop

Wind: You won't be able to keep going

Wind: Because while you are suppressing your desires for the world

---

Page 75

July 26, 2021

Wind: 17:11:08 When you allow deeper garbage to come out, your emotions will go down

Wind: 17:11:13 But that's good

Wind: 17:11:20 That's facing deeper garbage

Wind: 17:13:08 Process, *release process*

Wind: 17:13:46 Let the feeling come out, categorize it as *wanting to control* or *wanting approval*, then let it go

---

Page 76

Wind: 08:15:58 Just use the process consciously

Wind: 08:16:07 Use feeling more

Wind: 08:16:15 Use less mental analysis

Wind: 08:16:29 This will also make releasing easier for you

Wind: 08:16:49 Of course, it will also be deeper

Wind: 08:17:04 Many people think their releasing is really good, simply because they haven't experienced deeper release

Wind: 08:17:09 They think releasing is just like that

Page 77

March 16, 2021

Wind: Unless you release the drive of those programs

Wind: If you don't release, it will continuously drive you to stir up activities

Wind: All brilliance, all creativity, comes from *infinite existence*

Wind: The mind is a mechanical program, it only repeats

Wind: Perhaps it can be said this way, a person free from the mind program truly begins to live

Wind: Before that, just a robot driven continuously

Page 78

Going out all night to force yourself, leaving the group, shouting slogans, that's useless

Wind: Because that's trying to eliminate karma through action

Wind: This only creates new karma

Wind: Only releasing is useful

Wind: If you don't release, your program will continuously drive you to do those things

Wind: Therefore, don't think any action you take can bring you freedom

Wind: Deliberate action, deliberate inaction

Wind: Those are not what need attention

Page 79

Release *wanting to control*, and you will no longer suppress the *fear of death*

It will surface for you to release

Lester said, release the mind, what remains is *infinite existence*

That's how simple it is

The mind is nothing but a collection of your feelings and thoughts

Wanting to control, *wanting approval*, *wanting security* (survival)

The *three major wants*

Lester sometimes uses *fear of death* to mean wanting to survive

It's the same meaning

Wanting to change is also a form of *wanting to control*

So just release three things

Wanting to control, *wanting approval*, *wanting to survive* (*fear of death*)

Page 80

So only by continuously releasing *wanting to control* and *wanting approval*, and then continuously releasing *wanting security*

Wind: 22:16:48 Can you reach the goal

Wind: 22:18:05 Implement the *Six Steps*, everyone can be free

Huixuan: 22:19:07 If you keep releasing continuously, you are always in the *Six Steps*, and you will be free

Wind: 22:19:22 Yes

Huixuan: 22:20:20 As long as you are in the *Six Steps*, you are releasing continuously, can it also be understood this way?

Wind: 22:21:47 Yes

Wind: 22:21:53 Use the *Six Steps* to test

Wind: 22:22:03 As long as you are in the *Six Steps*, you can be free

---

Page 81

Xiangxuan: 22:06:28 When I don't want to release, reminding myself of step one doesn't give me much feeling. Instead, reminding myself that I want to change, that I want everything to get better, gives me more motivation.

Wind: That works too

Wind: Releasing can make you freer

Wind: Freedom includes everything

Wind: Just provide a motivation to release

Wind: *Wanting approval* can develop into *wanting to control*

Wind: If you feel *wanting approval*, you need to release *wanting approval*

Wind: After releasing *wanting to control*, *wanting approval* becomes more apparent

Wind: After releasing enough *wanting approval* and *wanting to control*, *wanting security* becomes more apparent

Wind: If you don't release *wanting security*, *wanting approval* and *wanting to control* will be developed again, and this goes on endlessly

---

Page 82

Process for Releasing Wants

Step One: Allow yourself to feel the current feeling

Step Two: Notice whether it comes from *wanting approval* or *wanting to control*

Step Three: Can you be aware of this *wanting to control* (or *wanting approval*)?

Can you let it go?

Step Five: Do you still have any remaining *wanting to control* (*wanting approval*)?

Can you be more aware of this?

Can you let it go?

Repeat the awareness and release until you are completely free.

Just now someone in the other group asked about the basic process

I summarized the video content slightly

The guidance in the video is like this

This process can be used as a reference

Page 83

Wind: 22:03:36 If you are used to suppressing, you'll need more time to break the habit of suppressing

Wind: 22:04:00 Practice releasing more, this will also be quick

---

Page 84

Wind: 18:32:44 Make a decision to do it, to try releasing

Wind: 18:33:03 Disappointment or even despair is just a feeling

Wind: 18:33:23 As long as it's a feeling, it can be released, and the attitude after release is completely different from before

---

Page 85

Wind: 10:24:36 Releasing isn't that difficult

Wind: 10:24:53 We only think releasing is difficult because we are used to suppressing

Wind: 10:25:22 If you make releasing a habit, you'll find that suppression is what requires effort

Wind: 10:25:42 Until then, just keep deciding to release

Page 86

Wind: November 7 23:57:33 So the difficulty lies in you not doing it

---

Page 87

Keep doing it continuously, and you will completely release it

---

Page 88

Wind: November 7 23:54:38 You release first

Wind: November 7 23:54:48 There's no difficulty in releasing

Wind: November 7 23:54:55 It's just whether you do it or not, how many times you do it

Wind: November 7 23:55:02 If you can do it once, you can do it a second time

Wind: November 7 23:55:10 Then a third time, a fourth time

Page 89

Yes, as Lester said, you need to release enough *wanting to control* and *wanting approval*

Wind: 21:14:19 It's not about looking, it's about following the practice

Wind: 21:17:34 When the desire is brought out, it is released

Wind: 21:18:23 If not, you go back to the beginning of the process

Wind: 21:18:37 Relax the body, feel it again

Wind: 21:18:54 Identify what desire it is, let it go

Wind: 21:19:09 Keep it simple and easy, repeated practice will help you master it

Wind: 21:19:21 Thinking and analyzing will make it increasingly difficult to release

Wind: 21:19:30 Because the mind only replays past experiences

---

Page 90

Wind: 21:09:35 My advice is not to fumble around, just use the process directly

Wind: 21:09:53 If you don't feel anything the first time, do it a second time

Wind: 21:10:01 This will be faster

Wind: 21:10:11 Fumbling with the mind actually takes many detours

Wind: 21:10:17 Because the mind can only replay past experiences

---

Page 91

January 13, 2021

Wind: Back then, I spent a long time finding the feeling of releasing for the first time

Wind: The *Release Method* is suitable for everyone

Wind: Practice simply, and then you'll get it

Wind: At that time, it also took me a long time to find the feeling of releasing

Wind: Because I analyzed too much

Wind: The less you analyze, staying relaxed, just using it, the faster you'll learn

---

Page 92

Wind: 10:53:26 *There is no free will in worldly living.*

Wind: 10:53:39 Note, *there is no free will in worldly life*

Wind: 10:54:55 There is only one thing with free will, choosing to identify with your body or *infinite existence*

Wind: 10:57:50 Striving to make money won't make you richer, studying hard won't make your grades better, working hard on health won't make you healthier

Wind: 10:57:57 Understand? These are all pre-programmed

Wind: 10:58:11 Only removing programs is useful

Wind: 11:33:58 Trying to change something through action is just a delusion of people, completely useless

Wind: 11:34:09 Yet most people don't understand this

Wind: 11:34:48 Karma drives action, and your actions trying to change karma are also driven by karma

Wind: 11:36:34 Jack Ma, Bill Gates don't know why they made money and lost money; their summaries of their success experiences are just guesses based on seeing the surface

---

Page 93

October 3, 2020

Wind: 13:45:52 *Process for Releasing Emotions*

Step One: Allow yourself to feel the current feeling, and trace it back to an emotional state (apathy, grief/sadness, fear, lust/greed, anger, pride)

Step Two:

Ask yourself, can I let this feeling go?

Am I willing to?

When?

Step Three: See what feeling you have now, and repeat the previous process

---

Page 94

Page 95

Action Steps Process

Goal: I allow myself to easily achieve and maintain an ideal weight.

What do I feel I need to do to achieve this goal?

Go to the gym

Start dieting

Stop eating snacks

How do I feel about doing this now?

Embarrassment (I don't like exercising in public) ---> *Wanting approval? Wanting to control?*

Resistance (I don't want to diet) ---> *Wanting to control? Wanting security?*

Sadness (but I'm willing) ---> *Wanting to control? Wanting approval?*

Page 96

Goal Process

Goal: I allow myself to easily achieve and maintain an ideal weight.

How do I feel about my goal right now?

Craving ---> I want to eat ---> *Wanting approval, wanting to control.*

Feeling of control ---> I hate dieting ---> *Wanting to control.*

Feeling of failure ---> I don't have time to exercise ---> *Wanting approval, wanting to control.*

Fearlessness ---> I can do it! ---> *Wanting approval.*

[File Content End]

[
V3.4 –
Wind – Feng -- Lester Levenson Six Steps – Lester Levenson (The Sedona Method) - Lester Levenson The Sedona Release Method Technique – Lester Levenson – Translations of The Screenshots WeChat and Images content of Wind (Feng)'s pointers on Lester Levenson.

THE END
]

[file name]:
01 of 05 - Wind - Feng - Talk – Lester Levenson - Lester Levenson Six Steps – Lester Levenson – TSM – Lester Levenson Original Release Method – Lester Levenson Original 1992 Sedona Method Release Technique (Wind Feng).pdf

Wind (Feng) on Six Steps (One of 6 documents, this is English translation of the document named “Wind’s talk on Lester Levenson Six Steps and Lester Levenson Original Release Method (The Original 1992 Sedona Method) ” – from documents 00 to 05 in the Google Drive)

Version 1.0 – Wind (Feng)’s chat logs in
WeChat Weixin Groups “Shortcuts to Freedom” and “TSM The Original Sedona Method Release Liberation Diamond Island”

Document Creation date: 14 Feb 2026

“ Simply release your feelings, your mind quiets, and you’re there.”
– Lester Levenson (1909-1994)

Source (Github):
https://github.com/deng-bowen/6-steps/blob/main

https://drive.google.com/drive/folders/1WlCTqnPtCVDKt8gc2YVA4fpBWee4QHac?usp=sharing

People or authors mentioned in this document include:

Wind (Feng 风 / 風 in Chinese)

Lester Levenson (1909-1994)

Lester Levenson (The Sedona Method / The Sedona Release Method Technique)

The Original 1992 Sedona Method by Lester Levenson

The Sedona Method Release Liberation Technique

Wind (Feng) on Six Steps of Lester Levenson

Wind (Feng) 's application of Lester Levenson (The Sedona Method) Six Steps to Freedom

Hale Dwoskin (student of Lester Levenson , author of the book 'The Sedona Method' , featured in 1992 Original Sedona Method 8 videos)

Nikki Warriner (featured in 1992 Original Sedona Method 8 videos)

Larry Crane (Lawrence Crane) / Lawrence Crane (1935-2018) (student of Lester Levenson, author of the book 'Abundance Book' and The Release Technique)

Stephen Seretan (author of the book "Lester Levenson and me")

Virginia Lloyd (author of the book "Choose Freedom" , a book about Lester Levenson)

Ralph Zeitlin (student of Lester Levenson)

Mike Klein (student of Lester Levenson)

Rick Solomon (student of Lester Levenson)

David Hawkins MD PhD (student of Lester Levenson , and author of the book 'Letting go: pathway of surrender')

Ramana Maharshi

Buddha

Yogananda

Jesus

PS. This document was translated from Chinese to English, with the assistance of DeepSeek in February 2026.

Background Information for spiritual seekers (and finders) :

Lester Levenson experienced a profound inner awakening in 1952 after a severe heart condition (coronary thrombosis) left him facing death; withdrawing to contemplate the cause of suffering, he discovered that his misery came not from circumstances but from his own suppressed feelings (emotions) and mental resistance. By systematically letting go of fear, desire, and attachment, he reported entering a state of deep peace, love, and freedom that did not depend on external conditions. This realization—that happiness is one's natural state and can be uncovered by releasing inner subconscious feelings —became the foundation of what later evolved into the Sedona Method (Release Technique).

Seen through the lens of Ramana Maharshi and Eckhart Tolle (Power of Now book), Lester Levenson's awakening can be understood as a collapse of egoic identification under the pressure of imminent death, followed by a direct abidance as pure awareness. Instead of seeking salvation externally, he turned inward and discovered that suffering arose from attachment to feelings, thoughts, desires, and fears; when these were relinquished, what remained was causeless peace and love. In Ramana's terms, the false "I"-thought subsided into the Self; in Tolle's language, psychological time and resistance dissolved into Presence. Lester Levenson's later teaching of "releasing" can thus be viewed as a pragmatic pathway to the same realization: that one's true nature is prior to thoughts and feelings, free of grasping, and inherently whole.

In China and in the Chinese speaking community (China ,Taiwan, Hongkong, Singapore, Malaysia), and there is this person with the ID "Wind" (Feng) (风) / 風 in Chinese), a well-known figure in China's spiritual seekers community, who claimed to have been thrown into "spiritual enlightenment" (Nirbīja Samadhi) after constant release (every moment 24/7) for about over a month in 2020.

Wind (Feng 风) / 風 in Chinese) focus was on the recordings of Lester Levenson's talks and the 1992 Sedona Method version of the course designed by Lester Levenson himself and led by Hale Dwoskin and Nikki Warriner . (8 videos of the 1992 course recordings are freely available on YouTube and bilibili).

Later on, the instructors after Lester Levenson who were his students , modified, added or subtracted some parts of it. The focus in those materials somehow shifted from achieving

freedom to having a happy comfortable life, which itself is awesome, but I wonder if we're leaving what's more out there , from Lester Levenson's original teaching.

The documents from 00 to 05 are the PDFs of chat logs of Wind (Feng) answering questions from other spiritual seekers.

Wind (Feng / 风 or 風 in Chinese) , a well-known pseudonymous student of Lester Levenson's Six Steps and The Sedona Method Release Technique - Letting Go) in China , rose to prominence among Chinese spiritual seekers community in 2021 , for sharing Chinese translations of Lester Levenson's audios, his direct awakening experience , and for emphasizing and popularizing the pure simplicity of " Simply Releasing 24/7 and applying the Lester Levenson Six Steps 24/7" .

Wind (Feng / 风 or 風 in Chinese) , is a dedicated practitioner and teacher of Lester Levenson's Six Steps (The Original 1992 Release Method – Sedona Method) who emphasizes the profound simplicity and effectiveness of the Six Steps as the complete map to Freedom, having deeply studied Lester Levenson's 1992 Original Sedona Method Course materials and audio recordings. Through his extensive experience, Wind asserts that "you don't need anything beyond the six steps" to achieve true freedom, consistently teaching that the Six Steps - from wanting freedom more than the world to experiencing increasing joy with each release - form a self-contained, powerful system that requires no additional techniques or modifications. Wind's teaching centers on the purity of Lester Levenson's original method, particularly as presented in the 1992 Original Sedona Release Method course, where he identifies the three fundamental desires (approval, control, and security) as the root of all emotional suffering, and emphasizes that continuous release of these desires, rather than merely releasing surface emotions, is the key to rapid liberation - a process he (and Lester Levenson) claims can take "only a few months" when practiced with complete fidelity to Lester Levenson's instructions.

As of February 2026, Lester Levenson, Hale Dwoskin, Larry Crane (Lawrence Crane) (Lawrence Crane), The Sedona Method, and The Release Technique, are more popular in China , than the rest of the world combined, since it is free, requires no belief systems, and no external guru or teacher. Virtually, all Lester Levenson's books, talks, videos (in English), have been translated into Chinese .

The Original 1992 Sedona Method Videos (8 videos), featuring Sedona Method instructors **Hale Dwoskin** and **Nikki Warriner**, have been viewed millions of times in China's YouTube (bilibili), while in YouTube the same video has less than 100,000 views.

Wind (Feng)'s chat logs PDF documents are freely available for download in Internet Archive, and contain essential pointers for true seekers, to start their journey to "Lester Levenson Six Steps and TSM (The Original 1992 Sedona Method)" .

Wind (Feng) said in the chat logs document:
"All the spiritual masters point to the same Reality , and Releasing via Six Steps, in my experience, is the most effective practice to get there (Freedom, Beingness, Reality) . Absolute security is only found in your true inner self (Infinite Beingness). "

Lester Levenson has a better summary: "The Sedona Release Method is simple, the method is also easy. Let the feelings come up, [recognize the deeper ego's intention] they are a desire for approval or control, and then let them out. Carrying out the six steps of this method, will take a few months to empty out all your garbage."

Lester Levenson's quotes:

" Feelings Are Suppressed Energy Under Pressure. Allow them to be and decide to release them, up and out."

" Even more simply, release the feelings as soon as you notice them. "

" Allowing feelings to surface , float up and out , and decide to release / let go of them instantly . "

"Releasing is simply allowing the suppressed feelings to come up and go out—without resistance, without effort, without identification. It's not thinking it away; it's feeling it and letting it float away. When you do this consistently—especially from a high state—you dismantle the entire structure of ego, and what remains is your infinite beingness. "

"You hear that word allow? That's just the way it happens.
Instead of holding it down or toying with it, you allow it up and out."

"There is so much of it -- releasing occasionally helps but if you want to get it all out a huge accumulation, it's got to be constant it's in the Six Steps, you got to make it constant and all day long it's floating up and out you see the feeling and you see it release sort of like sitting back and watching the show go on."

"The way is simple and the way is easy. Let the feelings come up. Get them under approval or control and let them out."

"Taking a feeling up is tracing a feeling to a more basic feeling until you get the source feeling of wanting to control or wanting approval."

"The feelings comes up in waves, goes out. The waves stop and then you're finished."

3 core wantings described in The Original 1992 Sedona Method:

Category	**Description**	**Synonyms - Positive/Wanting**	**Synonyms - Negative/Fear**
Wanting Approval or Disapproval	feeling of not being worthy or good enough , fear of others' disapproval , intense neediness	Wanting love / acceptance/ admiration / caring/to be noticed/to be understood/to be stroked/to be nurtured/to be liked/to be	Wanting to be disliked/rejected/be looked down on/ to hide/to be misunderstood/to rebel/to be ignored

Category	**Description**	**Synonyms - Positive/Wanting**	**Synonyms - Negative/Fear**
		recognized/to be popular/	
Wanting Control or to be Controlled	Feels rigid, controlling, hard-edged and pushy --- Be controlled -- Feels like wanting to be taken care of .	Wanting to change/understand/ manipulate/push/fix/force something/to have it our way/to be right/to be on top/ to make it happen/to coerce	Wanting to change/be changed/to be confused/to be manipulated/ to be fixed/to be forced/to follow/to be the underdog/to blame/to be the victim
Wanting Security / Safety / survival or fear of death	Feels threatened and unsafe -- Survival -- Feels like wanting to give up, rejecting life .	Wanting safety/to survive/to get revenge/to protect ourselves and others/to attack/to defend/to kill/to be safe	Wanting danger to end it all/to expose ourselves and others/to be attacked/to be defenseless/to be killed/to be annihilated/ to be threatened

[File Content Begin]

===== Page 1 =====

Wind’s talk on Lester Levenson Six Steps to Freedom

Chat Log 1

2020.09

Thank you to Mr. Lester Levenson .

Lester Levenson
1909-1994

Thanks and dedication to Mr. Lester Levenson, the Founder of The Sedona Method

(19 July 1909 — 18 January 1994)

> As long as you want help, I will never leave you.
>
> Now the "real me" sees you as the "real you". When I'm not here, not with you in this physical body, it is the real me helping you.
>
> Anytime you ask for the real me, you will find the real me right there. What happens is *you raise yourself up* so that you can get the answers yourself. You must get them.
>
> **——Lester Levenson (1909-1994)**

The golden key is the **"Six Steps" Lester Levenson** summarized as follows:

1. You must want freedom more than you want the world.

2. Decide that you CAN do the method (Release) and be imperturbable.

3. See that all your feelings culminate in three wants, the want of approval, the want to control, and the want of security. See that immediately and immediately let go of the want of approval, the want to control and the want of security.

4. Make it constant. Release all your wanting approval, wanting to control and wanting security when alone or with people.

5. If you are stuck, let go of wanting to control the stuckness.

6. Each time you use the method, you are lighter and happier. If you do this continually, you will continually be lighter and happier. Go back to Step 1.

===== Page 3 =====

Table of Contents

2020-09-09 Wind joins the group, preliminary discussion on the "stuck" problem 1
2020-09-14 Wind introduces the origin of the Original Release Method: the '92 release method video and the "The Way" audio 3
2020-09-16 The drawbacks of what Larry Crane (Lawrence Crane) and Hale Dwoskin teach are realized: unable to release continuously 9
2020-09-17 Larry Crane (Lawrence Crane) and Hale Dwoskin's additions and modifications to the Original Release Method, possible reasons Lester Levenson didn't correct his body's cancer, Wind introduces the gist of the Original Release Method and obtaining material things through release 17
2020-09-18 Wind translates and interprets the advanced release method course "The Way 1" 31
2020-09-19 Wind explains what true release is: the feeling on top clearly leaves, and then a wave of pleasantness surges from below. If not, then there was no release 39
2020-09-20 Wind translates the '92 release method video 1 and explains key points 58
2020-09-21 Wind explains releasing on goals 72
2020-09-22 Wind translates and explains "The Way 2" and the '92 release method course 5, discusses a love story, discusses some people's tampering with the release method 89
2020-09-23 Chatting with Wind finally realizes what "stuck" means and how to release being stuck. This is a key step to starting continuous release. The time is right to establish an Original Release Method teaching center. 105
2020-09-23 Wind explains the learning sequence of the Original Release Method, the drawbacks of the provocation method, and details how to release the feeling of being stuck... 113
2020-09-25 Wind explains some questions about release, the importance of keeping the release method simple and original, and the phenomenon of modifications and additions to the Original Release Method in the market 125

2020-09-26　Wind introduces the time Lester Levenson created the release method, continues Q&A on some issues in learning the release method, translates the pieced-together Free Six Steps and the Free Six Steps from the '92 course　138
2020-09-30　Wind discusses changes after release in the study group, beautiful feelings also need to be released, "The Ultimate Freedom" is a record of failed teaching, what to do when you unconsciously hold your breath during release?　150
2020-09-30 (New)　Wind's view on charging for the release method, and how Hale Dwoskin and Larry Crane (Lawrence Crane) changed the release method to facilitate promotion and profit　158

===== Page 4 =====

2

===== Page 5 =====

2020-09-09 Wind joins the group, preliminary discussion on the "stuck" problem

2020-09-09 23:34:19 "Wind" is not a WeChat friend with others in the group. Please pay attention to privacy security.

Wind 2020-09-09 23:38:26 Don't you guys use question prompts? How do you deal with being stuck? From what I see, it seems you use the feeling energy release method from "The Abundance Book"? @I am Infinite? Group owner, how to solve the problem of getting stuck often during release?

Me 2020-09-11 07:08:37 @Wind? It's normal. If you can't release it once, release multiple times. You can go release other things first. Pay attention to and release the three basic wants.

Wind 2020-09-11 08:20:58 Okay, thanks. Another question: When you release, do you use question prompts for assistance? Or is it just about feeling the emotion?

Me 2020-09-11 08:22:05 Question prompts are used to let yourself experience the process of letting go of emotions and feeling energy. Once you've experienced this process and know how to release, you no longer need the question prompts. Before learning the release method, you unconsciously held on and unconsciously let go. Now, by using question prompts to observe, practice, and experience the process of release, you will regain your ability to let go.

Wind 2020-09-11 08:22:26 I also started with "The Abundance Book," but the release method inside felt too abstract, like imagining pipes and such. Is it about consciously pulling out the emotion and then consciously letting go?

Me 2020-09-11 08:24:51 @Wind? If you find it abstract, it's because you don't know how consciousness works. Just imagine the emotional feeling energy passing out through your chest and abdomen. This energy will pass out through your body because the essence of energy is also consciousness.

Wind 2020-09-11 08:25:06 But isn't this easy to fall into wanting control? In my personal experience, as long as I'm too conscious, I get stuck. Later, someone told me it's because I focus too much on body energy and should go perceive the emotion itself. But this is too subtle; with a little inattention, I'm suppressing it again. Do I need to categorize emotions into which of the nine emotions?

===== Page 6 =====

Me 2020-09-11 08:26:40 Haven't even learned to release emotions yet, and you're worrying about falling into wanting control? This... Without even discussing whether you'll actually fall into it, first go release steadily, learn and master step by step. No need to categorize; it's not at that stage yet. Just know the emotional energy levels after learning to release. Know the emotional energy levels, no need to categorize.

Wind 2020-09-11 08:30:43 No, let me explain my situation. I've been using the release method on and off for five years. I found the feeling of release quite early on, using question prompts. But now I've hit a stagnant phase. As soon as I go deeper, I get stuck. Checking against the six steps, I've tried releasing the want to change, but I'm still stuck. Whether it's "The Abundance Book," Hale Dwoskin's Sedona Method, or what other students teach, I feel like nothing works smoothly. So I'm asking you all who operate more smoothly: how to solve this situation? Because after reading your articles, I feel your method or understanding is quite unique.

Me 2020-09-11 08:53:59 Getting stuck when going deep is normal. Prioritize releasing the three basic wants behind the emotions.

Wind 2020-09-11 08:54:39 Oh, okay. Actually, I've always had a question: I can't quite distinguish between releasing emotions and releasing wants. I generally just ask the question prompts, then discover the want, then continue releasing that emotion.

Me 2020-09-11 09:02:13 You need to pass "The Abundance Book" chapter by chapter.

Wind 2020-09-11 09:03:03 Oh, what does "pass" mean in terms of release level? I roughly flip forward when I feel I've got the gist.

Me 2020-09-11 09:03:59 Just being able to learn the method of release is enough.

Wind 2020-09-11 09:05:31 Okay, thanks. I'll try releasing the three wants and see.

===== Page 7 =====

2020-09-14 Wind introduces the origin of the Original Release Method: the '92 release method video and the "The Way" audio

Mu 2020-09-11 13:59:42 According to the release method book, venting counts as release. But what if I have to get angry every day?

Wind 2020-09-11 14:00:08 Venting doesn't count as release, right? Suppression, avoidance, expression, release. Venting is expression, not release.

Purple Star (wxid_68grcxyxrftxh21) 2020-09-14 15:25:18 I really want to practice meditation, but I always find it boring, so it's hard to stick with it.

Wind 2020-09-14 15:29:50 Boredom is a kind of "apathy," also a feeling.

Purple Star (wxid_68grcxyxrftxh21) 2020-09-14 15:44:33 The method is the same, right? I seem to avoid the feeling of boredom a lot, so I haven't been releasing honestly.

Wind 2020-09-14 15:45:04 In my personal experience, don't think, don't analyze. Release directly. Thinking and analyzing just have the mind circling around, never reaching an answer. Just treat it as a kind of energy and release it. Feeling pretty comfortable releasing these past few days.

Purple Star (wxid_68grcxyxrftxh21) 2020-09-14 15:54:04 Do you use the method taught in "The Abundance Book" or the four question prompts?

Wind 2020-09-14 15:55:39 I found the '92 release method videos on YouTube. At that time, Mr. Lester Levenson was still alive. Although Hale Dwoskin and another woman were teaching, that institution was Lester Levenson's, teaching the original release method. It's this one. From the first video to the fourth, they use three question prompts. After repeatedly getting to the fifth video, they start releasing the want to control and the want for approval. At that point, they don't ask the last two questions anymore. Just ask "What is the feeling now?" — "Which basic want does it come from?" — "Could you?" Just identify the basic want, then ask "Could you?"

===== Page 8 =====

Just identify the basic want, then ask "Could you?" Then Lester Levenson has "The Way" audio series. I also listened to some. He talks about continuously releasing the want to control and the want for approval initially. Then the "fear of dying" emerges. Release that cleanly, and you're free.

Me 2020-09-14 16:01:42 Note that question prompts are for letting yourself experience the release process initially. Later, you won't need to ask them anymore because you've mastered the direct method of release. Grasping and letting go are two actions repeated subconsciously all the time, countless times every day, but you never realized it. Through question prompts and explanations in books, it becomes very easy to experience what release is, and the release process will be mastered by you. After that, release is just a thought, just like truly loosening your clenched hand. After that, release is just a thought, just like truly loosening your clenched hand.

Wind 2020-09-14 16:01:54 Yeah. There's also an audio where Lester Levenson says just this: "simply allow it." It gets released continuously. I'm currently using simple question prompts for assistance, like the "could you" from the fifth video. Sometimes when releasing, as I try to observe it, it disappears, so I don't ask then.

Me 2020-09-14 16:03:27 The first question in the prompt, "Could you," was mistranslated. The original meaning is "do I have the ability." Do I have the ability to let go and let it leave? Am I willing to let go and let it leave? When will I let go and let it leave? Pay attention to experiencing the entire process of release through the question prompts. You'll discover the specific operation of letting go. After that, you can release with just a single thought, no need for prompts at all.

Wind 2020-09-14 16:05:45 The original text is "could you, could you let it go." I directly ask in English. The main thing is experience. Don't dwell too much on the meaning of the prompts. Getting stuck in thinking seems to block release.

Me 2020-09-14 16:07:21 "Could you" has a sense of forcing the willingness to let go. "Do I have the ability" just asks whether you have the ability to let go. That is, the first question only asks if you possess the ability to let go, whether you let go or not is another matter.

===== Page 9 =====

Wind 2020-09-14 16:09:19 Yeah, I think the key is persistence. It's really easy to just stop.

Mu 2020-09-14 18:22:29 Don't you find asking too many times annoying? Do you guys find the specific operation annoying? It's okay if it's just a few simple sentences forever.

Wind 2020-09-14 18:23:23 The original question prompts aren't that annoying. It's just "could you." Focus on the feeling, then perceive what want it is, then "could you let it go."

Yitian 2020-09-15 06:05:41 *Buddhism is to observe yourself.* This observer who observes everything, how do you observe it? ... *You cannot observe it, cannot think about it, cannot study it, you can only "become" it.* You don't need to become it either, because you have always been it.

Me 2020-09-15 10:48:01 What is this mess? Anyway, it's written to seem profound, so people think profound things are esoteric, and then successfully confuses a large number of people.

Duo Luo 2020-09-15 11:18:07 The whole article talks about things that seem right but aren't, foggy and confusing even to itself. What's good about it?

Wind 2020-09-15 11:27:13 Things that promote mental analysis don't have much real meaning, actually. When you analyze, you're not releasing.

Me 2020-09-15 11:27:35 The first sentence is wrong. What does "Buddhism is to observe yourself" mean? The whole thing talks about an observation method. Regardless of whether this observation method is correct, why use Buddhism to prove this observation method?

Huixin - Kong Hui 2020-09-15 11:29:10 Who is asking? Who is asking? Very interesting.

===== Page 10 =====

Me 2020-09-15 11:32:14 @Huixin - Kong Hui? The "Who am I?" inquiry method belongs to a system; it's not asked casually like this. For example, if you're releasing, and suddenly ask, "Who is releasing?" Is that necessary? Randomly mixing things up, pretending to be lofty, seems like discovering a remarkable trick. In fact, this is just elevating a questioning method above the true Self, as if constantly asking this can defeat everything.

Huixin - Kong Hui 2020-09-15 11:34:00 It can also work. For example, who is releasing? Who is defining?

Mu 2020-09-15 11:36:33 The answers given by the mind aren't real anyway.

Huixin - Kong Hui 2020-09-15 11:36:47 When you truly allow and accept everything, where is the need for release? Still need to release properly [smile].

Me 2020-09-15 11:37:11 The question is, have you allowed? Asking like that casually, have you accepted everything??

Huixin - Kong Hui 2020-09-15 11:38:05 Our body itself is a karmic body. Everyone reacts differently, which is normal. Just accept everything. Once you see, you can release directly.

Mu 2020-09-15 11:38:52 Seeing anger doesn't mean you can release the anger. I see that I am angry. The anger is still there. Instead, seeing easily brings out rationality. Rationality curbs anger. Seeing still requires releasing it. Otherwise, just saying "I see I'm angry" is not right. It might then stop the anger, but actually it's curbed. When a person knows they are angry, subconsciously they know this is not right, and they immediately calm down. This calmness is actually fake. This calmness often just delays the anger. I think the method requires an active release, not using the mind to supervise us into calming down.

Huixin - Kong Hui 2020-09-15 11:39:16 This is only for mature practitioners who can use inquiry. It's not necessarily suitable for everyone. Seeing is already releasing. When you see, allow, accept, it's already released.

Me 2020-09-15 11:39:48 The acceptance method appears again. Observation method, questioning method, acceptance method, anyway, various methods come readily. There's also the welcoming method, triple welcoming.

===== Page 11 =====

Wind 2020-09-15 11:42:03 The feeling of release is very clear. Apart from release, nothing else counts as release.

Mu 2020-09-15 11:42:27 We are not stronger than our own mind, and often identify with the mind. So we need to concentrate our energy to release it, not slack off. The mind often makes us calm down when we discover anger. At that moment, you often can't perceive the anger, but the anger hasn't left at that time.

Huixin - Kong Hui 2020-09-15 11:43:01 You don't need to get rid of anger. You just need to allow anger. Allow anger to become a part of your life experience. It means treating yourself more leniently. Don't hate yourself so much, don't dislike yourself so much.

Me 2020-09-15 11:43:55 @Huixin - Kong Hui? The allowance method comes out again. Looks like you're quite comfortable living with a shit pit. Just allow, right? Allow, and the shit pit becomes a part of you.

Huixin - Kong Hui 2020-09-15 11:44:50 Allowing and accepting is currently the best release method. It's also very good for beginners. Finding what suits you best is best. [Heart] [Smile] When you really do it, you'll truly be at peace. When you are truly thoughtless, you'll truly be at peace.

Me 2020-09-15 11:45:30 Your problem is that you're attached to emotional desires and reluctant to let them go. So your mind gets a clever idea and figures out the acceptance method. How smart! You cleverly succeeded in avoiding release. Go ahead and do it. But because this group is a release group, not an acceptance group, different methods, and easy to confuse, I can only ask you to leave. Please understand.

Huixin - Kong Hui 2020-09-15 11:48:39 Do release and acceptance together, why else learn so much? I also released for a long time before, and later used inquiry. This is just my personal experience.

Me 2020-09-15 11:50:15 Such a good thing, you go do it together yourself. We're too stupid, can't do it. So bye-bye! Wish you success.

===== Page 12 =====

Huixin - Kong Hui 2020-09-15 11:51:50 @I am Infinite? Thank you for introducing me to the release method [Heart]. Without you, I wouldn't know the release method [Smile].

Me 2020-09-15 11:52:28 Don't thank me. I feel I did a terrible job. The people I brought out don't release; they all accept and question. Can't even see the difference between the two. Utter failure [Chuckle].

Huixin - Kong Hui 2020-09-15 11:52:57 That's just different experiences for everyone.

Me 2020-09-15 11:53:14 Only you are smart. The mind is fooling you without you knowing. Mixing methods cannot promote practice; it's just fooling yourself, a way for the mind to avoid release.

Huixin - Kong Hui 2020-09-15 11:56:22 All methods suitable for different periods have the same purpose. No path is wasted. Every step counts. [Heart] They are all experiences, all experiences. Very precious.

Me 2020-09-15 11:58:41 Very precious, constantly advancing and retreating. Anyway, after all the fuss, still standing still, but thinking you've traveled thousands of miles.

Huixin - Kong Hui 2020-09-15 11:59:24 Mm, whatever is fine, whatever doesn't matter.

Me 2020-09-15 12:00:34 Okay, another "whatever is fine" method comes out! You are the Dharma King!

Huixin - Kong Hui 2020-09-15 12:02:14 You are your own king.

Me 2020-09-15 12:04:28 I am not. I temporarily cannot be autonomous because I've already fooled myself.

Huixin - Kong Hui 2020-09-15 12:05:31 Then straighten yourself up. [Smile] [Heart] Be your own king.

Me 2020-09-15 12:06:57 Before reaching complete enlightenment, how can I be my own king?

Huixin - Kong Hui 2020-09-15 12:07:58 You are originally enlightened; you just don't know it.

===== Page 13 =====

You are originally awakened; where else do you need to find an awakening?

Me 2020-09-15 12:08:01 Before truly reaching the end, don't trust any method casually thought up by the mind, no matter how reasonable it seems. The release method was put out by Lester Levenson after he had reached the end. Since you are already awake, mixing so many methods is a joke. Why practice if you're already awake?

Huixin - Kong Hui 2020-09-15 12:11:35 Can the world composed of our five senses plus thoughts be considered real? At most, they can only be considered information. If you think this world is truly real, that's also just predetermined.

Me 2020-09-15 12:14:14 The result of mixing methods is understanding none, yet thinking you've mastered all.

Huixin - Kong Hui 2020-09-15 12:14:30 I'm just saying what I know. That's just my own experience.

Me 2020-09-15 12:15:47 If one's own experience deviates from what's in the books, then please correct your experience. Don't start taking experiences on the path as real and start going in circles.

2020-09-16 The drawbacks of what Larry Crane (Lawrence Crane) and Hale Dwoskin teach are realized: unable to release continuously

AA Shenzhen-Huizhou置业顾问 Chen 2020-09-15 13:19:19 I respect your views on SM, you seem very sincere. I've been working with it for over 5 years now, during which time I used Cranes for about 10 months, then Dwoskins for a year, and finally I used Seretan's

program for two years before returning to Crane until about 2 months ago. (Crane and Seretan wrongly claim to teach the original method exactly as Lester Levenson taught it.) For the past 5 years, I've made steady progress with this method, but very slowly. I kept wondering how Lester Levenson became free in 3 months. Recently, I got very frustrated and bought two Lester Levenson CDs, one from an album of his from the early 1980s; and one an interview about how he became free while in his NYC apartment. I listened to these for hours, and one major theme from Lester Levenson was the simplicity and speed of his program... he said "at most a few months to become free". I committed to doing it as he taught, as he was when he became free in his NYC loft. So I did two months of work, I did not release successfully (using Crane's methods) I did Lester Levenson's instructions and I released in minutes. I could have done this in 6-9 months if I knew, instead of wasting my time on Crane, Dwoskin, and Seretan's way of teaching it. I see a lot of complaints about how the method is stuck and sputters. I realized they are teaching it wrong, essentially they changed the way it was taught. It's a shame and it's done to get as much money as possible. How many people would be cured if they just used the right way. IMHO Lester Levenson never went into these multiple release methods - it's confusing.

===== Page 14 =====

An Ou Elekson 2020-09-15 20:32:55 When I go to release, there's always a voice resisting me to release, wanting me to fail at releasing, wanting me to be distracted during release. Is this resistance? Fellow group members, what should I do? Do any of you have similar experiences? Maybe it's because I want to release successfully, and then there's a force of opposition.

===== Page 15 =====

Me 2020-09-15 21:03:38 Release the want to control. Isn't this normal? Probably everyone has experienced it. Anyway, I have. Not wanting to release, or can't concentrate, or stuck...

Zi 2020-09-16 12:59:58 @I am Infinite? Where can his prophecy be seen? Did Lester Levenson mention advocating not having children?

Wind 2020-09-16 13:00:59 Yes. He suggested to his students not to have children and to be vegetarian. These two things.

Me 2020-09-16 13:01:11 "You know, when I was out, my body died several times, and I had to bring it back to life." I realized that was why he would stop his body in desolate places to continue his astral travels. If someone found him, they would have declared him dead. Imagine the reaction of the funeral people when they saw him suddenly pop back "home" to change clothes! He told me he retained some identification with the body so he could come back. A master knows he is not the body; the body left here is just a medium of communication, so he can communicate with others. They don't have the programs and desires for body safety because they have no fear of death. Lester Levenson told me that when you have absolutely no fear, you'll find life extremely comfortable. This is the most important part of his method: release the fear of death, and all your unhappiness will also leave, because insecurity is its primary cause.

How did he solve the aforementioned space travel problem? Because none of us here can do it. He dropped the physical body and traveled out in the causal body through thought. He said you have to exceed the speed of light, which scientists know is impossible. When you wish to go, you must be able to use a tool that can move instantaneously, like the astral or causal body. Just imagine you're there, and you arrive. Lester Levenson told me he went to Mars and landed in a patch of plants shaped like elephant ears. When we land there now, we see a barren surface, as if there once was life, when Mars was a material planet like Earth. Now it's an astral planet, and what we see are relics of the past.

Yue Yatou 2020-09-16 13:02:18 Vegetarianism benefits physical and mental health. The energy purity of plants is higher than that of animals.

===== Page 16 =====

Plants give you love.

Zi 2020-09-16 13:03:01 I'm also vegetarian.

Me 2020-09-16 13:03:50 Regarding vegetarianism, Lester Levenson said it's to protect animals, not about animal meat being inherently bad. Although he also said that plant nutrition is indeed better. Regarding marriage, Lester Levenson didn't mean not to marry, just to release first, as it's the most urgent thing. Marriage brings too many things that are not conducive to release. Out of love, don't eat meat. Not because plants are better, so eat plants.

Wind 2020-09-16 13:04:40 It's mentioned in "The Ultimate Freedom." But I usually still eat meat. Not too concerned about this now, just continuously release. "The Book of Me and Lester Levenson" was also written by his student. This is the only book that reveals a lot of the supernatural side. Other books talk very little about it.

Duo Luo 2020-09-16 15:27:03 Probably translated in 2013? Lester Levenson died in 1992.

Wind 2020-09-16 15:27:23 Died in '95, right?

Duo Luo 2020-09-16 15:28:12 @Wind? You calculate (1909 + 84) and that's the year he died.

Wind 2020-09-16 15:28:44 Oh, I saw somewhere else he died in '95. But it's not important.

Duo Luo 2020-09-16 15:29:03 So he died in either '92 or '93, definitely not '95, because everyone knows he only lived 84 years. @Wind? Oh dear, if you said it wasn't important, I wouldn't have corrected you. See, I fell into ego attachment again.

Leaping Flame 2020-09-16 16:43:48 Humans are the highest life form in the universe. Many masters have said this. The only place in the world that can produce masters is Earth. Suddenly feeling very lucky to be human, even though sometimes it feels really tough.

Wind 2020-09-16 16:47:11 Lester Levenson said that Earth is a high-level classroom. Because it's very dense, dense enough to have the momentum for liberation.

===== Page 17 =====

"There are different grades of schoolrooms for different planets. This one is a postgraduate course. It is of the most difficult, and therefore affords the greatest growth. All of us who are here are advanced souls- advanced in that we have chosen an extremely difficult place of abode. We wanted a higher course, a tougher one, and we've got it!" This is from the autobiography. The reason Earth is special is precisely because of its extreme difficulty. "As Jesus said, 'In my Father's house are many mansions.' After people drop the body they go into a world similar to this where they meet old friends. The main difference is that everything there is immediate. Whatever you think comes into being right away. So much easier a life than this." "It's heavenly, compared to this. But because of its being so easy, there's little incentive to grow. Here, the opportunity for growth is the greatest."

Wind 2020-09-17 09:37:45 I don't have any special insights. Just continuous release. Whenever not releasing, it's the mind weaving stories. After noticing, just release again. Don't study metaphysical concepts. Describing what freedom is ten thousand times with different words is not as good as tasting a bit of freedom. Release lets you experience directly. If you can experience directly, don't bring it down to the level of thinking and guessing. That's how I see it. So, just keep releasing, don't stop. That's all.

===== Page 18 =====

Fan Xing 2020-09-17 09:45:00 I'd like to know, when you all have nothing particular going on, no special emotional feelings, what do you release? Thoughts? How to achieve continuous release?

Wind 2020-09-17 09:45:19 That is a feeling.

Fan Xing 2020-09-17 09:45:59 Anytime can release then? For example, what to release now? No emotional fluctuations.

Wind 2020-09-17 09:46:09 Look at this release method chart. Dull emotions are also emotions. Boredom is also emotion. "Blank" feeling is also emotion. See, there is the want to control and want for approval.

Fan Xing 2020-09-17 09:47:19 Then I need to constantly observe, feel my current feeling, and then release, right?

Wind 2020-09-17 09:47:26 Willing to feel it, you can feel it. For example, if you don't release, you might involuntarily scroll through videos or read books. This is driven by subconscious emotions. Unable to stand the current feeling of boredom. If you use release instead of avoidance, you release the current feeling of boredom. After releasing, you'll be less bored, making it easier to continue sitting here releasing the next emotion that surfaces. The constantly arising relaxation and clarity will propel you forward. This is my personal experience.

Neamo 2020-09-17 09:49:56 I assigned work to a subordinate. I feel he is somewhat resistant. I think the content I assigned is something someone in this position must do; he shouldn't resist. Even if he finds it a bit difficult, he should try hard to overcome it. I feel a bit angry and resentful because of this. What should I release?

Wind 2020-09-17 09:50:11 Didn't you just describe it? Anger, resentment. Don't think about it, release directly.

Neamo 2020-09-17 09:51:02 What about releasing like this: "I allow my subordinate to resist"? Does that count as release?

Wind 2020-09-17 09:51:19 The group owner has repeatedly emphasized that the allowance method is not the release method. Release is a clear experience; the emotional energy passes through your body and is let go. It targets only the emotion and the basic wants behind it.

Neamo 2020-09-17 09:52:14 What I want to ask is, does "subordinate's resistance" count as an emotion? In the Sedona Release Method, isn't there a question like, "Can I allow...?"?

Wind 2020-09-17 09:52:34 Your subordinate's resistance is not; your resistance is. Acceptance is a result. It's not the method. After you release, you might accept all of your subordinate's actions. But it doesn't mean you start by saying this at the beginning.

Neamo 2020-09-17 09:53:49 I can't quite distinguish between release and acceptance. I understand vaguely but not really.

Wind 2020-09-17 09:54:01 Have you experienced the feeling of release? It's easier to explain if you have; harder if you haven't.

Neamo 2020-09-17 09:54:31 I use the Sedona Release Method. When I encounter an emotion, I just recite those three sentences.

Wind 2020-09-17 09:54:55 Mm, have you clearly experienced the feeling of an emotion being released?

Neamo 2020-09-17 09:55:37 The method in "The Abundance Book" about imagining a pipe – I could never do it. I imagine a pipe, but the pipe does nothing. When I use the method from "The Abundance Book" to release, my emotions seem to just disappear.

Wind 2020-09-17 09:55:59 The pipe didn't work much for me either. Everyone has a suitable entry point. But once you've experienced release once, you know what release is.

Neamo 2020-09-17 09:56:31 When I use the Sedona Method, I can't say it's very clear. I seem to feel gradually calmer.

Wind 2020-09-17 09:57:00 Do you mean you still can't accurately distinguish between release and suppression/avoidance?

Neamo 2020-09-17 09:57:38 My current thought is that the Sedona Release Method is an experiential method. I don't dwell on whether it's good or what use it has. I just follow the method, asking myself questions, answering over and over.

Wind 2020-09-17 09:58:04 Mm, that works too. But once you experience what release is, you can continue releasing.

Neamo 2020-09-17 09:58:31 I can basically distinguish between suppression/avoidance and release. I generally don't avoid. I think so. After reciting a few times, I don't feel a mass of energy dissipating; I just feel calmer. But there's no obvious boundary between upset and calm. So I don't know if it worked. My understanding of

===== Page 20 =====

the effect of the release method in "The Abundance Book" is similar to when you're angry and feel a blockage in your heart, and after releasing, the blockage immediately disappears. I couldn't experience that feeling with "The Abundance Book," so I wasn't willing to use it anymore.

Wind 2020-09-17 10:03:23 Don't imagine what it's like. Learn through experience. From what you describe, I tend to think you might not have experienced the feeling of release. Because in my personal experience, the feeling of release is very clear and obvious. Emotional energy passes through the body and leaves, immediately experiencing a kind of lightness, a more pleasant feeling. That way, you won't confuse it with things like acceptance. The word "release" corresponds to a very definite experience in your life.

Fan Xing 2020-09-17 10:07:08 @Wind? Please give more guidance. I also feel my release effect isn't very clear or obvious. I always feel it fades away on its own over time.

Wind 2020-09-17 10:07:48 This requires practice. Others' descriptions can't directly bring you the experience. For example, you ask: What is the feeling now? You might see your "boredom." Then, you feel it directly for a while, and the feeling becomes clearer. Then you use the question: Can I simply let go and let it leave? The first instinct: if you can, say yes; if you can't, say no. No need to think about this proposition intellectually. Just do this, honestly look at your feeling. You'll know if it's been released. Because if it hasn't been released, when you look at it, it's still there. If released, it's gone, and a deeper feeling will emerge.

Neamo 2020-09-17 10:12:31 When you release, do you imagine a mass of emotional energy inside you, and then transport it out through some imagined visible pipe or something?

Wind 2020-09-17 10:12:41 I don't do that. Doing that has limited effect for me.

Neamo 2020-09-17 10:12:50 As soon as I imagine it, it seems to disappear completely. So what is your method?

Wind 2020-09-17 10:13:03 I started releasing six years ago and tried many methods. Later, using the original release method, I gained some experience. Just feel the emotion, then ask if you can let go. Emotion itself is a stream of energy; you can experience it clearly. No need to imagine anything else. Practically, there are only two outcomes. One is you release it.

===== Page 21 =====

One is you don't release it, suppressing it back down. No need to use words like acceptance, xxx, xx to whitewash the fact that it wasn't released. If not released, face it again and continue releasing.

2020-09-17 Larry Crane (Lawrence Crane) and Hale Dwoskin's additions and modifications to the Original Release Method, possible reasons Lester Levenson didn't correct his body's cancer, Wind introduces the gist of the Original Release Method and obtaining material things through release

Me 2020-09-17 10:58:52 Right, on the path of release, there will be insights. For example, as long as you can release one emotion, it proves that all emotions are false. This is an insight, directly realizing emptiness. Just like discovering one drop of seawater is false, naturally the entire ocean doesn't exist. So you can see the release method isn't that simple. If you dig deep into it, you can dig all the way down. From this, you can see why insights on the path shouldn't be taken as real. What kind of insights are you having? [Chuckle] The examples I gave above are the real big insights, which only help release further, not like some crooked insights that only hinder and delay the purpose of release. For example, some fellow practitioners realize that just watching the emotion is enough, no need to actively release. Some turn the release method into an acceptance method, or an observation method, or a presence method. Anyway, it's okay to play with these, but don't call them the release method. That's just the mind's self-righteousness and avoidance. Saying this isn't to criticize anyone, satirize anyone, hinder anyone, or look down on anyone. It's just because release is not for others; it's truly for one's own freedom. For one's own freedom, being strict, cautious, humble, and steady is the right way. Because as release deepens, you'll increasingly find that the details in daily life, those usual habitual life patterns, are the deepest subconscious. At this time, you must be even more cautious, strictly execute the release method, not cut any corners, to truly release them.

Wind 2020-09-17 11:43:07 The group owner speaks very well [Strong]. Don't take any "insight" seriously. As soon as you have an insight, you take a detour. If you find you have emotions about this "insight," just continue releasing the emotions and basic wants. Only at the destination can you see the whole view. The release method can reach the destination. There's absolutely no need to change the method midway; that's the ego's trickery. The purpose is to make you stop releasing. As soon as you stop releasing, you head towards the world's limitations.

Me 2020-09-17 12:23:56 Right [Strong]. @Wind? Have you started releasing the three basic wants?

Wind 2020-09-17 12:29:23 Yeah, mainly releasing the three basic wants now. Currently still mainly the first two.

===== Page 22 =====

Want to control and want for approval.

Purple Star 2020-09-17 13:20:41 Continuously release in joy – Lester Levenson. The more joyful, the closer to our essence. Joy is peace. Joy fills you with energy. And in apathy, doing anything is very difficult; the energy of joy is highest... I didn't quite understand the meaning of this article. After releasing, feeling better, already joyful, how to continue releasing? But understanding or not doesn't matter [smirk]. Anyway, most of the time I'm not joyful.

Wind 2020-09-17 13:22:39 Joy is also a feeling. Look (at the emotional chart diagram). On the acceptance side, Lester Levenson used a word called "better." What's better after releasing comfortably? Is there something better later? So in one audio, he said, don't release to get high, but get high to release.

Purple Star 2020-09-17 13:24:56 Is it that you must definitely aim for enlightenment?

Wind 2020-09-17 13:25:17 You don't know what enlightenment means now either. Lester Levenson's point is, don't stop just because you got benefits from releasing, because there is no so-called standing still. "There is no standing still. If one is not going forward, he is going backward. If he is going in the direction of the world, he is in the opposite direction of freedom from limitation, as the world is of limitation." As long as you stop releasing, you are suppressing your emotions, you are regressing. You release, then feel joy. At this moment, the want to control activates, and you stop releasing. This is regressing. You should continue releasing, go higher and deeper, not wait until you regress back to the previous state and do it over again.

Purple Star 2020-09-17 13:28:05 Oh, although still not very clear, anyway joy can't last forever, it will definitely regress, so just continue releasing.

Zi Jing 2020-09-17 13:29:23 @Wind? Will you regress back to the previous state? Or will you at least be somewhat better than before?

===== Page 23 =====

Wind 2020-09-17 13:30:20 Might be a bit better. At least you have the experience of releasing. But in my personal experience, I've been releasing for six years, on and off, often relapsing. This is because I didn't make a decision. Anyway, I don't want to take detours again. In between, I read a lot of metaphysical theory, essentially using these things to avoid releasing. Studying how to "describe" the ultimate state is actually meaningless. According to Lester Levenson, all the knowledge needed for the release method is in the six steps. You only need a simple, direct path and then go down it without looking back. So, anything that encourages you to continue releasing, you can look at. Anything that makes you stop releasing, you should be wary of. Once I stop releasing, I know I'm wrong, at least not on the path. Anything that makes you stop progressing, no matter how sacredly packaged, is

useless. That's roughly my view. Just practice simply and directly. The truth will reveal itself to you; no need to embellish it with words on this shore. As long as you haven't experienced it, no matter how many ways you describe it, it's not yours. Lester Levenson's "The Way" audio series repeatedly talks about these perfect six steps.

Huang Jing 2020-09-17 17:14:17 Sorry, I just started learning the release method. May I ask, what exactly are the specific free six steps?

Qian 2020-09-17 17:19:43

1. Allow your desire for serenity or freedom to exceed your desire for approval, control, safety/security, and separation. 2. Acknowledge that you can achieve freedom, reach a state of serenity, or realize goals through release. 3. Allow yourself to examine all your feelings, categorize them into the four wants: want for approval, want to control, want for safety/security, and want for separation, and then allow yourself to let them go. 4. Make release a regular practice, continuously releasing the four basic wants, whether in front of others or in private. 5. If you truly get stuck, release the desire to control or change the stuck situation. 6. Each time you release, you become happier, lighter, and more effective. If you continue releasing, you become increasingly happier, lighter, and more effective.

ICHI 2020-09-17 17:38:22 Why are four wants mentioned here?

Me 2020-09-17 17:48:48 The Abundance Book Version of the Six Steps

1. You want to enter inner peace, letting this "want" far exceed your desire for approval, control, and security.
2. Firmly believe you can enter inner peace by applying the release method.
3. Categorize all your feelings into these three wants: want for approval, want to control, and want for security. Discover and release anytime.
4. Make release a habit.
5. Even if you encounter a bottleneck, release the desire to control the bottleneck.
6. Each time you release, you feel lighter and happier. If you continue releasing, you will continue feeling lighter and happier.

===== Page 24 =====

Wind 2020-09-17 17:49:32 Want for separation was added later by Hale Dwoskin. Looking at the original release method videos and all of Lester Levenson's audio, they all talk about three wants. Lester Levenson said in "The Way": Only one thing, you release it, and it's finished. That is the fear of dying. But you need to release enough of the want to control and want for approval to let the deep fear of dying surface.

Me 2020-09-17 17:58:49 Every time you release the want to control or want for approval, especially the want for security, the fear behind it surfaces. Because these three basic wants are set up to escape fear. That is, the three basic wants are defensive measures against fear. Release the three basic wants, and the fear behind them has nowhere to hide and will be directly exposed. Fear energy is released just like emotional energy, no different.

Wind 2020-09-17 17:59:25 Yeah, they're all survival programs. Lester Levenson said that too.

Me 2020-09-17 18:00:41 What did Lester Levenson say? I haven't watched, all in English [Covering face].

Wind 2020-09-17 18:00:41 Fear of dying is just a feeling. Roughly meaning, let people release enough of the want to control and want for approval, and underneath it is the fear of death. This fear is just a feeling, like any other feeling. But your tendency to avoid it is very strong, with huge inertia. So you need to work to let it out and let it leave. When it comes out, you find you don't die, you're still alive. So you can continue watching it again and again until it's released cleanly. That's why Lester Levenson says in "Keeping It Simple," he even only mentions releasing the want for approval and want to control.

===== Page 25 =====

Because you release enough, the want to survive underneath is automatically perceived. Because the reason or driving force behind wanting approval and control is the want to survive (fear of death). Lester Levenson basically never mentioned want for separation.

Me 2020-09-17 18:09:13 You're quite familiar with these recordings of Lester Levenson.

Wind 2020-09-17 18:09:36 Yeah, anything I could find, I've listened to no less than twenty times.

AA Shenzhen-Huizhou置业顾问 Chen?? (wxid_y35e3zj36bhv22) 2020-09-17 18:09:34 @Wind? Translate the text and organize it.

Wind 2020-09-17 18:09:55 Okay, I can do it when I have time.

Me 2020-09-17 18:09:59 [Covering face] Then why not translate more and share?

AA Shenzhen-Huizhou置业顾问 Chen?? (wxid_y35e3zj36bhv22) 2020-09-17 18:10:20 Yeah, right, translate.

Wind 2020-09-17 18:10:19 Lester Levenson gave several suggestions in "The Way." He said achieving any one of them can make you free. One is "get everything and anything by releasing only." That is, get everything merely through release. He further explained that this means you will continuously release because you always want something. Another is "release the fear of dying directly." "The Way" should be an advanced course, meant for graduates of the release method course. These people all released quite well. When I was studying abroad, I listened to a few particularly favorite audios that solved many of my confusions, so I listened often, and remember some sentences very well. For example, "The Way" series. Because early audios talked little about release, I stopped listening after a few times. But later audios focused on the release method. Then I watched the '92 release method course. The way they taught the release method back then was different from how various students teach it now. It's more in line with the path Lester Levenson talked about in

his audios: first find the feeling of release, then release the want to control and want for approval, and then when you can see the want to survive (fear of death), release it.

===== Page 26 =====

Me 2020-09-17 18:17:53 Taught by Lester Levenson himself?

Wind 2020-09-17 18:19:11 No, it was Hale Dwoskin and another woman. But Lester Levenson was still alive then. Hale Dwoskin was a workshop leader, a release method teacher appointed by Lester Levenson.

Me 2020-09-17 18:20:06 While Lester Levenson was alive, they didn't dare mess up. Once he left, they messed around!

Wind 2020-09-17 18:20:09 Hale Dwoskin later set up his own organization and added many things to the release method, making it very complicated. Actually, the initial teaching was very simple.

Me 2020-09-17 18:20:53 Yes, the release method itself is very, very simple. I strictly followed "The Abundance Book" to learn.

Wind 2020-09-17 18:22:55 "The Abundance Book" also has a workbook. I looked at this book; its process is basically consistent with Lester Levenson's, but it adds its own things. Later, I summarized the teaching methods of several books. Larry Crane (Lawrence Crane)'s process is more consistent with Lester Levenson's abundance course, but the specific release method is not. Hale Dwoskin's book uses question prompts for the release method, which is more consistent, but his process is not. Both made the method complicated. The pipe method was invented by Larry Crane (Lawrence Crane). How was the original release method taught?

Wind 2020-09-17 18:29:45 Maybe you're more suited to this kind of imagination. For me, no matter how I imagine, it doesn't work.

Me 2020-09-17 18:30:00 So how did Lester Levenson teach?

Wind 2020-09-17 18:30:00 Later I watched the '92 release method video. At that time, they directly took out a chart. This emotional chart. Then they had people think of an issue, note the current emotion. Find your emotion in the chart, which of the nine types it belongs to. Then feel it a little. Next were the three question prompts: could you, would you, when.

===== Page 27 =====

This was the method to start finding the feeling. By the fifth video, they started teaching "more profound release," i.e., releasing the want to control and want for approval. At that point, they abandoned the last two questions. First, still note what the current feeling is. Then note whether this feeling comes from want to control or want for approval. If it's want to control, ask: Can you allow yourself to be more aware of this want to control? Then ask: Can you let it go? Then, look again, is there any remaining want to control? Then "be more aware

of it," then "could you let go of it." He explained that this method of releasing wants omits the later questions because as long as you can identify what the want is, it will surface. You will naturally have a tendency to let go directly. Unlike releasing emotions, you don't need to ask "would you" and "when." The next few questions simply repeat this process. Generally speaking, initially when releasing, you encounter the want to survive. You need to release enough want for approval and want to control. The want to survive (fear of death) hidden underneath them will only then show itself. Only when you perceive it can you release it. So the method I use now is this. But I'm still at the stage of releasing want for approval and want to control. Haven't really seen the fear of death underneath yet. To summarize, all feelings (emotions) are the three wants. Release them one by one. Lester Levenson said in "The Way": You must want freedom more than you want the material world. He further explained that ordinary people cannot understand what "material world" means, so he changed it to "you must want freedom more than you want control and approval." Then, you need to make a decision. This is him explaining the first two steps of the six steps. Without this decision, you will definitely regress. You decide to reach a certain place, and you will reach that place. For example, if you decide to achieve a goal, you will stop when the goal is achieved. If you take freedom as the goal, you won't stop until you achieve freedom. Roughly that's it. I might be rambling a bit. Actually, it's just pay attention to what the emotion is, then identify the want behind it. I strongly recommend listening to Lester Levenson's "The Way," "The Right Path" audios. They help a lot. Very encouraging. Thank you for sharing.

===== Page 28 =====

Me 2020-09-17 18:44:08 Comparing like this, I find the pipe method is very good, very helpful for people to truly experience the specific process of release. And this process is actually just like pipe insertion: emotional feeling energy directly leaves. And it's actively letting the emotional energy leave, highlighting the initiative even more.

Wind 2020-09-17 18:48:44 Maybe it varies per person. Some are visual types, some are auditory. I've met some people learning the release method. Some are very sensitive to the pipe method, not so much to question prompts. Some are sensitive to question prompts, not so much to the pipe method. But, once you can release, either is fine.

Me 2020-09-17 18:50:51 The release process I experienced through question prompts is actually the same as pipe insertion. Pipe insertion is just more vivid.

Wind 2020-09-17 18:51:22 What let me experience release for the first time was the phrase "release pressure" in "The Abundance Book." How did I experience it then? It was feeling the emotion in the chest and abdomen, then sensing it naturally wanted to leave. As long as I didn't hold it down, it would go out by itself. Then using the question prompt method felt very good. So I was helped by both books; both were somewhat useful. Many beginners find it hard to get the feeling. A friend of mine has been releasing for several years and still hasn't found the feeling of release. Tried both question prompts and pipe, but just can't find it. So this thing is hard to explain. I don't know how to clearly explain finding the feeling to others.

Me 2020-09-17 18:59:30 The key point to note with the pipe method is that the feeling is completely under your conscious control, because feeling is inherently a level of consciousness. As long as you imagine the feeling energy draining out, it will drain out. This

can be directly verified. If you don't believe this, or strongly resist it, you'll find the pipe method useless and ineffective. With question prompts, as you keep asking yourself, you decide to let the feeling leave. It is also this consciousness of leaving that directly causes the feeling to leave the body. The principle is the same. There's another particularly confusing point: you might find that just watching the feeling, doing nothing, some of it will automatically release. This passive release is completely different from the active release of the release method.

===== Page 29 =====

Wind 2020-09-17 19:05:06 Yeah, it's about deciding. I think "The Abundance Book" has one advantage: it emphasizes the "feeling center." I found that some people who started with Hale Dwoskin's book don't know what the feeling of release is. Some mistake suppression, like "becoming a bit lighter," for release. "There are many aids to doing it. In the little booklet, The Eternal Verities, there are ways and aids like: 'Get to the place where no one and no thing can disturb you.' When someone disturbs you and you don't know why, the thought is subconscious. Bring up the thought. By constant trying you will develop the habit of actually getting it up; you'll see that there's a limiting thought, an ego or selfish motivation behind it and you'll drop it." "Q: Is just seeing the subconscious thought or motivation enough?" "Lester Levenson: Just looking at it is not enough. You must consciously drop the thought or consciously will out the tendency or motivation. I'm assuming you'll want to let go of these thoughts because they're all limiting and negative." This is a passage from "The Ultimate Freedom," where Lester Levenson says the same as the group owner: just seeing is not enough. You need to "consciously" release.

Me 2020-09-17 19:10:07 I once thought that later when answering questions in the group, I wouldn't use my own words anymore, just quote Lester Levenson. But I haven't read enough books. I find you can.

Wind 2020-09-17 19:20:15 Used to love studying theory too much, leading to relapsing after releasing for several years. Now I don't read anything anymore, just review the six steps. Occasionally listen to a few audios. Release is a very simple thing; any problems can be solved within the six steps. Everyone encourages each other, exchanges experiences, and doesn't stop releasing.

Group Member 2020-09-17 20:36:46 Expecting the Chinese-English bilingual version of "Beautiful Life: How to Play the Game of Life Well" is a practice-oriented version of the release method.

Me 2020-09-17 20:38:34 Just from the title of this book, it's not on the same path as Lester Levenson.

Wind 2020-09-17 20:39:47 "To play with this world, to try to make it a good world, as is generally done in metaphysical teachings, is fruitless as far as Realization is concerned." The Ultimate Freedom indeed is not on the same path.

Me 2020-09-17 20:42:48 @Joy The book "Beautiful Life" might be well-written, but don't associate it with the release method. It doesn't mean people learning the release method

can't read other books. They can. Just don't confuse them with the release method after reading.

Wind 2020-09-17 21:01:14 I've studied Original Buddhism, Consciousness-Only, Zen, Taoism... many theories. I don't talk about them now. Mixing methods is meaningless. Methods like Maharshi's, Sunlun's, Goenka's are all very good. But the release method is the simplest and most direct, and the enlightened one's method is often very complete. It doesn't need supplementation from "other mountains" like worldly academia.

Me 2020-09-17 21:06:38 @Wind Yes, the release method is a complete method. Focus on it alone, and one penetration leads to all penetrations. The real goal of the release method is to obtain true freedom. If the goal is just to live better in the world, then many wants cannot be truly released.

Wind 2020-09-17 21:13:41 He probably hasn't experienced the feeling of release. Because I saw he said "expel from the soles of the feet." Does release have this situation?

Me 2020-09-17 21:14:24 Maybe it's a self-modified method.

Mu (jerry_write) 2020-09-17 21:19:25 @Wind? Can you summarize in text what you talked about today?

===== Page 31 =====

Wind 2020-09-17 21:20:02 Basically just repeating what Lester Levenson said in his audios. I'll translate "The Way" series later and make a text. Best to listen directly to this; Lester Levenson explains very clearly.

Me 2020-09-17 21:23:29 Wind, you seem to have seen a lot of English. Have you seen any information about Lester Levenson dying of cancer? I heard this information a few years ago from a fellow practitioner who guided me before, but I deeply doubt it.

Wind 2020-09-17 21:24:20 I haven't seen it. I don't pay attention to this either. Because the Buddha died from poisonous mushrooms and suffered from back pain for years. "The Ultimate Freedom" also mentions this point: "a higher state to have a sick body and not identify with it. And that's why certain Masters do that. They will go through life with a weak or sick body, all the time maintaining their peace and equanimity. And they welcome it because it is an opportunity to be constantly reminded that they are not the body." "The discipline of having an imperfect body and not allowing it to bother you is a very high spiritual discipline. Many fully realized masters go through life with a sick body, setting an example of non- emphasis on the body, because the body is a cage of limitation. We are not in the body but the body is in us. Our greatest limitation is, 'I am this body.' Not only is the body a limitation but also associated with it are hundreds of other limitations. So, although at first I corrected body imperfections instantly, I now prefer not to correct the body, but to have it touch me not, not even in the slightest, regardless of what is happening to it. This is something I started three or four years ago." This is what Lester Levenson said in "The Ultimate Freedom." So even if he had cancer, it proves nothing. He already tended not to correct the body, but to say "I am not this body."

===== Page 32 =====

Me 2020-09-17 21:28:39 Actually, this issue needs clarification. If it really was cancer, it should be discussed. Because beginners hearing this news would have their faith in the release method severely shaken.

Wind 2020-09-17 21:29:15 Then look at that chapter in "The Ultimate Freedom." That chapter says there are three stages. The first stage is "I can't." Then change your "I can't" into "I can." Finally, once you can, then you don't have to choose the perfect body. I haven't seen this news either. I only heard Lester Levenson say in one audio, "Some people say I took some vitamins, so what? The key question is, do I have to?" A master choosing to live with a sick body is itself maintaining a highly spiritual discipline. The perfect body is only the second stage. The highest stage is choosing not to be this body. Lester Levenson said it very clearly: "If you can't, then do it." "If you can, then keep it sick, don't identify with it." This is a matter of level. You can't keep "I can't" in your mind. That's why for "I can't," you need to change it. Change your "I can't" into "I can." Release all "impossibilities." But when you can do it, you are free to choose. Then you can choose not to correct the body.

Me 2020-09-17 21:40:27 The body just becomes a tool.

Wind 2020-09-17 21:41:33 Didn't Lester Levenson say in the video: "if you really like the body that much, you stay eighteen all your life." If you really like your body that much, you stay eighteen all your life.

===== Page 33 =====

Followed by another sentence, maybe 16, I don't know. Then his female student chimed in, 25. Initially, wanting material abundance might also be helpful. The early abundance courses were also set up like this. They focused more on "goals" and "gain." From my perspective, this should correspond to step one and step six of the six steps. Probably about accumulating momentum for release. Not everyone knows what freedom is initially. We pursue happiness in various fields. That is, if you particularly want to achieve a goal, you won't stop before the goal is achieved. Lester Levenson emphasizes, "you have to be the winner." This is also from an audio. You must become the winner. Otherwise, that feeling of frustration will be suppressed and accompany you throughout your life. He emphasizes, releasing on goals, you must release until the material thing falls right in front of you. Not stop when it's almost there. Most people fail to obtain material things because they stop when they "feel pretty good." At the same time, they indulge in this more comfortable feeling, refusing to see the more negative emotions suppressed beneath.

Me 2020-09-17 22:15:30 The few times I quite definitely manifested material things were not through release, but through not releasing, directly surrendering, and it happened. I have no experience with thorough release.

Wind 2020-09-17 22:15:59 I also rarely have thorough release. But later I discovered I was avoiding this. Because I also used to think "wanting the goal too much hinders its manifestation." But this conflicts with what Lester Levenson repeatedly emphasized. Lester

Levenson emphasized set a goal, must achieve it. So I tried once. Made a decision, keep releasing until the goal is achieved. Only then did I realize there was a limiting belief. That is, I felt I couldn't control the achievement of the goal.

Me 2020-09-17 22:17:39 Did you achieve it? Achieving it just once liberates you from everything.

Wind 2020-09-17 22:18:07 That one was achieved, but not entirely free [Chuckle]. However, I no longer resist goals. Previously, I had some resistance to goals.

Me 2020-09-17 22:18:45 I have also thoroughly released on goals. Although not yet achieved, what was unearthed shocked me. A lot of unconscious habitual little beliefs from my daily life surfaced, which had been blocking my desire to achieve the goal.

===== Page 34 =====

Wind 2020-09-17 22:19:35 Now I set some smaller goals; these are relatively easier to achieve. Abundance courses teach students to set goals from small to large. Because it gives people a sense of gain. It generates more motivation to release. Gradually, the momentum for release increases, and the desire for freedom becomes stronger.

Me 2020-09-17 22:20:47 I have a kind of surrender that works very well. For example, I want to eat something, I imagine it, then surrender. My grandmother will cook it for me that very afternoon or the next morning at the latest. Then I found it's not that I'm very effective, but that my grandmother is very effective...

Wind 2020-09-17 22:21:11 According to Lester Levenson, we are all seeking the same thing. In everything we seek, we are looking for "happiness without any sorrow." So eventually we will gradually realize that "all happiness comes from within." Freedom then becomes the only goal. Initially, releasing on material goals, I would stop when I felt good, thinking things would manifest. Later I discovered there was much more underneath. At that time, I also tried methods from "The Ultimate Freedom" like focusing on positive thoughts. None worked.

Me 2020-09-17 22:34:58 Actually, I also tried these, and they didn't work either. But because of these unsuccessful experiences, when releasing on something else I clearly thought was impossible, I just casually thought about it, handed it over, and didn't pay attention, nor did I release deeply. It worked. That is, on this matter, I truly stopped thinking about it because I felt I couldn't do it, so I gave up. And it worked. Several experiences like this. It happened precisely when I felt most incapable, I truly let go. This shows that when I specifically release on a goal, I haven't truly completely let go, so it can't manifest, because I'm still holding on, haven't truly let go.

Wind 2020-09-17 22:38:00 That's right. I had similar experiences before. But now I have somewhat different views, especially after listening to "The Way" and the "Winner" audio. I think it's because I myself had resistance to goals. Later I unearthed a belief: I always thought that if I lost the "want," I couldn't have things. After this feeling was released along with the belief, my feeling about goals improved a lot.

===== Page 35 =====

Me 2020-09-17 22:41:19 And also resist goals, thinking this is wanting to control. Do you have this notion? I find it quite interesting.

Me 2020-09-17 22:43:25 Often have it. If the goal isn't achieved, there must be a reason. These kinds of beliefs account for a large part.

Wind 2020-09-17 22:44:20 I was influenced by some Taiwanese teachers early on. Plus some of my own release experiences and the frustration of goal failure, I concluded "because I want to control, so it doesn't manifest." Finally always felt "wanting the goal to manifest is wanting to control."

Me 2020-09-17 22:46:43 When I release to the end, I always doubt whether the goal can really be achieved. Then when I observe, there's a bunch of negative beliefs behind it again.

Wind 2020-09-17 22:47:02 Yeah, doubt is also present. So I think the setup in the Abundance Course is still reasonable. Start with some small things, accumulate things you can more easily believe in.

2020-09-18 Wind translates and interprets the advanced release method course "The Way 1"

Wind 2020-09-18 01:42:59 Dictated for two hours, hands are a bit sore. Finally got the first part of "The Way" transcribed. Will translate tomorrow.

Leaping Flame 2020-09-18 07:03:55 I want to ask a question: Did Lester Levenson ever use superpowers to save people from group disasters, or did he not interfere with others' karma?

Me 2020-09-18 07:06:52 The release method is a method to quickly release karma. He said he originally didn't plan to teach the release method, but after looking one million years into the future, he felt it was necessary and came back to transmit the release method.

Wind 2020-09-18 08:40:10 Earth is a classroom; disasters are lessons. Teachers can teach you, but generally don't do the problems for you. I've translated one part. It's transcribed by ear, so there might be slight flaws. But I've done my best to verify it several times, trying not to distort the original meaning.

===== Page 36 =====

Me 2020-09-18 10:42:21 It's great to have materials. Many things need continuous practice to understand, but once the material explains it, you understand immediately.

Wind 2020-09-18 10:44:50 I'll try to continue transcribing and translating all six parts of "The Way." Rest a bit first; this is somewhat tiring. The six steps introduced in "The Way," for example step one: The original version is "want freedom more than you want this world."

"You gotta want freedom more than you want the world." Then Lester Levenson saw that many people couldn't understand this sentence; it was meaningless to many. So he changed it to "You must want freedom more than you want to be approved and controlled." Note there's no "survival" here. So all versions somewhat misunderstand Lester Levenson's meaning. To directly face the fear of death, you must want freedom more than you want the world (approval and security). Lester Levenson said, approval and control equate to the world. "Let me change that around, but that's the way it was originally, but seen it be meaningless to people so we changed it to you must want freedom more than you want approval or control while approval control equates to the world." That's the original sentence. "Right, that's the first step, and it's the first step of the method, isn't it? You have to want freedom more than you want this world. Let me rephrase that slightly, but that is indeed how it was originally. Because it seemed to have no real meaning for people, we changed it to 'you must want freedom more than you want approval and control,' because approval and control equate to the world." He speaks colloquially later. approval, control equates to the world. This is very clear, no ambiguity. When I first saw Larry Crane (Lawrence Crane)'s six steps, security was added on top of approval and control. Hale Dwoskin went further, adding want for separation. So it became messy later, even seeing talk of five wants. But Lester Levenson indeed only spoke of three "wants," and step one does not include "survival." You can listen to the audio; it's a recording.

===== Page 37 =====

Approval is a high-frequency word in the release method. approval, control. The content is good. I don't watch most audios. But I often watch "The Way" series and "The Right Path." They are very encouraging, clarify doubts, and guide people onto a simple, direct path.

Group Member asks: Can it simply be reduced to fear? So I think maybe just release fear directly?

Wind 2020-09-18 11:13:43 Yeah, in another audio, he said, all feelings are survival programs. Look at "The Way" too. He also says there that approval and control develop from this fear of death. But before releasing enough approval and control, it's very hard to face it directly.

Z0EY 2020-09-18 11:18:07 During release, I often encounter "worthless, afraid of not being able to exist." Afraid of not existing myself, should that be fear of death?

Wind 2020-09-18 11:19:12 I personally feel this is still want for control and want for approval. Because the fear of death is indeed very deep. Initially, you won't encounter it during release. In "The Right Path," there's a sentence I remember deeply: He said, according to the six steps, you are already free. Then the student said I release according to the six steps blah blah. Lester Levenson said, in the six steps, there is no stop.

Me 2020-09-18 11:22:29 No stop in what?

Wind 2020-09-18 11:22:46 Meaning no "stop releasing." Instead, continuously release.

Yi Xuan 2020-09-18 11:23:28 @Wind? People who commit suicide probably have no fear of death at that moment, right? Is that fear suppressed?

Wind 2020-09-18 11:23:55 It's very deep, covered by many layers of want for control and want for approval. This paragraph, from the "Way" I translated, just has the answer.

===== Page 38 =====

"Now also need to throw yourselves into the fear of living, it is two sides of the same coin with the fear of dying. Because we have a large group of people who want to get rid of everything by dying. So wanting to live, wanting to die, fear of dying, fear of living, these four things can be considered together, perhaps you can write them down, it will cause a shocking change in each of you." This is that paragraph. Wanting to die and fear of death are two sides of the same coin. Wanting to die stems precisely from the fear of death. So many people misunderstand that action is needed after release; this is wrong. After release, if you want to raise your arm, your arm will float up. Lester Levenson's example is extreme, but it illustrates the mode of operation of release.

Hui Xuan 2020-09-18 11:27:56 @Wind? When I used to have thoughts of suicide, I didn't feel fear. Now, feeling life is difficult, I think the worst is death, but I feel afraid, feel I can't die yet.

Me 2020-09-18 11:28:41 Feelings are in the subconscious; not feeling them doesn't mean they aren't operating. The subconscious is merely the part you are avoiding looking at right now. feelings motivates the thinking. Subconscious feelings drive subconscious thinking. You don't see the fear of death because it's too deep, not because it's absent.

Xiong Wei 2020-09-18 11:31:04 Imagining jumping off a cliff also works.

Wind 2020-09-18 11:31:47 That's from the early teachings of "The Ultimate Freedom." I tried that too.

Hui Xuan 2020-09-18 11:32:03 @Wind? I'm usually very cheerful, seems like everything is okay. But through release, I feel I have suppressed all the desires of human needs. It's like they're gone; what I can't get, I just give up, don't want.

Wind 2020-09-18 11:32:40 Yes, this emotional state is described in the release method emotion chart. It's called apathy: useless, indifferent, forget it... Our culture loves to equate this helplessness with peace. Actually, one is the lowest, one is the highest.

Hui Xuan 2020-09-18 11:34:34 This serenity, I don't quite understand. It clearly encompasses so many emotions. Are those emotions all suppressed?

===== Page 39 =====

Xiong Wei 2020-09-18 11:34:46 Actually, some people think the release method leads to seeing too much and not caring about anything, considering it a kind of serenity.

Wind 2020-09-18 11:35:09 Let's put it this way. Imagine your true Self as something infinite. You keep stuffing things into it. Stuff until it can't move, that's apathy. Throw away everything inside, restore the infinite nature, that's serenity. But it's okay if you can't understand this. As you release, you will understand. Acceptance absolutely does not mean "whatever." It's not that emotional state. Look at the words below: happiness, love, abundance, miracles.

Hui Xuan 2020-09-18 11:37:46 Like the calmness of the sea surface?

Wind 2020-09-18 11:38:17 The descriptive words for calmness are infinite space, freedom, wholeness. So if you misunderstand the word calmness, you can ask yourself: Do I feel free, infinite, whole? If you feel heavily restricted, then you are clearly not in the emotional state of peace. These are two emotions that beginners often mistake. Mistaking apathy for calmness.

Hui Xuan 2020-09-18 11:40:48 I feel trapped by life, the space is as big as a birdcage. Now I just want to be able to leave the birdcage, not wanting the infinite free space outside.

Wind 2020-09-18 11:41:09 Yeah, this feeling of being unable to move is apathy. Lester Levenson explained this emotion chart from another angle in the video. He said, selfless and selfish. The fading of the sense of self. In the state of fearlessness, it's a midpoint. 50% selfless, 50% selfish. Above selfless, the ego weakens; these are positive emotions. Below selfless, the ego strengthens; these are negative emotions. So starting from courage, upward are positive emotions.

===== Page 40 =====

Below, downward are negative emotions.

Purple Star 2020-09-18 11:44:52 Actually, what I've always wanted to say is that I'm not at all afraid of death. Because I am emptiness, I won't die at all. What I fear is pain, and if not enlightened, after death I'll have to reincarnate and suffer as a human again [eye roll]. What's scary about death? Pain is the scariest.

Wind 2020-09-18 11:46:51 According to Lester Levenson, physical pain itself is an expression of the fear of death. It's mentioned in the "Lester Levenson on pain" audio. So you haven't seen the fear of death; it's hidden deep, not that you're not afraid of death. The fear of death is a component of all your feelings.

Me 2020-09-18 11:47:29 @Wind? Can I send this translation to the public account? There are still 3000 friends on the public account who can see it.

Wind 2020-09-18 11:47:49 Sure, I'm sharing it here.

Purple Star 2020-09-18 11:48:50 @Wind? [Dizzy] This deep stuff is really hard to understand. "A Course in Miracles" says all fear is fear of God. Well, just practice honestly.

Wind 2020-09-18 11:49:59 Not being able to feel the fear of death now is normal. I usually can't feel it either. But most people can feel the want to control and want for approval. So

release these two first. Release enough, and naturally you'll see the fear of death at the bottom.

Zhao Jiaman 2020-09-18 11:58:37 Today I saw the date of Lester Levenson's passing: January 18, 1994, at noon. He actively chose to leave.

Wind 2020-09-18 12:01:05 I also remember around that time [Chuckle].

Cong Xuan 2020-09-18 12:08:45 How can we sense Lester Levenson blessing us?

Wind 2020-09-18 12:10:19 If your receptivity isn't enough, you can't feel it. This is mentioned in the third or fourth part of "The Way." No need to consider this issue now because you are still defending against this world.

Cong Xuan 2020-09-18 12:11:54 Yes, doubting the world, complaining about the world, blaming the world.

===== Page 41 =====

Why be born as a human, so hard.

Wind 2020-09-18 12:14:35 Actually, earlier you hardly need help. Only when releasing the fear of death do you truly need a master's help. This should be said in the second part of "The Way." Very strong, uncomfortable, dark feelings will surface. At this time, a master will help you.

Me 2020-09-18 12:16:02 Yes, when releasing to the fear of death, anyway, I've had many close encounters. Rarely have I released smoothly. Usually, I get defeated halfway. Need help, especially if there's no prior explanation in text about how to release fear.

Wind 2020-09-18 12:17:27 Then next time don't retreat. When you want to retreat, try calling out to Lester Levenson [Chuckle].

Me 2020-09-18 12:18:09 Difficult, because what I release is the fear of death related to being afraid of ghosts. Calling out to Lester Levenson, I'll try [Covering face]. Every time I fail to release the fear of death, I think back and realize I'm still alive, proving that the fear of death at that time was fake, no need to fear. But at the time, completely out of control, defeated by fear.

Wind 2020-09-18 12:18:12 I haven't encountered it yet. Maybe I prefer to rely on self-power, not dependent on other-power. Or maybe I've encountered the fear of death very little so far. I'm basically still dealing with the want to control and want for approval. Previously, I wondered why Lester Levenson didn't leave any release method teaching videos, causing so much debate among various schools now. Later I listened to an audio. I learned that in the early days, Lester Levenson taught in small groups. Every time he led them, they progressed; when he left, they regressed. Those people saw release as something "Lester Levenson did." They attributed the power externally. So Lester Levenson never personally guided releases again. He left it to instructors. This is to make you understand that

everything is done by yourself. Not that a master helps you do it, but you are the master. You must first experience what release feels like. At the very end, some members of the release method organization started opposing Lester Levenson. So Lester Levenson let go of that organization.

Me 2020-09-18 12:25:30 Setting up teaching like this is very good. A teacher should teach students to be independent, not make them more and more dependent on the teacher.

Wind 2020-09-18 12:26:20 Yeah, so the release method itself is a very self-reliant method. There's an important viewpoint here: take full responsibility. When you attribute causes externally, you are shirking responsibility. Whether good or bad, take full responsibility. Outside, there's nothing, just a bunch of your own thoughts and feelings. The video says the only reason preventing you from gaining freedom is not wanting freedom. That's the only reason. No external thing stops you. This is also the importance of step one. As long as you achieve step one of the six steps, nothing can hinder you.

Me 2020-09-18 12:27:17 I haven't seen any supernatural events yet [Chuckle]. I'm not unbelieving, I just haven't seen them.

Wind 2020-09-18 12:28:06 "The Way" series revolves around these two guidelines: one is "get everything by releasing only," i.e., get everything you want merely through release. The other is "release the fear of dying directly." Lester Levenson said he prefers the former. Another is "release the fear of dying directly." Lester Levenson said he prefers the former.

Group Member 2020-09-18 15:29:03 @Wind? Some people in the release method center opposed Lester Levenson? Can you tell where you heard this? Thanks.

Wind 2020-09-18 15:30:12 A student of Larry Crane (Lawrence Crane)'s said it while discussing Mr. Lester Levenson. There's a YouTube channel called "release technique." That's where I saw the video. It said some people opposed and resisted him.

Group Member 2020-09-18 15:33:34 Separation was spoken by Lester Levenson himself; I took notes, it wasn't added by others.

Wind 2020-09-18 15:34:08 No, he did discuss separation. But after he established the release method course system, he stopped using these concepts. Many things from early teachings were gradually eliminated in his teaching, transitioning to a simple, direct path, aiming to give people a complete map. Hale Dwoskin directly added separation to the free six steps. This is inconsistent with the six steps Lester Levenson himself taught. It's his own addition.

Group Member 2020-09-18 15:50:14 The recordings I have of Lester Levenson are marked from 64-73. After '73, it seems he didn't talk anymore? Has anyone heard later ones?

Wind 2020-09-18 15:50:49 The "Way" I translated today is from 1989. It should be June 5, 1989. He also mentioned the "event" that happened in Beijing "yesterday." I skipped this small talk in the translation due to political issues.

2020-09-19 Wind explains what true release is: the feeling on top clearly leaves, and then a wave of pleasantness surges from below. If not, then there was no release.

Wind 2020-09-19 08:08:49 Actually, Lester Levenson himself also mentioned that some people resisted him. "'My coming back into the world had made me see things differently. When I originally talked to groups I never saw any opposition. It was God talking to God. But now, I see much opposition coming at me from people. I never saw it originally. Now, I see it as my imposing when they are opposing what I'm telling them. I feel I have no right to impose. Now I can present what I have to say in black and white and they can read it or not, as they choose. I no longer feel the need to go out anymore.' This is from "The Autobiography of Lester Levenson." "To sum up, my overall wish is for everyone the rest of me! to fully know what I know so that all misery and unhappiness is at an end. Love, Lester Levenson, written in 1972." Listening to Lester Levenson is enough. But currently, I haven't found any audio of Lester Levenson teaching the release method itself, only teaching advanced courses. After the release method organization was established, Lester Levenson no longer taught the release method personally, only occasionally spoke to Sedona graduates. The audio recordings are from those talks. The instructor at the time was Hale Dwoskin.

Group Member 2020-09-19 09:58:08 "We want the dream illusion of the world because you spend all time working on it." If we want bananas, we won't get apples. "giving 99% of time to x and 1% time to y, you are going to achieve x. you give most of the time to what, that's what you have." You give 99% of your time to x, 1% to y, you will achieve x. Whatever you give most time to, that's what you will have. Acting on top of desires is very inefficient. See the desire, pull it out, release it. On YouTube, the word "sedonamethod" in Lester Levenson's speeches is muted, replaced with "release technique." I've heard two versions. The "sedona method" version is smooth, the original sound. Because Lester Levenson did call the method "sedona method." In Larry Crane (Lawrence Crane)'s "release technique" version, this word is muted and "release technique" is dubbed over. There are indeed many complaints on YouTube, saying the current release method organization has become a money maker.

Wind 2020-09-19 10:23:58 Lester Levenson himself called this method "sedona method," i.e., the Sedona Method. But Lester Levenson often used the word "release." Hale Dwoskin was the release method instructor appointed by Lester Levenson. After Lester Levenson passed away, he gave all video and audio copyrights to Hale Dwoskin. The release method organization was handed over to Hale Dwoskin to run. So Hale Dwoskin inherited the name "sedonamethod." But after a few years, he set up his own organization, and the original organization disbanded.

Wind 2020-09-19 10:26:35 The usage of those three question prompts, I think it shouldn't be reciting them all the time. I once saw a method called "Ho'oponopono." Ho'oponopono means reciting the phrases "I love you, thank you, please forgive me" over and over. The release method is not like that.

===== Page 45 =====

Question prompts are to guide people to pay attention to the feeling and decide to let go. The core is experiencing release. Regarding release, as long as you've truly experienced it, it's unlikely to be confused with any other experience. Because its direct effectiveness is unlike other experiences. This is not conceptual. As long as you are honest with yourself, it's very intuitive. I want freedom more than I want the world. I haven't achieved it yet, but I want freedom more and more.

Xia Na 2020-09-19 10:35:10 Hi everyone, I'm a beginner. When I ask the three questions, I often mentally picture "can." Could this be a fake answer from the mind? I don't know if it's a real "can." Sometimes I ask myself repeatedly, "Can I or can I not?" and whichever feels right, I go with that. Does this count as thinking?

Wind 2020-09-19 10:36:03 Don't dwell on this. Relax, focus on the current feeling. Answer with intuition.

Sui Le 2020-09-19 10:46:58 @Wind? I just want freedom more than everything in the world, and I really crave freedom. But I've been releasing for over a year with not much obvious effect.

Wind 2020-09-19 10:47:19 Have you watched "The Way"? It addresses this issue. I transcribed and translated it yesterday; the group owner should have posted it in the public account. "Right, that's the first step, and it's the first step of the method, isn't it? You have to want freedom more than you want this world. Let me rephrase that slightly, but that is indeed how it was originally. Because it seemed to have no real meaning for people, we changed it to 'you must want freedom more than you want approval and control,' because approval and control equate to the world. But I think better is to use 'you must want freedom more than you want the world.' If you do that, your behavior next will be: turn your direction away from the world, focus back on you (you) yourself, do what needs to be done to leave the world, allow your infinite being to simply be here." So, sometimes we think we've done it, but probably we haven't. If you feel stuck, release the feeling of wanting to change the stuckness. After releasing it, what's underneath will surface.

===== Page 46 =====

This is quite interesting; while translating, I reviewed it myself. Yesterday I released two small goals, both succeeded. First, have you ever had the experience of release? Many of my friends have released for a year without ever experiencing what release feels like. So this is also key. When you know what release is, the problem you face is often getting stuck in release. These are two different problems. Release is a very clear, intuitive feeling: emotional energy passes through the body, accompanied by psychological pleasure and relaxation.

Sui Le 2020-09-19 10:57:59 @Wind? The experience of release isn't very clear, but wherever my body feels uncomfortable, if I just quietly focus my whole attention there, the effect is very obvious.

Wind 2020-09-19 10:59:19 I suspect this might not be release. So I think this can be divided into two problems. Solve the first, and the rest becomes easier. If your experience of "release" is vague, you're unlikely to understand what "continuous release" means. You might even mistake non-release for release. Then when you stop releasing, you think you're releasing. This makes it impossible to practice the "six steps." It can be described very practically.

Sui Le 2020-09-19 11:01:47 @Wind? I release "Do I have the desire to want safety/security? Answer: Yes." I experience it for a while, then cry, yawn, the dark clouds don't move. Does this count as release?

Wind 2020-09-19 11:02:15 Has the tightness in your chest cleared? Has a more pleasant feeling welled up?

Sui Le 2020-09-19 11:02:38 @Wind? No pleasantness ever, but I'm not as glum as before. @Wind? No pleasant feeling.

Wind 2020-09-19 11:03:02 This feeling is: the feeling on top clearly leaves, and then a wave of pleasantness surges from below. This is one release. If not, it might just be imagination of the brain.

Sui Le 2020-09-19 11:03:45 @Wind? I've never had a pleasant feeling, not once.

Wind 2020-09-19 11:03:50 Well, then you've found the problem.

===== Page 47 =====

You must first learn to release before you can talk about the issue of "continuous release." True release brings increased pleasantness every time.

Sui Le 2020-09-19 11:04:37 @Wind? Is my release not correct?

Wind 2020-09-19 11:04:50 Based on my personal experience, it's probably not correct. Because once you've experienced release, you won't confuse it.

Sui Le 2020-09-19 11:05:27 @Wind? It might be incorrect. What should I do?

Wind 2020-09-19 11:05:58 The release method isn't complicated; it's "let up and let go." But many people haven't experienced release in actual practice. They mistake some mental imagination for release. Let the "feeling" surface, let the "feeling" leave. How do you release? Or what method do you use? When releasing, try not to modify the method. That only weakens its power. Don't mix, don't modify. Try it this way. See if you can find the feeling.

Sui Le 2020-09-19 11:08:38 @Wind? Following the method from "The Abundance Book"? I basically use the method from "The Abundance Book" too.

Wind 2020-09-19 11:08:54 I use the '92 release method course. It's more original.

Sui Le 2020-09-19 11:09:35 Can you share the '92 course?

Wind 2020-09-19 11:09:55 It's on YouTube, English videos. Let me share my personal experience. Release is a very clear feeling. When you release once, you'll find this experience is distinctly different from suppression and avoidance. So you won't confuse them. After that, you'll know what release means. Why not try it now? Feel it, what is your current feeling?

Sui Le 2020-09-19 11:15:02 I've experienced suppression for decades, that feeling of being glum. Now I still have a feeling of throat blockage, not very relaxed.

Wind 2020-09-19 11:15:20 A feeling of suppression? Glum feeling.

===== Page 48 =====

Sui Le 2020-09-19 11:15:32 Yes.

Wind 2020-09-19 11:15:35 Can you feel it clearly?

Sui Le 2020-09-19 11:15:43 Yes.

Wind 2020-09-19 11:16:02 Good, feel it for a while. Just feel it directly.

Sui Le 2020-09-19 11:16:33 Slightly lighter than a year ago. Okay, feeling it now.

Wind 2020-09-19 11:16:48 First feel it directly for a while. Then ask: Can you let it leave?

Sui Le 2020-09-19 11:17:40 Can I let it leave? Yes.

Wind 2020-09-19 11:17:55 You should know the three questions.

Sui Le 2020-09-19 11:18:11 Yes, I use them.

Wind 2020-09-19 11:18:32 Now look again at your feeling. Is it still there?

Sui Le 2020-09-19 11:18:59 Can I let it go? Am I willing to let it go? When will I let it go?

Wind 2020-09-19 11:19:17 Yeah, I'm trying to help you find the feeling.

Sui Le 2020-09-19 11:19:21 It's still there, motionless. I'm experiencing the feeling of it leaving. The throat blockage is worse.

Wind 2020-09-19 11:20:03 Can you notice if you want to change it? I think I roughly understand your situation now. Don't fall into the inertia of past operations now. First, relax the body. In a relaxed and comfortable state, pay attention to your current feeling. What is it?

Sui Le 2020-09-19 11:22:37 Yes, right, that affirmative answer was from the mind. As soon as I ask the questions, it blocks. As soon as I experience it, it blocks. Never been relaxed.

===== Page 49 =====

Wind 2020-09-19 11:23:16 I've had this situation too. Subconsciously tensing the throat when asking questions. Yeah. So let me tell you my solution: Don't fall into the inertia of past operations. Restart using the method. Relax, keep your body comfortable. Whatever the current feeling, just observe it. Don't deliberately exert effort to feel it. Feel it for a while. What is your feeling now?

Sui Le 2020-09-19 11:26:23 Still throat blockage.

Wind 2020-09-19 11:27:09 What is the emotional feeling? Throat blockage is a physical sensation.

Sui Le 2020-09-19 11:27:51 No emotion, just blockage, ears buzzing.

Wind 2020-09-19 11:28:09 This finds the problem. You said "no emotion." Actually, you're not facing it directly.

Sui Le 2020-09-19 11:28:30 No, it's just that when emotions were suppressed before, it was there. It's not an illness, right?

Wind 2020-09-19 11:29:29 But Lester Levenson said that. Physical pain is emotion expressed in the body. So releasing emotions can bring out physical pain.

Sui Le 2020-09-19 11:30:34 It's not an illness; it's emotion stuck there. But consciously, there's no feeling. Before, there was a feeling of glumness. Now it seems gone, only the blockage.

Wind 2020-09-19 11:30:44 Yeah. I tend to think you need to feel the emotion. Because that's how I operate. Overemphasizing physical sensation might cause a block. In the '92 release method, the first lesson is to take out a chart, let people first observe their emotion, then locate their emotion. For example, the feeling of sadness is grief. The feeling of fear and anxiety is fear.

===== Page 50 =====

The feeling of anger is anger. After release, physical sensation accompanies it. In the fifth or so lesson, it says sometimes the feeling is very "subtle" and may not necessarily be accompanied by physical sensation.

Sui Le 2020-09-19 11:34:04 This blocked emotion is: unwilling to listen to his words, his yelling, but unable to resist, accumulated over time into this blockage.

Wind 2020-09-19 11:34:58 You are analyzing the cause, not locating the feeling. The cause is the mind weaving stories. The feeling is what you directly experience. Many people get stuck there. Because they exert force to squeeze that blockage.

Sui Le 2020-09-19 11:37:11 @Wind? Then should I feel the emotion generated when he yelled, or experience this blockage?

Wind 2020-09-19 11:37:21 You can try both. These are our different experiences. My personal experience is to feel the emotion. The reason I don't mention the latter is because when I tried it, experiencing the blockage just kept it stuck there. Later, by experiencing the emotion, I released it. After release, the blockage automatically dissipated. Energy gushed out. So when I share experiences with beginners, I always talk about emotions.

Sui Le 2020-09-19 11:39:51 @Wind? I've also been releasing for over a year, experiencing the blockage. Now I feel no progress.

Wind 2020-09-19 11:40:27 Once you experience it, it's simple. But for those who haven't, it's really hard to imagine how to release. You just have to follow the steps.

Sui Le 2020-09-19 11:41:39 @Wind? That's where my problem lies.

Wind 2020-09-19 11:42:02 I think you are suppressing emotions. Habitual suppression. When I practiced "The Abundance Book" back then, I was habitually suppressing. Because when I saw the pipe method, I misunderstood its meaning. I imagined the pipe and tried hard to squeeze it out. Later, I also saw a sentence in "The Abundance Book" that let me experience release for the first time. That was "feel that it also wants to come out," and "release pressure" (relieve pressure). Feeling it pushing itself outwards, as long as you don't hold it down, let go, it goes out by itself.

===== Page 51 =====

That experience overturned my understanding of release. Since then, release has been very easy and very clear. So personally, I think the benefit of "The Abundance Book" is that it describes the release process very concretely, with very materialistic metaphors. This prevents people from wildly imagining what release is in their minds. Try more to experience it. Previously, I joined some release method groups. The "group leader" led, led, and then stopped releasing themselves. Many people kept imagining all sorts of things in their minds. But for me, reciting "the Lord" a hundred times isn't as shocking as one clear release experience. So the key is how to release and release continuously. It's highly practical. As for the truth, continuous release will let you see it. No need to constantly study it with words and language. No amount of study is just words and language.

Sui Le 2020-09-19 12:02:25 @Wind? After release, do you feel pleasant?

Wind 2020-09-19 12:03:23 This happens every time. For example, yesterday I released the want to control. At the time, I was struggling with how to translate a sentence. I released that feeling a bit. After the emotional energy left directly, the obstruction was gone, and it immediately flowed. Then it's like taking a tray from a stack: take the top one off, the next

one comes up. After experiencing the pleasant feeling, you look again to see if there's any left. Obviously, a deeper emotion wells up. Then release continuously. This pleasant feeling keeps rising. The mind becomes quieter and quieter. I think many people might not understand what pipe insertion means and might misinterpret it. But using question prompts can also be misinterpreted. Many people think the question prompts are for investigating the problem itself. That's misinterpretation. Feel it, then allow it to surface, then let it leave. That's the process. Very simple. I still need to ask two questions now. Otherwise, I easily get stuck in a stalemate. This is actually still because step one isn't achieved. Wanting freedom hasn't exceeded wanting the world.

===== Page 52 =====

Many people are stubborn, but I later discovered that if step one isn't achieved, release will definitely stop. Where it stops varies per person. The more you release, the more you want freedom. Only then can you understand step one. Otherwise, step one is too abstract, meaningless for many people. The more you release, the more practical step one becomes.

Me 2020-09-19 12:16:45 For step one's "exceed," initially, just exceeding the object you're releasing on is enough. No need to exceed the whole world at once; that would be direct enlightenment.

Wind 2020-09-19 12:17:20 That's right. If you don't want to release a certain emotion, you won't be able to release it. You tend to suppress it into the subconscious. So the release method course starts by setting worldly goals. I think that's fine. Accumulate a little momentum for freedom bit by bit. Otherwise, people are actually "unwilling" to become free all at once. The vast majority of people don't want freedom. You still have to realize this. I myself don't want freedom that much either, otherwise I'd have been free long ago. But I didn't realize this at first. When I first encountered the release method, I thought I really wanted freedom. Later I found out that's not really the case. Actually, the world of lack is also created by thoughts driven by a sense of lack. Release that sense of lack, and your limitations become fewer and fewer. Lester Levenson also said in "The Way": As long as you can continuously operate on the fear of death, it's just one or two weeks. The first two months are just clearing the stuff on top: the want to control and want for approval. When you can continuously see the fear of death, freedom is just one to two weeks away.

Me 2020-09-19 12:25:39 No translation today?

Wind 2020-09-19 12:26:08 Not yet. Should I translate the second part of "The Way" first? Or "The Right Path"? Let's continue with "The Way" for now. These two are actually advanced courses. From what I hear, the students here should have already achieved material abundance. Or life is already very comfortable.

===== Page 53 =====

They are pursuing higher freedom. All of them have experienced "just release, and things drop into your lap." The 92 abundance course recommends Lester Levenson's advanced course. He emphasizes not stopping release. So let everything you want be achieved through release. Small things, big things. You can turn your life around in one week of

continuous release. But if you release intermittently, you might not turn it around for many years. My six years of intermittent release are not as effective as my release last month.

Hui Xuan 2020-09-19 12:35:02 @Wind? After the New Year, I continuously released fear for three months. After finishing, nothing turned around.

Wind 2020-09-19 12:35:25 This goes back to the same issue. First, be clear about the feeling of release. Second, be clear about what continuous release means. Lester Levenson's continuous release means releasing once, then releasing again, then releasing again... This is called "continuous release." Not spending several hours a day releasing and then doing other activities for the rest of the time.

Hui Xuan 2020-09-19 12:36:26 @Wind? Is there a difference between intensive release and continuous release?

Wind 2020-09-19 12:36:46 Don't dwell on the wording. You should clearly understand the feeling of release. This is very important.

Hui Xuan 2020-09-19 12:37:41 @Wind? Sometimes after you release, your body feels light. You want to continue releasing but can't.

Wind 2020-09-19 12:37:53 Yes, that's the problem. You want to control, stuck here. Avoiding the emergence of deeper feelings. Therefore, you only release again after you've developed emotions on top again. This is standing still. Lester Levenson discussed this in the "get high to release" audio. You are "release to get high." You release until you're more comfortable, then stop, waiting until you regress back to an uncomfortable state before releasing again. This is just going back and forth. Lester Levenson said, you should release even more when you're comfortable. Because you are more capable of facing heavier feelings underneath.

===== Page 54 =====

Because on top of fearlessness, you have more courage.

Hui Xuan 2020-09-19 12:40:22 @Wind? No, if you have no emotion, it's very hard to release when "peaceful." Even if there are many things that are difficult, and you are calm, it's still hard to release.

Wind 2020-09-19 12:40:30 This is because you haven't seen the emotions in your subconscious. You can use something to draw them out. For example, do you have anything you particularly want? Do you have anything you particularly hate? I say you can turn your life around in a week based on personal experience. Through release, I've had two miracles in my life. You could say it turned around. Subconscious is the emotion you don't look at. You need to bring it into conscious awareness. Let me quote the original text: When I was studying abroad, my finances were cut off. I locked myself in my room and released for a week. Everything was solved. Someone paid my rent for me. A sum of money was transferred into my account. The achievement of small goals is too numerous to mention.

That time was a sudden breakthrough in a difficult situation, so I call it a miracle. I did nothing, just released.

Me 2020-09-19 12:47:59 If releasing together, there's an empowering force that allows you to continue releasing. But alone, concentration is much worse. Of course, this is also related to determination and release experience.

Wind 2020-09-19 12:49:11 Actually, it's just that you don't want to release. I perceive that. The only reason you don't release is that you don't want to release. Only release can solve it. Problems with the release method can only be solved by releasing. Analyzing, thinking, are useless. Release itself can accumulate momentum for release. Allowing you to release more while witnessing more. This witnessing itself will continuously propel your release.

Hui Xuan 2020-09-19 12:53:07 @Wind? Actually, it's that I don't want a turnaround [Covering face].

Wind 2020-09-19 12:53:26 You could say that.

===== Page 55 =====

So advanced courses may not apply to you either. Many concepts, if you just think about them, you'll misinterpret them. Using Lester Levenson's words, because you don't want to want to see it, you push it into the background. Then you don't see it [Chuckle].

Me 2020-09-19 12:57:27 @Hui Xuan It's not worldview expansion; it's worldview collapse.

Wind 2020-09-19 12:59:20 Worldview has collapsed many times. People's talk of morality, value, ethics, in the end, is all want for approval and want to control. Driven back and forth by these desires.

Wind 2020-09-19 13:00:38 That's from the book "Freedom from the Bondage." That sentence about shaking violently. But this is something Lester Levenson talked about in an audio. He said that back when he was releasing until insights kept coming, each insight would release a huge amount of energy, filling his whole body with energy. He had to go for brisk walks on the street in the middle of the night. I once released continuously for three days without sleep. That was two years ago. No tiredness either. Later, I didn't release for a long time. So it was repeated starts and stops. So the fact that release can bring boundless energy, I have verified.

Me 2020-09-19 20:38:22 Hale Dwoskin's "want for separation" here refers to the desire to separate from or unite with the crowd. But personally, I feel this desire cannot be listed alongside the other basic wants.

Wind 2020-09-19 20:38:23 This is Hale Dwoskin's four wants. Later, Taiwanese teachers turned it into five wants. Lester Levenson only spoke of three wants. Because they are all practical. Making it complicated isn't very meaningful. Release the deepest fear of death, and you are free. His described "want for separation" is actually partly want to control and partly want for approval. No need to study this. No need to study this on a linguistic level.

Release the fear of death, and the entire mind is released. You can directly experience infinite existence. The theory of the release method went through a process from something simple to something highly complex. Hale Dwoskin later really let himself go. In a letter to his students, he even recommended practicing Qigong to assist release. In English, it's "qigong."

===== Page 56 =====

Now he still posts videos irregularly on his YouTube channel. The newly invented release methods are completely unrecognizable. There are Tibetan Buddhist mandalas hanging on the wall behind his room. The methods he invents now are bizarre and varied.

Me 2020-09-19 20:51:39 The key is, if you truly understand the release method, there's no need to invent any methods. You'll naturally find that the release method itself is very, very good and doesn't need modification.

Wind 2020-09-19 20:52:10 Yeah, a student mentioned this. Let me quote a passage.

Wind 2020-09-19 20:54:07 You can watch the '92 release method video. That's the course Lester Levenson set up. "Lester Levenson taught thousands of people how to apply KISS Releasing in their lives. He also entrusted a few handpicked students to carry on his work after his death. Some of the more prominent people promoting the process (also known as the Sedona Method) have made obvious changes and modifications to what Lester Levenson originally developed. Personally, I believe this is a disservice to Lester Levenson and new students." This is written by another student, Stephen. That's the translation of that passage. "No additions, modifications or subtractions to his original technique are required. In fact, they only diminish the power of the process."

Me 2020-09-19 21:11:55 @Wind Have you read this book? "Choose Freedom."

Wind 2020-09-19 21:15:35 Yes. The earliest version I read was a version called "A Love Story." Later, I read the English version.

===== Page 57 =====

The latter part of this book is essentially a compiled version of Lester Levenson's audio. Later, I listened to several audios where Lester Levenson talks about his awakening process, and it matches what's in the book. Lester Levenson said the first month he dealt with wanting approval, the second month wanting to control, the third month the fear of death. One month for one. He said at that time he didn't have the guidance of the six steps, but you now have the six steps; you should be faster than me. I initially only had access to Chinese materials.

Me 2020-09-19 21:25:12 Your English is so good. Did you major in it?

Wind 2020-09-19 21:25:14 Most of the English materials I found and read/listened to when I was studying abroad later. No, I'm just an international student. I majored in Finance.

Me 2020-09-19 21:25:53 Studying in the US?

Wind 2020-09-19 21:26:03 Australia. Lester Levenson's English materials aren't difficult. Once you're familiar with his release method terminology, you can translate. He tries to use concise and clear English, rarely using big words.

Me 2020-09-19 21:27:05 Back in China now? Looks chaotic abroad.

Wind 2020-09-19 21:27:21 Yeah, returned last year (2019).

Me 2020-09-19 21:28:51 @Wind That's lucky, just avoided those things [Chuckle].

Wind 2020-09-19 21:29:31 Pretty lucky. The first thing I encountered was also "The Abundance Book." The Abundance Book -> Zero Resistance -> Sedona Method. Larry Crane (Lawrence Crane) also changed some things. To enrich his book, Larry Crane (Lawrence Crane) probably added a lot of content. There's a kind of modification they make that's quite annoying. They take things that are essentially the same and split them into many chapters, turning them into different methods. "Releasing self-denial." That's a completely unnecessary chapter.

===== Page 58 =====

It confuses people. The setup in the '92 release method course is clearer. Learn to release emotions, then learn to set goals and release, then learn to release wants deeply, and then it's just releasing wants.

1237 2020-09-19 21:37:03 @Wind? Is there a URL for the '92 release method?

Wind 2020-09-19 21:37:18
https://www.youtube.com/channel/UCmno_TcBOHNVhk69_s-b0Zg View full text. Releasing wants also starts with releasing want to control and want for approval, and only at the end do you start asking about want to survive/security. But I find that Larry Crane (Lawrence Crane) did summarize a few teachings from Lester Levenson's audio, such as "get everything and anything by releasing only" from "The Way." I just relistened to "Beingness," which also has Lester Levenson explaining the six steps himself. I'll translate this first. Lester Levenson talks about his awakening experience in these two audios. Or maybe I should just release [Chuckle]. I should focus on releasing too.

Me 2020-09-19 22:07:03 No, you have to translate [Covering face]. Finally caught someone who can translate and type.

Wind 2020-09-19 22:07:24 Yeah, I'll translate it. Release first, then translate.

Me 2020-09-19 22:08:13 I find I really suffered from not having materials, took too many wrong paths. Just discussing with you these past few days has verified many of my experiences and guesses.

Wind 2020-09-19 22:08:45 Actually, having materials also leads to wrong paths. I stopped midway for a long time. [Covering face] Later found out I didn't want freedom that much. Didn't make a decision, so I stopped, just like Lester Levenson said.

Me 2020-09-19 22:09:44 How many years have you been in contact with the release method?

Wind 2020-09-19 22:09:51 Over 6 years.

Me 2020-09-19 22:10:16 I'm over 8 years. And they said three months [Chuckle].

===== Page 59 =====

Wind 2020-09-19 22:11:15 He said three months of continuous release. I've indeed never done it even once.

Me 2020-09-19 22:11:37 Me neither.

Wind 2020-09-19 22:11:53 Always stop for various reasons.

Me 2020-09-19 22:11:56 Look, now it's only three or four months until the end of the year. Why not go for it? [Chuckle] Go into retreat directly. Otherwise, next year adds another year; next year it will be nine years [Chuckle]. You release really well. At least, you're the best I've seen at mastering Lester Levenson's theory. In all these years, I haven't met anyone who surpassed me. I always felt I was releasing alone, couldn't discuss with anyone, couldn't explore. I was always teaching.

Wind 2020-09-19 22:14:24 I've read quite a bit of theory, but my release isn't great. I've had a few good experiences on and off, but didn't continue.

Me 2020-09-19 22:15:07 Very good. At least you haven't misinterpreted the theory. Because many group members always randomly add their own things, making it unrecognizable and ambiguous, ending up not even understanding the most basic release.

Wind 2020-09-19 22:15:55 Midway, it was actually to avoid releasing that I went to read theory [Covering face]. Later, after looking around, I returned to that question: continuous release. All of Lester Levenson's later teachings point to this. Now there's no avoiding it, so I just go play. The inertia of the ego is too strong. This is what Lester Levenson calls "release on the surface." Releasing only emotions is like cutting branches. As long as the trunk is there, branches will grow back. So in Lester Levenson's release method course, releasing emotions was just for finding the feeling initially. Later, it's all about guiding people to release the want to control and want for approval. Each time, I actually release incompletely. I'm very easily "satisfied." I release until thoughts and feelings flow smoothly and comfortably, then I stop. Start "living mindfully and peacefully." Until disturbed again.

===== Page 60 =====

Then I continue releasing [Covering face].

Me 2020-09-19 22:24:29 Actually, I'm also easily satisfied. But life doesn't allow it; there are pressures and challenges everywhere. Also, my confusions are unresolved, so I keep persisting, because I really, really want to see the truth.

Wind 2020-09-19 22:26:23 My personality is more intellectual. I've studied Taoism, Buddhism (Northern and Southern), Christianity (theology from Augustine onwards), existentialist philosophy, phenomenology... None gave me the answer. Buddhism might have some, but not the insights release gives me. Because intellectual understanding and actual experience are vastly different. So I've abandoned all these theoretical studies. I only study what's related to release and directly guides release practice.

Me 2020-09-19 22:31:10 My resolute release of emotions once led me into a very peaceful state. It was a big emotion. I persisted, I just didn't follow it, held on desperately, and then suddenly transcended, entering a wonderfully peaceful state, truly very, very pleasant, without any thoughts, just pleasantness and peace. I didn't want to send out a single thought, because I found any thought would disturb the peace. I stayed there for a while. Because I happened to be by the computer, I live-streamed my discovery to the group. As we chatted, the state began to waver. Suddenly I saw a waterfall, a waterfall of thoughts. I got closer and closer to this waterfall, my mind started buzzing. Then suddenly I realized, isn't this waterfall just my previous state? Because those thoughts were so familiar; they were thoughts I used to think often. Then I became more and more familiar with these thoughts, and suddenly with a buzz, I was back [Covering face]. Never entered again since.

Wind 2020-09-19 22:31:37 [Strong] Then your experience is deeper than mine.

Me 2020-09-19 22:36:16 That time I discovered that any thought dissipates energy and disturbs that pleasantness and peace. Including happy laughter. I could directly experience this process. Afterwards, I almost forgot about this experience. But now, several years later, the memory becomes deeper and deeper. Many times I feel that peace is just a hair's breadth away, as if I can feel that joy, but can't enter.

Wind 2020-09-19 22:38:27 Your experience is very deep. I can intellectually understand what you're saying, but I haven't had such an experience. My best experience was feeling the world opening up to me. Then I experienced crossing the street with automatic green lights. Entering a restaurant, I had a fleeting thought about wanting to eat something, and the waiter automatically brought it over. This was the second time I experienced a "miracle."

===== Page 61 =====

Only twice did I have such a state. And they said today's event was free.

Me 2020-09-19 22:40:56 Also had two experiences of entering love. Suddenly entered a state of allowing everything. At that time, I was getting food in the company cafeteria, also continuously practicing release. Suddenly entered this state, found myself very, very joyful, and entered a connected state with the two colleagues ahead of me. This state meant that no matter what colleagues said or did, I was very, very joyful. It was a genuine, heart-felt support and allowance. Their happiness was my happiness. Whatever they expressed, I

supported with great joy. I also had another experience, actually quite good. That time I was studying "A Course in Miracles." I had hit a bottleneck with the release method, so I went to study ACIM. There's a lesson in ACIM: "There is no place where danger is in the world." I was very puzzled. How can there be no danger? Does believing in God mean God will protect me wherever I go so I won't die? But it felt strange; probably not like that. This doubt stayed in my mind, lingering. At this time, I was troubled by various fears. After releasing many emotions and defenses, inner fears kept surfacing. Walking down stairs, my mind was full of images of me falling to my death. Seeing water, I thought I would drown. Things like that. Not long after, I read the practice for this sentence again. I thought, if I explained this sentence to my younger sister, she definitely wouldn't believe it, because she doesn't believe in any of this. I shook my head and put down the card with the sentence written on it. At the moment I put it down, suddenly a voice arose within: "I am God." Then instantly I understood: because I am God, therefore there is no place in the world where danger is! Because God is God, the world is the world; they are completely separate things. This answer was so perfect. It was like lightning striking in my head. Instantly, it transcended the fear of death that had been oppressing me all this time. It was as if I saw all these fears at once, saw through them all. After this momentary release from the fear of death, my practice suddenly changed drastically. I no longer released. Why release? I am God, eternal infinite existence, not subject to any threat. It's like I could no longer be fooled by emotions. As long as I believed emotions and fears, I couldn't continue to believe I am God. But I am God, so self-evident, that I couldn't enter this emotional mental world. And so I experienced the path of miracles for a while [Chuckle]. That is, this certainty of my true Self, this self-evidence, this immense confidence and experience that I am It, made my practice focus solely on the truth, completely unconcerned with these illusory worlds. But after a few months, I slowly came out of this state [Chuckle]. But the experience brought by that momentary release from the fear of death was deeply engraved: that I truly can transcend and leave the fear of death; that state truly exists. Although it was only for a moment, it brought me months of affirmation of the truth. All from the heart. I didn't need to do anything; emotions naturally receded from me. I didn't need to practice, didn't need to release at all.

===== Page 62 =====

Actually, the biggest role of these experiences is that they kept me persisting until now. Although release always starts and stops, it never completely stops. Because these beautiful memories guide me incredibly strongly. After all, I have witnessed moments beyond the mind; such a state truly exists, and I truly might be able to reach it. Mainly, that confusion was so puzzling for me. It happened right when the fear of death was always popping up everywhere, troubling me for a long time. I always wanted to transcend it, release it. But because I wasn't releasing these basic wants at that time, I just couldn't release it. Yet I didn't try to defend against it. I knew then that because I defended against the fear of death, I couldn't see it. So I kept on letting go of any defenses I noticed in life. And then seeing this sentence touched me greatly and confused me greatly. How can there be no place in the world where danger is? It was an attack on my beliefs. So it confused me very, very much.

Wind 2020-09-19 23:02:39 [Strong] Having an experience of the true Self is indeed great motivation. I personally haven't had such an experience. I might have learned too much intellectual stuff, which became an obstacle instead. The kind of confusion and doubt you just mentioned, I never had that. Because my mind would extract an intellectual explanation

that met my requirements from knowledge. These explanations came from many past texts. Theoretically very self-consistent and complete. But I later found these were useless. They didn't help my actual freedom. I'm talking about knowledge from philosophy, religion... Not release method knowledge. I also often get stuck. Sometimes for a long time. Later I learned that as long as I decided at that moment to release the desire to change the feeling of being stuck, I could continue. Learning to release is quite important. A certain, clear experience will support you all the way.

2020-09-20 Wind translates the '92 release method video 1 and explains key points

Wind 2020-09-20 09:58:06 I'll also organize a text version translation of the '92 release method. But I don't know how to add subtitles. If anyone can, they can add them themselves.

===== Page 63 =====

It's too long. I'll translate a few important parts first. Many people in the group may need help with this basic release method teaching. I just translated a paragraph from the '92 instructor's first lesson introducing the release method. I'll translate the guided process after lunch. Here are a few key points: The entire course is presented in an experiential way, not an intellectual one... If you are unsure whether you are releasing, just stick with it. Because you may not perceive every release, but as you continue to practice the technique, it will become easier and easier until you are sure you are releasing... You may have learned many other things before, but now please set them all aside. This is like walking into a movie theater; you empty everything you knew before, just follow it scene by scene. So, no matter what you've heard or learned before, set them aside first, just focus on what we are doing now. ...? Please open your workbook and write down what you want to get from the course, write down anything you wish to change and improve in your life... I deleted some irrelevant words. This is why I say "The Abundance Book" is more like Lester Levenson's release method organization in terms of setup. This page in the workbook looks like this (image omitted). Although we can't find the original version of the workbook now, as long as you remove Larry Crane (Lawrence Crane)'s added parts, his workbook still inherits many things from the original version. This paragraph introduces the function of the chart... This paragraph is about the use of "The Gains Book"... I'll try to present as much information from the whole course as possible. I'll delete some repetitive guidance because the video is really long. In fact, the design of this tool, the gains record book, is precisely to practice the sixth step of Lester Levenson's Free Six Steps. Its help is indeed significant... The introduction ends here, and the guidance begins below... Below, I try to restore the guidance process as much as possible. But it's best to watch along with the video. Wherever the video has a pause for the student to feel, I marked it. Where not marked, the student answered the question immediately. I'll translate this much for beginners' reference. I'll find time to translate the later courses.

Me 2020-09-20 15:38:12 "Allow yourself to feel it." Many people think this means allowing the feeling to exist. It seems like the Sedona Method book also writes it that way: allow the feeling to exist.

Wind 2020-09-20 15:39:36 Later, there is "allow it to be here." This should be about releasing wants. Generally, it's said like: could you allow yourself to be more aware of your

wanting approval or wanting to control. Can you allow yourself to be more aware of wanting approval or wanting to control?

===== Page 64 =====

Me 2020-09-20 15:41:30 That still means to be aware of the feeling or want.

Wind 2020-09-20 15:41:53 Yes.

Me 2020-09-20 15:42:15 I think this way: if you allow the feeling to exist, then why release it? This is contradictory.

Wind 2020-09-20 15:42:40 Using the mind is definitely wrong. Many people use the mind to think about this issue. The instructor said at the beginning, don't try to understand the questions. "Allowing it to be here" simply means letting you be aware of it. Allowing you to see it. Don't suppress it into the subconscious. Following the course setup will be much smoother. There are a few key points in the first lesson. I suggest actually using that chart and the gains record book. It really helps. The important thing is to try to feel, in your feeling center (chest and abdomen). Then when asking the questions, try to feel, don't answer with the mind. Also, trace the feeling up to the nine emotion categories for release. Later, whether it's Hale Dwoskin or Larry Crane (Lawrence Crane), they didn't clearly explain the use of the chart tool. I only understood after watching the '92 release method course. Before that, my release was quite chaotic. It was only after using the emotion chart to check my own emotions that I realized what I called releasing wants wasn't releasing wants at all. Identity is a relatively important step. First, recognize your emotion. Then allow yourself to feel it, let it leave.

Le Le 2020-09-20 15:55:29 Before, whenever someone mentioned feeling the emotion, someone would immediately "correct" them, saying, don't feel it, release it directly [Covering face].

Wind 2020-09-20 16:02:37 Release still needs to be done. You can't just feel. Just follow the steps. There are more explanations later in this lesson. I think they are important, so I'll translate them for you to see.

Group Member 2020-09-20 16:06:57 How come I feel emotional feelings in my mind consciousness? If I don't feel them, they're not there. Is that using the mind?

===== Page 65 =====

Wind 2020-09-20 16:07:20 That's how it is at the beginning. Try to feel in your feeling center. Take it slowly. You can print out this chart for reference.

[Image]

Hui Xuan 2020-09-20 17:30:43 @Wind? Negative emotions are all in the upper layers. We don't need to bother with what emotion it is. Just release, release, release. When we've released enough, positive emotions will naturally surface. Right?

Wind 2020-09-20 17:31:24 Yes. You don't need to dig forcefully.

Hui Xuan 2020-09-20 17:31:33 Sometimes many emotions arise at the same time. So there's no need to distinguish between wants and emotions. At that point, it happens naturally.

Wind 2020-09-20 17:32:17 Not exactly. If you want a specific emotion, you are resisting the current emotion. You are trying to suppress the one currently surfacing.

Hui Xuan 2020-09-20 17:33:07 What is the relationship between wants and emotions?

===== Page 66 =====

Wind 2020-09-20 17:33:39 "the wanting motivates the feelings." That's what Lester Levenson said. Wants drive emotions. You don't need to dig forcefully, but you do need to categorize. You need to recognize the emotion. Otherwise, emotions mix together and are hard to release.

Sui Le 2020-09-20 17:34:54 @Wind? When asking the questions, feeling the emotion is just feeling. When letting it go, is it just watching it go, without simultaneously feeling it anymore?

Wind 2020-09-20 17:35:56 Try operating intuitively. Put your attention on the chest and abdomen. Don't think too much. The chart helped me a lot once. Because I used to misidentify emotions.

Hui Xuan 2020-09-20 17:36:49 @Wind? For example, something makes you feel fear, humiliation, anger, shame. Just release.

Wind 2020-09-20 17:37:21 Yes, but you handle one type of emotion at a time. Deal with the one on top first. You don't need to specifically look for a certain emotion, but you still need to recognize it.

Group Member 2020-09-20 17:38:06 Feeling the emotional feeling doesn't mean getting lost in the feeling, right? Is it looking at the feeling and asking the questions?

Wind 2020-09-20 17:38:24 Looking at the feeling and asking the questions. That's the method.

Sui Le 2020-09-20 17:38:31 @Wind? When intuiting to let it go, should I watch it leave while still feeling the emotion? Is that not allowed?

Wind 2020-09-20 17:38:52 You're overthinking this.

Hui Xuan 2020-09-20 17:38:53 What about wants? @Wind

Wind 2020-09-20 17:39:05 Wants are in the fifth video. I suggest not rushing. If you don't have enough experience releasing emotions, you won't be able to perceive wants. I took a detour before. I thought I was releasing wants. Later I found out I wasn't.

Group Member 2020-09-20 17:39:44 If the emotional feeling is too big, and you keep getting lost in it, what to do? No release effect.

Wind 2020-09-20 17:39:46 The feeling is your feeling; you are holding onto it tightly. Note that letting go just means you stop holding onto it. See it as energy you are holding onto, and try operating again.

===== Page 67 =====

Yi Xuan 2020-09-20 17:40:51 Wants are also many kinds. Why did Lester Levenson categorize them into just three types?

Wind 2020-09-20 17:41:15 There are only these three types of wants. If you don't believe me, just name any want, and I'll tell you which category it falls into.

Wping 2020-09-20 17:42:06 What kind is guilt?

Wind 2020-09-20 17:42:22 Guilt is an emotion, in the emotional state of grief. What drives the emotion is wanting approval and wanting control.

Group Member 2020-09-20 17:43:44 I think I'm finding a bit of feeling. Feeling doesn't necessarily mean experiencing and getting lost in it.

Wind 2020-09-20 17:44:00 Don't try hard to experience. Feeling an emotion is very simple. Also, don't try to understand what the question prompts mean. That's meaningless for release. So, just relax and operate gently.

Wind 2020-09-20 17:45:36 You mean appetite? Generally, this is wanting to control. When close to starving, it's wanting to survive. This is directly experienced. Wanting to control means wanting things to happen the way you want them to. For example, you really dislike something. You want to change it. Or you really like something, you want to possess it. In appetite, for instance, when we taste something delicious, there's a desire to want to control (to have more).

Group Member 2020-09-20 17:47:46 When I feel an emotional feeling (fear), it seems to be in my mind consciousness, in my head and between my eyebrows, with a buzzing, chaotic sensation. Is this correct?

Wind 2020-09-20 17:48:12 This is normal. Actually, at the beginning, I was the same. Feelings were all in the head. Release more and it will improve. Feelings are actually in the chest and abdomen.

Sui Le 2020-09-20 17:49:38 How do you differentiate between throat blockage and emotions? I feel throat blockage but not emotions.

===== Page 68 =====

Wind 2020-09-20 17:49:50 Throat blockage is a physical sensation. Lester Levenson said physical sensations are the expression of emotions.

Hui Xuan 2020-09-20 17:49:58 Are sights, sounds, smells, tastes, touches, and thoughts each a type of desire? @Wind

Wind 2020-09-20 17:50:16 Those are the six sense objects. Don't confuse these concepts. The six sense objects and six sense faculties in Buddhism. When a "faculty" contacts a "object," "consciousness" arises. Contact conditions feeling, feeling conditions craving, craving conditions grasping, grasping conditions becoming. The "craving" in the twelve links of dependent origination is closer to what we call desire. Buddhist concepts are very complex; I suggest not confusing them with this. The eye wants to see more sights, the ear wants to hear more sounds... this is the function of ignorance and craving. Craving, also known as greed, in Pali is lobha. It's more similar to what we call desire. It's a driving force. But I still suggest not confusing...

Group Member 2020-09-20 17:51:28 @Wind? My brow bone jumps. In this situation, I feel, not get lost, not avoid. Why isn't it in the chest and abdomen energy center like everyone says? Is this situation also a physical sensation for me?

Wind 2020-09-20 17:53:22 Pay attention to the feeling in the chest and abdomen. Take it slowly. This is why you need the emotion chart. You need to locate your emotion.

Hui Xuan 2020-09-20 17:56:22 Emotions have an emotion chart, easy to perceive. Wants are really hard to distinguish; wait for the fifth video.

Wind 2020-09-20 17:56:56 Don't rush. You can perceive wants.

Group Member 2020-09-20 17:56:55 @Wind? Putting attention on the chest and abdomen feels blocked and uncomfortable, accompanied by very slight tingling.

Wind 2020-09-20 17:57:15 That's physical sensation. What is your emotion? Search on the chart.

Group Member 2020-09-20 17:57:52 Both fear and depression.

===== Page 69 =====

Wind 2020-09-20 17:58:12 Which one can you feel more clearly now?

Group Member 2020-09-20 17:58:21 Fear.

Wind 2020-09-20 17:58:32 Can you allow yourself to feel the fear for a while?

Group Member 2020-09-20 17:58:35 Heavy. Probably.

Wind 2020-09-20 17:59:09 Can you let it go?

Group Member 2020-09-20 17:59:35 Yes.

Wind 2020-09-20 17:59:41 Willing to?

Group Member 2020-09-20 17:59:51 Willing.

Wind 2020-09-20 17:59:59 When?

Group Member 2020-09-20 18:00:08 Don't know.

Wind 2020-09-20 18:00:16 What's the feeling now? Do you feel like some released? Or still stuck there, unmoving?

Group Member 2020-09-20 18:01:31 Can't say clearly. Feels like heaviness and grief.

Wind 2020-09-20 18:01:48 Continue with the process just now. Allow yourself to feel for a while. Then ask yourself the three questions.

Group Member 2020-09-20 18:03:33 Seems easier to focus with guidance. Feels a bit cool now. Practicing alone, it's easy to get unclear.

Wind 2020-09-20 18:04:37 Is the fear from earlier still there?

Group Member 2020-09-20 18:06:20 There is deep.

Wind 2020-09-20 18:06:39 The usage of the chart helped me a lot before. First, many people say "no feeling." Looking on the chart, they can basically find that feeling. Then categorize it into one of the nine emotional states. After release, you can clearly feel the emotion moving up.

===== Page 70 =====

Record it in "The Gains Book." The release method is very powerful. No need to use other methods to weaken it.

Wind 2020-09-20 18:34:58 He specifically demonstrated holding it like this, sideways, with apathy on top. Don't rush. Pay attention to the chest and abdomen. Then find your emotion on the chart. There's a lot of repetition later. As for content, there might be another paragraph later. Actually, they mainly keep guiding people to release. I just looked; there's not much important content later. Basically, students talk about what emotions they have about certain things, and then the instructor repeatedly guides them through the three questions. I can go directly to translating the second video.

Jing 2020-09-20 18:47:17 Wind. I'd like to ask you. For example, in the group, sometimes I really don't want to see some information. Does this count as something? What should I do to release it?

Wind 2020-09-20 18:48:29 Not wanting to see might be disdain, might be impatience, might be fatigue. You need to identify the feeling. Find the feeling, categorize it. Then allow yourself to feel it. Then just repeat the three-question process.

Wind 2020-09-20 19:00:50 By the way, let me mention one thing. Some theories are also important. I want to say, later they often use "powerless" to refer to apathy. I often find "apathy" a bit abstract. You can understand it as "feeling powerless" or "unable to move." In the video, they often say apathy, powerless. It's an emotional state: indifference, numbness, stagnation, vagueness, powerlessness.

Wind 2020-09-20 21:00:16 While translating, I'm essentially reviewing it myself, and it feels quite rewarding. For example, today I even noticed some lower emotional states I usually overlook.

Xiong Wei (xionwei916132) 2020-09-20 21:01:52 There's a good thing I haven't had time to translate. It's a US recorded interview, interviewing David Hawkins and a person in charge of a release method organization, talking about how he met the old man. Probably a 90s recording, very clear.

Wind 2020-09-20 21:03:26 I know this. Hawkins, the energy levels guy. In it, he seems to diss Lester Levenson a bit. I saw a passage where he dissed him, saying he later turned into an "evil guru" and started charging fees.

Hawkins was initially his student. Had a very good relationship with him. You see Hawkins' energy level is basically borrowing from Lester Levenson's emotion chart.

Xiong Wei (xiongwei916132) 2020-09-20 21:06:16 Regarding him charging fees, he also seemed to explain that originally it was free, but later people didn't take it seriously. Hawkins later got all mystical; I dropped him too. He mystically measures people's energy levels you talk about. For example, you say what level is the group owner? Hawkins starts measuring: 100, 200, 300, 400, 500, 600, 500, 550, 530, oh you're 530. Mystical.

Wind 2020-09-20 21:07:30 Hawkins obviously copied Lester Levenson. He's much more famous than Lester Levenson.

Me 2020-09-20 21:08:05 There's such an operation?

Wind 2020-09-20 21:08:17 Don't mention Hawkins has this operation. Doesn't Larry Crane (Lawrence Crane) have it too? Larry Crane (Lawrence Crane) sells a measuring instrument.

Xiong Wei (xiongwei916132) 2020-09-20 21:08:34 Larry Crane (Lawrence Crane) does that too? That's measured by an instrument.

Wind 2020-09-20 21:08:46 Measures your resistance value through brainwaves. You buy a measuring instrument. The "BUTT System" is a course compiled by Larry Crane (Lawrence Crane). The reason for using the word "butt" is that Larry Crane (Lawrence Crane) quotes his teacher Lester Levenson's teaching: "Just sit on your butt and release, nothing else needs to be done, and you can achieve your goal." **The iCap Release Meter is an instrument that measures brainwaves. When you wear this meter during release, it displays the resistance level. Release the resistance, the level drops, and you can check your release progress. In his lectures, Larry Crane (Lawrence Crane) often promotes this meter and its benefits. The Chinese translation omitted these contents.** I still saw this in your public account article.

Me 2020-09-20 21:08:58 Forgive my ignorance; things are so advanced abroad...

===== Page 72 =====

Xiong Wei (xiongwei916132) 2020-09-20 21:09:00 It's more reliable than this chanting. His "BUTT System" also requires you to buy some FCD thing, and explains what that thing is for. Chanting about it... once, someone measured a pastor, Hawkins measured 900, said that person was God [snicker]. Strange. The old man, from beginning to end, didn't say any specific method. Just told you to let go. He just knew. He knew what they allowed and how they operated. As for the process, etc., he didn't experience it; he had already passed it.

Wind 2020-09-20 21:10:37 Larry Crane (Lawrence Crane) is also quite funny. Resistance level... how to quantify? The old man said "sedona method" but he doesn't personally teach the release method. He designed the course, but to avoid students depending on him, he never personally led releases. He had instructors do it. He said three weeks.

Me 2020-09-20 21:13:03 There must be a method. Lester Levenson also said if he had known the method earlier, enlightenment would have been faster. This method is the release method.

Wind 2020-09-20 21:13:26 No, Lester Levenson clearly stated in the audio that the release method was created by him. The six steps are also his words. The release method is also his.

Xiong Wei (xiongwei916132) 2020-09-20 21:13:51 The six steps are his. But welcome, accept, allow to leave, he didn't mention. "Letting go" was mentioned.

Wind 2020-09-20 21:14:14 Welcome and accept are not his. Allow to leave is his. Mentioned in "The Way." This friend probably hasn't read everything. Later audios mention release method many times. release, use the release technique.

===== Page 73 =====

Wind 2020-09-20 21:15:50 Also mentions "sedona method" and "allow it up and go." Also says go to your shit. Shit can provoke shit out, then you can letting go.

Me 2020-09-20 21:15:47 Wind, he is talented but too lazy. Waiting for him to translate something, takes months...

Xiong Wei (xiongwei916132) 2020-09-20 21:16:16 Yes, but didn't explain the steps carefully.

Wind 2020-09-20 21:16:31 That's the advanced course. "The Way" is for graduates of the Sedona Institute. There's a '92 release method video. That's the course Lester Levenson set up. After these graduates learned the Sedona Method, if they wanted to take an advanced course, Lester Levenson would come and talk to them. Hence "The Way."

Xiong Wei (xiongwei916132) 2020-09-20 21:18:08 Actually, the book "The Ultimate Freedom" is a compilation of recordings. It's just an induction; enough for reference. But there are no specific methods.

Wind 2020-09-20 21:18:43 "The Ultimate Freedom" only has early audio. The audio after he invented the release method is not included. Lester Levenson clearly stated that he organized his method into a system. Called the "sedona method." "The Way," "The Right Path." And some others.

Xiong Wei (xiongwei916132) 2020-09-20 21:19:39 Is there a method in "The Way"? I searched for a long time and found a method, and I even translated it. The group owner also posted it. The one about "little tendency."

Wind 2020-09-20 21:20:59 No, I mean, the method Lester Levenson mentions in "The Way" is the one taught at the Sedona Institute. They are advanced courses, so of course they don't cover basic methods. But in "The Way," he talks with Hale Dwoskin, the instructor of the release method organization at that time, and has him lead them in release. The context of this series is that it's an advanced course, for graduates of the Sedona Institute. Same with "The Right Path." He asks one of the students, when did you attend the course? Find this series. This is the release method of the Sedona Institute, recorded in '92. In '92, the Sedona Institute was still Lester Levenson's. Hale Dwoskin was his designated instructor. In "The Way," Lester Levenson addresses Hale Dwoskin as "workshop leader."

Me 2020-09-20 21:25:22 Is this woman also an instructor?

Wind 2020-09-20 21:25:30 Yeah, probably an assistant. Also a release method teacher. All the students attending the advanced course "The Way" had experienced "things dropping into your experience just by releasing." They had all experienced "change your thought, the external world changes instantly." This foundational difference is significant.

Me 2020-09-20 21:26:25 Also, there are materials saying a few released to freedom. Is there any material on those few?

Wind 2020-09-20 21:27:56 There's a woman I looked into. But I don't think she is free. She did a program on YouTube connecting with her. She never talks about the release method. It's all Hindu Satsang. I haven't seen any free students of Lester Levenson appear so far.

Me 2020-09-20 21:28:48 Might have had an experience of witnessing the truth. But not necessarily completely enlightened. Seems quite difficult after all.

Wind 2020-09-20 21:31:05 Not necessarily. According to that Englishman, after awakening, you might prefer to live in seclusion. Not necessarily come out as a teacher.

===== Page 75 =====

So maybe some people became free through the release method, but all secluded themselves.

Mu 2020-09-20 21:32:06 Wind, you will become free.

Wind 2020-09-20 21:32:26 Hope so [Chuckle]. Several of his students sell various materials of his for money. Quite dizzying. Larry Crane (Lawrence Crane)'s organization sends me ads every day. Every single day. Larry Crane (Lawrence Crane) has passed away. Last year (2019) or the year before (2018). With this logo, it's after Hale Dwoskin went independent. You can tell from the trademark. Hale Dwoskin doesn't have it. He often posts videos on YouTube. He doesn't claim to be free either. When Lester Levenson was alive, many people released better than Hale Dwoskin. Lester Levenson seemed to have explained this. He determines based on a person's karma. Not based on who practices better. Some are suitable for working in the release method organization. Some learn well, but are not suitable. There's an anonymous sharer, an Englishman. He determines based on a person's karma. Not based on who practices better. Some are suitable for working in the release method organization. Some learn well, but are not suitable. There's an anonymous sharer, an Englishman.

Wind 2020-09-20 21:47:47 Karma exists in the form of habits. This is the same in Buddhism. Hale Dwoskin said he is not free. In a YouTube connection once, he said he still has some stones, inner stones not released. He used stones, sand, this metaphor.

Roller Coaster 2020-09-20 21:50:58 This book mentions that current release organizations are all about guiding how to improve life. Basically, they don't guide people to discover the truth and gain freedom. Look at the title of this book. He says Lester Levenson came back to Earth in another identity to preach. "Lester Levenson's Secret Comeback - Will I am - Karin Wettig.pdf" [Grin] [Grin] I bought the e-book for 40 RMB.

Wind 2020-09-20 21:54:22 Who wrote this book?

Roller Coaster 2020-09-20 21:54:48 It's Karin Wetting.

Wind 2020-09-20 22:11:42 So the statement that Lester Levenson died of cancer comes from here... The book the friend just shared. Actually, I don't care much about these stories anymore. There are quite a few rumors. I'll just release. Metaphysical things can't be argued to a conclusion. I studied Buddhism before, and everyone argued back and forth. Better to just practice. What really wastes time is asking those intellectual questions. Asking deliberately to get approval is not good. Not helpful to yourself.

2020-09-21 Wind explains releasing on goals

Wind 2020-09-20 22:32:36 Let me talk about something from today. Not really verification, though. Today while playing a game, I released before drawing cards. Then a fleeting thought: can I draw a legendary? Result: two legendaries, one golden legendary. I don't know if this counts as a miracle. Things like this happen commonly, actually. Often with small things, not with big things. Hearthstone.

Me 2020-09-20 22:39:14 Let me share one. A group member shared it. She released on money for a while. Suddenly one day, a middle school classmate gave her 30,000, saying that once in school he made a mistake that got this group member scolded by the teacher. He felt guilty and suddenly gave her 30,000. Then this group member happily shared it with me.

Wind 2020-09-20 22:39:20 This is simple in the release method. Thoughts create the material world. Feelings drive thoughts. Basic wants drive feelings. When you are in the agflap program, you generate destructive thoughts. My experience is, many things happen just right. But, not being in the subconscious doesn't mean they aren't operating. Even if they don't surface, suppressed deep within, they manifest in the material world. Thoughts are always active and operating, whether you look at them or not. They say subconscious thoughts also manifest. The only difference is whether you look at them. Manifestation is forcing you to look at them. Lester Levenson said, every release makes you freer, lighter, more effective. So it's unlikely that after release, manifesting becomes harder. My current feeling is that after release, doing anything becomes more efficient.

===== Page 77 =====

Wind 2020-09-20 22:44:10 He explained that guidance: do everything to perfection. That is, get everything through release. Everything perfect, everything successful. That's the advanced guidance.

Qian 2020-09-20 22:49:09 But Lester Levenson secluded himself for three months. What challenges did he face during that process? The challenge of running out at night?

Wind 2020-09-20 22:49:26 Challenges exist. Challenges come from intense, dark emotions within. But those were always there; you just refused to look. Think about it, what happens when you release the sense of lack of control? You are more able to control. This is the most intuitive feeling of freedom. Release the want, and you feel you have it.

Guidance of Wisdom 2020-09-20 23:02:28 Doesn't the release method have that emotional energy level chart? How are you all doing with it, seniors? @I am Infinite? @Wind

Wind 2020-09-20 23:02:44 Not doing well at all. Haven't reached cap yet. Often still in agflap.

Guidance of Wisdom 2020-09-20 23:04:12 Compared to before you started releasing, no obvious change in emotions?

Wind 2020-09-20 23:04:22 There's obvious change. I remember two years ago (2018) was my peak. Then I stopped for a very, very long time. Just didn't want to release. Wanted to stay in that beautiful state. Then soon those negative emotions came back. Still didn't decide to go all the way to the end. Manifestation, I don't want to play with anymore. I've seen too much. But my current feeling is very bad. Because I've experienced a relatively high state before, after falling, I'm tormented every day. It's very uncomfortable.

===== Page 78 =====

Wind 2020-09-20 23:07:20 I wasn't that high either. I think most of the time I was in cap. But I knew there was a lot of garbage underneath I hadn't released. Didn't want to look at it. That was two years ago. After stopping release, this relatively good state only lasted a few months, then returned to the original state. The mind became noisy again. To use a crude metaphor, it's like a pig in a pigsty. After eating fresh food, it no longer thinks swill is delicious. Coming back to eat swill is much more uncomfortable than before, when it didn't know fresh food existed. I always stop. But I do realize the mind is a garbage dump. If you live your whole life in the mind, how tragic it is. Coming and going, it's the same desires and reactions. Very programmed. Lester Levenson says 95% of people are in the agf level. Called "state of having." state of having. The mind I'm talking about is mind. You can also translate it as psyche. Lester Levenson uses the word "mind" to refer to the collection of desires, emotions, thoughts.

Guidance of Wisdom 2020-09-20 23:09:40 Desires drive emotions, emotions drive thoughts. According to Lester Levenson, emotions are survival programs. To maintain survival, you developed these programs. Why call them programs? Because they operate automatically. Driving subconscious thoughts in the background. Thoughts are not free. Because driven by subconscious programs. For example, in an emotional state of anger, you cannot generate a thought of acceptance. Not unless you release the anger. Or you suppress it. But the thoughts generated after suppression are not acceptance. They are the emotion of "helplessness" you mistake for acceptance. Pushing the emotional state even lower. According to Lester Levenson, the only thing with power is the true Self. Everything else is power you give it. The power of thoughts is given by yourself. I'd better use the original words; I'm better at memorizing texts.

===== Page 79 =====

Wind 2020-09-20 23:18:01 I can translate directly. "So what is a powerful thought? A powerful thought is a concentrated thought. The more concentrated a thought is, the more powerful it is. A concentrated thought must also discard other irrelevant thoughts. To have a powerful thought, the best way is to release your ego, release the feeling of 'I have this,' 'I have that.' Then say, 'Yes, there is only one perfection, and this perfection includes this body.' Release this world, release your thinking, see your mind as your biggest obstacle. Whether you are aware of your mind or not, it keeps turning non-stop. When you are not aware of it, it operates at the subconscious level. You have trained yourself to think constantly; your mind is always spinning in thoughts. You have given too much importance to thinking. The importance of thinking is also unconscious, so it's hard to release it. The importance of thinking is also the obstacle to concentrating your thoughts." It's not that scattered thoughts don't manifest; it's that you cancel them with opposite thoughts. For

example, you think "I have money." This thought would normally manifest. But you immediately generate the thought "How is that possible?" and you cancel it. But all thoughts manifest; no problem. Let me find the original text for you. "Step one, consciously control matter. Whether we realize it or not, we are always controlling matter. It's impossible not to be a creator. Everyone creates every day. The reason we can't realize it is because we don't look at it. We manifest or create everything we have. Every thought, every single thought, manifests in this material world. If after a thought you think in the opposite direction, with equal force, the thought becomes invalid. Any thought, if not immediately reversed and counteracted after it's generated, will manifest in the future." Every thought, every single thought manifests. It's just that you cancel it yourself. The sole function of the mind is creation. "What we diligently seek to create, we are actually always doing, just not realizing it. All we need to do is consciously guide it. Everything everyone encounters in life is creation. If there is no thought beforehand, it will not manifest in reality." So-called cancellation means thinking in the opposite direction with equal force. I don't play with these anymore; only use them as theoretical support. Now I only practice the release method. Equal force is simple. There's a passage in the autobiography. "We should think in a positive way. I often tell people: 'Give me the opposite of the negative thing you're thinking about.' And they can't do it. The difficulty lies in habit, but you can change a negative habit into a positive one. It's about giving a positive thought more power than the negative habitual thought, which will overwhelmingly kick out the negative thought. A powerful

===== Page 80 =====

thought can instantly kick out hundreds of negative thoughts in the subconscious. What determines the difference in the power of thoughts? It's the amount of resolve, determination, or willpower you put behind the thought." resolve, determination, willpower. Actually, according to Lester Levenson, willpower is something you have if you want it. But this is only in the early teachings. There is a very clear dividing line between Lester Levenson's early and later teachings. For example, let me quote a passage. Lester Levenson's early teachings strongly emphasized the positive way. But the release method clearly belongs to the negative way. For example, there's another passage later. "A: It is necessary to do this from the beginning; it allows you to progress quickly. Then, after making some progress, you have more motivation to do so. There are two ways to grow: one is to clear the mind, the unconscious; the other is to implant positive thoughts, to see who and what you are. Q: When you implant positive thoughts, do the negatives still seem to operate? A: Sometimes. But when you see your true existence, you will burn away those negatives. You will say, holding onto pain and misfortune is just too stupid. You will start to burn it away. There will be inertia. If I say hot, you think cold, right? I say up, you think down. That's the nature of thoughts. But this doesn't mean that knowing our own positive characteristics cannot eliminate the negatives, because we can eliminate them." You see these passages. Lester Levenson is constantly saying there are two paths: one positive, one negative. But he prefers the positive. This is the significant difference between early and later teachings. Later, after the release method system was established, he only mentions "release" in his audios. Even in "The Right Path," when a student mentions his early advocacy of focusing on the "What am I?" question, he tells the student to release. But in the autobiography, Lester Levenson most highly recommends this method. "If you can raise and hold onto the question 'What am I?' until the real you reveals itself, then this is the fastest way to total freedom. I have yet to meet anyone who has done it. If you can stay with 'What

am I?' twenty-four hours a day, excluding all other thoughts, you could do it in just a few weeks. In any situation, no matter what you are doing, you must keep the question 'What am I?' behind the mind. If you can't do that, then the next big method is to unload your ego sense. When the ego disappears, what remains is the infinite you. If unloading the whole ego at once seems too difficult initially, start by unloading its effects: your tendencies, traits, likes and dislikes. Anyone can easily unload their tendencies and traits if they truly want to. As I said before, start with smaller items and then work towards bigger ones. Simple tendencies like walking on the right side of the road can be changed to walking on the left; the tendency to sleep eight hours a day can be changed to six hours a day, etc. Habitual tendencies do not need to be completely eradicated; just a short time to show who is master. The tendency to seek approval is a bigger one. Everyone's attention is occupied by seeking approval. Everyone does this; it's a sheer waste of time and energy. Let's put it this way: when you are seeking, whether you use the ultimate question 'What am I?' or unloading the ego sense, or dissolving tendencies. Isolation from the outside world is necessary, to be still. Isolation helps quiet the mind. But isolation can be achieved in a big city or anywhere; I secluded myself at 116 West 59th Street in the center of New York City. It is possible to grow daily through all our different relationships and encounters; we are here to grow, not to be tested. This is not a testing ground; it's a place of learning." So, in summary, I finally concluded that the direct method taught by early Lester Levenson is unusable for most people. The difficulty is too high. Therefore, Lester Levenson gradually lowered the difficulty until he created the release method system suitable for everyone. Lester Levenson's final question was "What am I?" The so-called ultimate question is the question everyone must face in the end. I don't care what this question is. Because I used the method from "The Ultimate Freedom" for a long time. It did nothing for me. Asking "What am I?" like contemplating a koan. Later I found I'm not cut out for it. So I honestly studied the release method.

Me 2020-09-20 23:51:26 I tried it too; it was somewhat useful. During meditation, it made my attention very focused.

Wind 2020-09-20 23:51:37 Then that's just focusing attention. It works at the very shallowest level. "Meditation that quiets the mind is good. Meditation that releases ego desires is better. Meditation on 'What am I?' is best." See this passage. The comfort after focusing, I experienced it when practicing Buddhism's "Anapanasati." But that was "surface calm on a volcano."

===== Page 82 =====

Let's put it this way: focusing attention is actually a form of suppression.

Me 2020-09-20 23:55:19 One thought replaces ten thousand thoughts. When finally only one thought remains, you can witness the truth.

Wind 2020-09-20 23:55:35 This I understand. As said in The Ultimate Truth, the mind concentrates into a beam like an X-ray. Of course, when you witness the truth, you release the whole mind. I understand this intellectually. But I gave up halfway, which basically equals suppression. So for me, this is suppression or avoidance. I think better not. Because Lester Levenson stopped students from doing this. He told the student to continue releasing the

ego. The ego is very cunning. Can't the release method reach the destination? Why stop? If you are continuously releasing, why switch to another method? Simple, because you're avoiding release, right?

Me 2020-09-20 23:59:24 Right.

Wind 2020-09-20 23:59:26 So, if you release deeply, you should continue releasing. Not switch methods. I firmly believe the six steps can reach the destination.

Me 2020-09-21 00:02:26 Good, I also firmly believe and will continue releasing.

Wind 2020-09-21 00:03:39 In later teachings, no matter what the student said, Lester Levenson would circle back to continuous release. The student talked for a long time about "I ask myself what am I xxxxx..." Lester Levenson ignored her and continued talking about release. So looking at early and later teachings separately, he clearly has a difference in attitude. Although the content isn't contradictory, the early teachings weren't systematic and mentioned some different methods. Later teachings only mention release. This is also where I was confused, because those materials are somewhat messy. It took me several years to sort it out. Listened to some audios. Audios from different times. When I first encountered the release method, I met some "fundamentalists." Some even used "The Ultimate Freedom" to oppose the release method. They thought Lester Levenson's release method was like it was in "The Ultimate Freedom."

===== Page 83 =====

Wind 2020-09-21 00:06:50 It's still a case of not having seen enough materials. "The Ultimate Freedom" often recommends "What am I?" and also recommends positive thinking. Later I listened to the '92 release method course. In it, he explicitly opposes positive thinking, saying it's useless. It's like putting good apples on top of rotten ones, covering the garbage below, but the garbage below is still there. The '92 release course, from a few years ago, should be similar. This is considered a basic course. I think the real release method, using this basic release course, plus "The Way" and other advanced courses, these two materials are probably enough.

Me 2020-09-21 00:13:13 The original flavor release method.

Wind 2020-09-21 00:13:58 Among those who previously studied "The Ultimate Freedom," none seem to have progressed. This thing is simply not practicable. At least for most people. I don't deny that maybe one or two geniuses can directly operate "What am I?" But I haven't met any. Actually, before I encountered the '92 release course, I had listened to "The Way" and other advanced courses and really wanted to reconstruct the basic course. I thought it might be lost. So I looked for overlapping parts in Larry Crane (Lawrence Crane) and Hale Dwoskin's books. My thinking was simple: parts that are inconsistent on both sides are probably their additions. Parts that overlap on both sides are probably what Lester Levenson taught. Later, when I came across the '92 videos, I thought it was great that the original version still existed.

Yi Ming 2020-09-21 00:28:44 Everyone's habits and dispositions differ. What suits oneself is good. Whether it suits others or not is unimportant.

Wind 2020-09-21 00:29:08 Yeah, I'm saying I can't use it. If others can, they can try. Saying I can't use it doesn't mean it's useless at all. Let's put it this way: I used to practice "Anapanasati" in Buddhist practice. Shamatha (calm abiding). The feeling I got from using "What am I?" was similar to when I practiced meditation. And the effect was not as good as following the breath. Following the breath brings tranquility, joy, access concentration... all of these. Focusing on "What am I?" gave me the same feeling.

===== Page 84 =====

I can't fool myself about this. I was just focusing on it as an object. I couldn't grasp that method, so I dropped it.

Me 2020-09-21 00:33:09 What about what I have? @Wind

Wind 2020-09-21 00:33:20 This is nothing special. Coarse dwelling, subtle dwelling. Many such conditions occur. The Abhidhamma and Consciousness-Only schools have detailed explanations. But this belongs to samatha (calm abiding). Following the breath easily brings tranquility. Not yet entered absorption. Entering absorption is jhana. Before that, you go through access concentration, momentary concentration. Then you can enter fixed concentration, commonly known as samadhi. But cultivating only samadhi is useless. It's focused on conceptual objects. There's a Buddhist concept here; I'll try to explain simply. Focusing on ultimate reality cannot lead to jhana. Because ultimate reality is impermanent. So insight meditation cannot lead to jhana. Jhana requires the mind to focus on an unchanging object. This object can only be a product of conceptual reality. Conceptual reality, as opposed to ultimate reality (in Pali, meaning "indivisible"). That is, if you truly observe body and mind as they are, you find they arise and cease moment by moment. Then you cannot focus on any single object, so you cannot enter jhana. Therefore, practitioners in Theravada Buddhism are divided into two types: those who practice both calm and insight, and those who practice insight only. The former use calm meditation to cultivate concentration, then cultivate insight to attain liberation. The latter cultivate insight meditation directly.

Yi Ming 2020-09-21 00:40:25 Is the observer also observed? Or does it observe the observer?

Wind 2020-09-21 00:41:03 Theravada Buddhism doesn't talk about these things. This is something Northern Buddhism likes to discuss.

Yi Ming 2020-09-21 00:41:28 The Shurangama Sutra has already explained it clearly.

Wind 2020-09-21 00:41:36 The Shurangama Sutra is Northern Buddhism.

===== Page 85 =====

Yi Ming 2020-09-21 00:41:50 Seeing the nature is unchanging. Awareness and clarity are wisdom.

Yi Ming 2020-09-21 00:42:18 Southern Buddhism is Hinayana; the highest attainment is Arhatship.

Wind 2020-09-21 00:42:56 I've studied all this, but abandoned it. I put effort into both Northern and Southern Buddhism. Now I focus solely on the release method. To study Southern Buddhism, I learned some Pali. All useless. You don't need to understand it. It's just a detour during the exploration period. But objectively speaking, Vipassana is somewhat useful. But for me, it's not as useful as the release method. I tried many traditional and contemporary methods and very pragmatically chose the one that works best for me. Other things are set aside. Previously, when talking about the release method, I liked to quote extensively, just for more conversation material. From pre-Qin philosophers to Buddha and Christ. Later I found this was all just adding drama. Now when discussing the release method, I only use the theory of the release method itself. I resolutely do not mix.

Me 2020-09-21 00:51:50 Right. I also insist on this. Because I've seen many people mix methods, and as a result, they don't really understand any of them.

Wind 2020-09-21 00:53:00 Actually, I made progress with Vipassana too. But that progress isn't like the release method. With the release method, you know at every moment whether you're progressing or not. The feeling of release is so clear.

Emilie 2020-09-21 00:54:01 What is happiness? Simply put, happiness is becoming yourself. Not the limited self you mostly play, but becoming the infinite self that you "originally are" and "always have been." It can effortlessly manifest all things in your experience, while allowing all things to exist, shining radiantly behind them, unmoved. You might wonder, if this is true, why is it still so hard to be happy, and why do so many books, including this one, discuss the topic of "happiness"? The answer is not as simple as one might think. Life after life, we have been playing various roles, not the infinite self. In fact, we are so deeply invested in the limited roles we play that we completely forget this is just a game, an illusion. Most of our time is spent reinforcing the illusion we created, and very little time is spent turning inward to help ourselves break free from self-imposed, limiting illusions and gain freedom. Confining the "infinite being" to a specific body-mind, this illusion consumes enormous energy, which is why we often feel exhausted. We can use infinite energy to obtain happiness or discover our true identity; however, instead, we use this energy to make ourselves and those around us believe that we are limited and have our own problems.

===== Page 86 =====

Wind 2020-09-21 00:55:28 Well translated [Strong].

Wind 2020-09-21 00:56:33 I don't want to translate this. Because this is clearly Hale Dwoskin copying a passage from "The Ultimate Freedom" and adapting it. I've read this book. It's called "Happiness is Free and Within Reach." Much of its content is from "The Ultimate Freedom." So Hale Dwoskin says this book is co-authored by him and Lester Levenson. Things that aren't very practical, I filter out. The early courses are very practical.

Suitable for those who particularly want freedom. As for adding positive thoughts, generally, it only has the opposite effect. The release course specifically mentions this. Positive thinking equals covering up underlying emotions. Here are two suggestions: feel, don't think. Feel them, don't think about them. The second is to use the emotion chart to categorize and sort emotions.

Mu 2020-09-21 07:53:14 So much. If all this mess could be packed and thrown away, that would be great.

Wind 2020-09-21 07:53:38 It can be done. "Of course, another reason we don't want to see our subconscious is because it's all mixed up. One purpose of this chart is to help you separate them. When you have a mind, a subconscious mind, you'd better organize it like this; your feelings are organized and operate like this. Removing the fog makes it easier for you to be aware of what the feeling is at the moment, and then you start to know what to do. Now if you notice there are many categories here: apathy, grief, fear, lust, anger, pride, fearlessness, acceptance, peace. Under each category, there are many feelings. What we are going to do in this course is, when you become aware of whatever feeling is present, it may not necessarily be apathy, grief... If you don't perceive it that way, what you do is trace it up to these categories. The reason we do this is that every time you release a little bit of grief, you release all the feelings underneath it. So releasing grief is much more powerful than releasing those individual feelings underneath. When you trace these lower feelings back up to this emotional category and release that category, you'll find you move up faster."

===== Page 87 =====

Wind 2020-09-21 07:55:27 Categorization is tracing up emotions. After you learn to release wants, you trace up to wants. I won't mix them up for discussion. From the perspective of release method practice, adding positive thoughts is a useless way of avoidance. There are many ways to avoid. The method in the second video: think of specific situations where you suppressed emotions, write them down, write down your emotions, and release. Then think of specific situations where you expressed emotions, and do the same.

Gan En Yi Qie 2020-09-21 08:14:50 Wind, are you handsome or beautiful?

Wind 2020-09-21 08:15:34 Male. I looked at the second video again. Actually, not much content. It just talks about the use of two pages in the workbook. The rest is long guided sessions.

Wind 2020-09-21 08:25:51 The release method was indeed very simple initially. identify the feeling. Feel the feeling. Could you let go? Would you? When? I'll translate the fifth video directly. The first few are about using the workbook, including setting goals. The fifth one starts releasing wants. Without setting goals, you push your wants deep into the subconscious. Setting goals allows them to surface. This point is different from what many people think. A superficial 'no desire' is not true no desire. It is the result of suppressed desires. Well, you can find this emotion on the emotion chart.

===== Page 88 =====

The basic use of the emotion chart is actually very simple. The earlier parts are really for beginners. After you're familiar with release, you still need to trace everything back to the want to control and want for approval. The release course says this too. According to my understanding, the setup of the earlier courses is actually to make you more in touch with your emotions. Because ordinary people are too prone to ignoring their emotions. The instinct to suppress is too strong. So they use several methods to get you to notice your emotions. For example, in the first lesson, Hale Dwoskin later gives an example: you have certain peculiar habits, like eating, smoking, playing games. Behind all of these are emotions. Before you are driven by these habits, release first. The second video talks about suppressed feelings and success. It asks you to consciously recall when you suppressed emotions. This is about allowing the subconscious to surface. Why do they discuss success? Because people suppress many emotions on the topic of 'success.' The next video should be about goals. Goals make it even harder for you to avoid emotions. I remember many people say they have no desires or wants. But ask them, "Don't you have anything you want to achieve? Don't you have anything you want? Don't you have anything you want to change?" They think, and it turns out they have quite a few. Looking deeper, they see that behind them are all emotions. So the importance of goals is to draw out those suppressed emotions. This point was made by Lester Levenson in his audios. So the first four videos repeatedly get you in touch with the emotions in the corners. The fifth video really deepens the method. Look at the "want" behind your emotions.

Yi Xuan 2020-09-21 08:52:12 @Wind? I can't feel grief, apathy, these things. Probably suppressed too deeply, because I need to be strong, not allowed to have emotions.

Wind 2020-09-21 08:52:23 Vague, stagnant. You can find these two feelings under "apathy" on the emotion chart. They are also a kind of apathy state. Regarding goals, the fourth video puts it like this: Write down your goals (in the present tense). Then look at your goals. Release the first feeling you have about the goal. That's it. Simple. After releasing the first feeling, look at your goal again. Release the first feeling at this moment again. Until you feel the goal has been achieved. Note: "has been achieved."

Me 2020-09-21 09:01:45 @Wind? Can't wait for releasing on goals; that video must be translated in detail [Covering face][Covering face][Covering face].

Wind 2020-09-21 09:02:19 Actually, I've already recounted almost all the content above. The rest is just repetitive guidance. The original release method is really simple. I can translate their wording. That's my summary version. I used to set goals and release many times. Now I rarely set goals because I find I don't really want much. Let me share my experience with the goal process. "Goals are a method that allows you to release continuously. You look at the goal. As long as you don't deceive yourself, a lot of feelings like 'impossible' will emerge. Of course, also some anger, grief, and such. All kinds of emotions. Release them one by one according to the process. After release, there is a clear, certain feeling of 'knowing' it's mine." That is, looking at the goal, an emotion pops up, release it. Look at the goal again. Is it in the "already achieved" state? If not, it must be want to control and want for approval (emotionally: powerlessness, lust, anger, fear, etc.). Release the top feeling again. One by one until all are cleared. My personal experience is, if you continue like this, you will reach a state of "I am very confident the goal will succeed." But this state is not enough. This state still needs to be released. This should be around pride and fearlessness.

I've tested the goal process many times. Generally, under this "I believe it will definitely succeed" emotion, there are many more subconscious emotions. After release, many more emerge. What is the feeling of a truly completely released goal? It is the moment you "know" (without thinking, without believing) the goal is already yours, very clear and certain, as if it's right in front of you. At that point, you don't want to do anything to get it, because you are completely sure it's already yours. I usually don't think about it anymore then.

===== Page 90 =====

Then it comes naturally. This goal process works almost every time. You can start with small things. Lester Levenson said, if you cannot be a winner, that feeling of frustration will accompany you forever. So once you set a goal, you must achieve it. Therefore, don't set it too big at first, so you don't get discouraged. By achieving small goals, you accumulate momentum for release. Each success, write down the gain. This way, you will become more and more proficient in using the goal process.

Me 2020-09-21 09:16:21 I haven't actually achieved anything through release. But surrendering works; surrendering sometimes works, sometimes doesn't.

Wind 2020-09-21 09:16:38 I was the same. Then I listened to Lester Levenson's audio and discovered I had a limiting belief. "I cannot release on a goal until it manifests." This was accompanied by previous feelings of frustration. Lester Levenson said in the "Winner" video: "You must be a winner, even if just to draw out subconscious aversion, you must be a winner." You shouldn't keep that feeling of "frustration," that feeling of "I can't," in the subconscious. In any matter. Because I found that when people first start releasing, they are all ambitious and want to achieve goals. But due to impatience in practice, they release midway and accumulate a lot of frustration. After that, they develop the idea, "Being too attached to the goal makes release get stuck." Have most people had this thought? Later I realized this limiting belief is wrong. You are actually saying, "I cannot achieve the goal." And "I cannot" is a feeling of frustration. apathy. Individuals, in the course of practice, invent many limiting statements. And Lester Levenson never said this. So in later audio, I often see Lester Levenson correcting students' limiting statements. The so-called "goals will hinder your release" is not true; it's your frustration (sense of powerlessness) hindering your release. Goal setting is part of the Sedona Method process. Its purpose is to draw out emotions and basic wants hidden by you. A person who has truly experienced perfection and desirelessness is another matter. But if at the beginning of release you avoid goals and want these things, you are not releasing them; you don't want to look at them, suppressing them deeper. Lester Levenson's release method has formed a very practical, step-by-step system. Some tools you might use are introduced in the release method.

===== Page 91 =====

Wind 2020-09-21 09:18:54 But "change your 'I can't' into 'I can'" is very important. Look at the emotions behind the goal, trace them up to want to control and want for approval. Just let them surface, let them leave. Repeat this process. These processes are designed to help you release continuously. The so-called goal process is a way to provoke suppressed emotions and desires in the subconscious. If you yourself are in a very troubling emotion, it's very obvious, then you don't need to operate the goal process first. Release what you can

perceive. Just release. Metaphysical discussions aren't very helpful. Release, and you'll clearly understand what's going on. I mean intellectual questions. Those questions just try to fill your knowledge with a kind of intellectual statement. In this complete system of the release method, all problems can be solved by releasing. Regarding metaphysical discussions, it should be said this way: no matter how many definitions we give to "truth," it is not truth itself. Release, then experience it yourself. This is more useful than discussing it with the mind ten thousand times. "The Ultimate Freedom" is not necessary; it's a collection of early audio. Personally, I think later audio is more important, directly related to the release method.

Group Member 2020-09-21 12:45:08 Was "The Ultimate Truth" written when Lester Levenson was alive? I saw it in "A Love Story."

Wind 2020-09-21 12:45:32 Yes, "The Ultimate Truth." This little pamphlet.

Group Member 2020-09-21 12:46:00 So "Freedom from the Bondage" is also, right?

Wind 2020-09-21 12:46:19 "Freedom from the Bondage" was written by someone else. But based on content narrated by Lester Levenson. Love is the natural instinct of the true Self. Covered by "non-love." Release those "non-love" feelings, and you can love. release the non-love feelings.

===== Page 92 =====

Group Member 2020-09-21 15:18:14 Why does the feeling "I can't" belong to the "apathy" emotion?

Wind 2020-09-21 15:23:43 Apathy, powerlessness, indifference are in one category. Let me give you a method to distinguish. According to Lester Levenson, these emotional states represent different energies. This is based on your level of suppression. What is apathy? Translated, it means "indifference." It means I can't do it, powerless, and no one can help me.

Wind 2020-09-21 15:28:41 So the only option is to withdraw, to not look at it. If you feel helpless, but hope someone will help you, that is grief. If you don't even have this hope for help, just want to retreat, that is apathy, "indifference." This is the clearest distinction I have, because I don't know who created this chart.

Mu 2020-09-21 15:35:13 Don't look for reasons. Just experience the grief. Analysis detours around it.

Wind 2020-09-21 15:36:25 Not analyzing is right. The parable of the poisoned arrow: you've been hit by an arrow, the key is to pull it out, not to see who shot it or where it came from. This analogy works too. So you need the help of the chart at first to help you discover what the current feeling is.

Yi Xuan 2020-09-21 15:41:46 When I look at the chart, I have no emotional feeling either. Seeing people heartbroken over breakups, I just feel mockery.

Wind 2020-09-21 15:44:50 Mockery is pride. Actually, you don't need to analyze too much. Suppose your current feeling is vague. Feel the vagueness directly.

===== Page 93 =====

Wind 2020-09-21 15:46:28 Then, could you just let it leave? Willing? When? Look at this vague feeling again. If it's still there, continue allowing yourself to feel it. Then ask: Could you? Willing? When? Look at the feeling again. Repeat the operation. Keep repeating until you feel a dissipation of emotional energy, a release, a feeling of lightness appears, and the emotion has clearly moved up a lot. That area no longer feels vague. This means you have released the emotion. The process is just to constantly feel it, go through the steps. No need to analyze the cause, no need to force, no need to understand.

2020-09-22 Wind translates and explains "The Way 2" and the '92 release method course 5, discusses a love story, discusses some people's tampering with the release method

Wind 2020-09-21 21:48:18 I'm translating "The Way Part 2." There are a few sentences in this part I also don't understand, so I'm just trying to faithfully translate them as they are. Lester Levenson: "Don't do half-done work. When you find a free person doing things, whatever the free person does, he (she) will naturally do it perfectly. I can start giving it to you now. Every time I postpone, you all want to kill me. (Laughter) I can always point out those things you are doing that keep you in the wrong direction of limitation." The last paragraph I've translated so far, I really don't know what he's talking about. Student: So your action is? Lester Levenson: "How about using a dog as a precaution? Who can make them stop and say, 'I am a dog'? Why don't we put an electronic system there, put up a sign 'Beware of Dog,' and when they walk in, they will break an electronic beam, which will emit a very loud noise. This must be recorded from a real dog..." Look at this later part... Even more confusing. I've listened to this part many times, never paid attention, just skipped it because this part is a bit chatty.

===== Page 94 =====

Everyone is chatting and laughing. "Okay, I think we can stop because I've told you too much. Keep it simple. Now I tell you 'what you are.' If you can't do something about it, stop looking elsewhere, put yourself into being..." OK, I finished translating. The latter part is simple. Today I released and got over a big hurdle. Nothing much, just an event I'd been releasing for a long time: my girlfriend passing away. Thinking about it again now, I can only feel warmth and love flowing, without sadness or regret. It's quite cleanly released on this topic. I cried before; this time not.

Sister YUYU 2020-09-22 07:15:04 Releasing the fear of death directly means pulling out the roots completely. Is releasing this directly trying to reach the sky in one step? Can I start with this?

Wind 2020-09-22 07:15:54 You can try. But generally, at the beginning, you cannot feel the fear of death. It's at the very bottom. Anyway, I usually don't see it. Only after continuously

releasing the want to control and want for approval for a long time did I glimpse it. Releasing the fear of death leads directly to freedom. it's finished. Releasing the fear of death eliminates the entire mind. What remains is the true Self. No need to seek anything else.

Hui Xuan 2020-09-22 07:34:20 @Wind? Eliminating the entire mind, is that connecting with the true Self or merging?

Wind 2020-09-22 07:34:46 You are the true Self. In fact, Lester Levenson said he only dared to directly face the fear of death in the third month. His "old friend."

Wind 2020-09-22 07:46:14 I'm now translating the fifth video of the '92 release method. Because many people ask how to release wants.

===== Page 95 =====

"Next, we move to the second stage. We are going to take release a step further. So far, we have felt our current feeling, traced it up to apathy, grief, fear, lust, anger, and pride, as well as fearlessness, acceptance, and peace, and then let it leave. I'm sure you can see the great benefit of releasing your current feeling. What we are going to do next will greatly enhance your ability to release... In fact, you will notice your wanting approval and wanting to control popping up, and whoosh (the instructor makes a quick spreading motion with both hands), it leaves. This is natural. Letting go of wanting to control and wanting approval is a very natural part of us – when they are identified by you..."

Me 2020-09-22 10:20:17 Today, I finally started seeing every thought as one of the three basic wants. If a thought is about a person, it must involve wanting approval. If about a thing, it must involve wanting to control and change. That is, from now on, any thought in my mind can be released; they are all threads for release.

Wind 2020-09-22 10:22:34 It should probably be traced from emotion to want. Tracing from thoughts might have some issues. After becoming very proficient at releasing wants, you can quickly perceive wants. But for beginners just starting release, it's not advisable to trace wants from thoughts. It's recommended to trace from feeling. Because many people mistake suppression for release. For example, with a thought of wanting approval, many people might operate like this: "I don't want approval anymore," and then suppress it. I've just seen this situation; it's quite common. Because releasing "want" itself is deeper release. But many people do it shallower than releasing emotions, staying only at the level of thoughts. So the release method course first has you perceive emotions, then trace up to wants. I think this process is still necessary. Having beginners jump directly from thoughts to wants is likely to lead them astray. Of course, after you're familiar with release, you can distinguish. I've had this experience. In the past, I often released "wants" in my mind, but it actually became shallower. I only learned later how to release the "want" more deeply; it was clearly a deeper release experience, and only then did I gradually become familiar. I'm talking about this based on my own learning process and experience. It's a personal opinion. Those who can use it directly are even better. I think the system of the release method course is very rigorous, step by step.

===== Page 96 =====

Actually, there's no need to realize too much on your own and modify the method. Just follow the course setup step by step. The period when I followed it exactly was the time I progressed the fastest.

Me 2020-09-22 11:20:46 @Wind? Note that directly releasing the three basic wants, without changing any method, is something that comes naturally after releasing to a certain point. Lester Levenson should have direct explanations. For example, Lester Levenson himself directly released the three basic wants; he didn't specifically go through emotions.

Wind 2020-09-22 11:20:58 Of course, in the sixth, seventh, eighth videos, it's basically directly releasing wants. But there's one point: it's to feel the wanting. be aware of it.

Me 2020-09-22 11:21:49 Right, you must truly feel that want. It's in the background of our usual state, just not observed.

Wind 2020-09-22 11:22:11 But the process of letting people experience this cannot be skipped directly; otherwise, it's easy to go astray. Lester Levenson mentioned that the release method is suitable for everyone. You might have a stronger talent for release and don't need these processes. But my release ability was developed by going through these processes, slowly practicing. So I know that for beginners doing those things directly, it's easy to fall into the mind. At that point, you might not even feel anything in the chest and abdomen, the feeling center. The feeling is in the head. This kind of release in the head is not even as deep as the previous emotional release. I knew I was doing it wrong.

Chen Yuting 2020-09-22 11:27:46 Right, I've always wanted to ask this. I don't feel much in the chest and abdomen; it's all in the head. What to do? Continue releasing? For example, yesterday I was releasing resentment towards someone. I felt nothing in the chest and abdomen, emotions were very calm, but the resentment was obvious. So I didn't know how to release [Covering face]. For the three basic wants, I can easily tell which one it is, but I just don't know how to release [Covering face]. Because the body has no feeling, emotions have none either.

Wind 2020-09-22 11:28:02 Pay attention to the chest and abdomen area. Try to feel there more often. Take it slowly. You'll increasingly experience the location of emotions. When communicating with different people, you have to speak at different levels.

===== Page 97 =====

For beginners who even have difficulty feeling emotions, I can't mislead them with my experience of releasing for a long time. Better to follow the course setup. Can you feel the resentment? If yes, feel it. The chest and abdomen just help you experience deeply.

Chen Yuting 2020-09-22 11:31:47 Resentment is in the head. Right, it's behind a veil. Resentment should belong to the control category.

Wind 2020-09-22 11:33:32 I suggest perceiving the want from experience. Because analysis doesn't actually help you become more aware. Analysis is in the head.

Chen Yuting 2020-09-22 11:34:47 The key is, during release, I can't experience the resentment through feeling??

Wind 2020-09-22 11:34:58 That is the key problem. So, I can only suggest, feel your feeling as much as possible, then ask yourself those questions. Then return to your feeling. Try to feel through the chest and abdomen as much as possible. Don't rush. As long as you keep doing it, you should experience it. Also, analysis is useless, because I've been through it. I analyzed the relationship between emotions and wants for a long time, could even write a thesis. But still couldn't feel release.

Me 2020-09-22 11:38:32 His problem is not feeling the emotion. This is the most basic problem. That is, you need to learn to crawl. Then learn to walk, learn to run. If you can't feel, how to release? How can he understand "releasing the want behind it"? First, let the consciousness understand and experience what release is? Let release become an experience that can be understood experientially. Not just a concept. That's how I think.

Chen Yuting 2020-09-22 11:39:30 Just to confirm again, is that feeling in the chest and abdomen not a physical sensation?

Wind 2020-09-22 11:39:53 It will be accompanied by physical sensation. But there is also emotion.

===== Page 98 =====

I'll translate a few more paragraphs of the guidance from this video; it's quite important. This can be said to be the release method used later. It's the method for releasing basic wants. By the time the release method course reaches releasing wants, there aren't that many question prompts anymore.

Xia Shan 2020-09-22 11:51:56 This morning I tried releasing. At first, I felt something in the chest and abdomen. Doing it once, it felt like a cloud of energy gathering and moving a bit. Later, at the throat, it felt blocked and stuck. It didn't feel like it left or anything else. Does this count as feeling a little? [Covering face] @Wind?

Wind 2020-09-22 11:53:47 Continue operating the process. This doesn't count as experiencing release either. Don't have too many imaginations and expectations, just do it. When you experience it, you'll know what it is. Because I was stuck at this entry stage for a long time. Back then. Sometimes wanting to go too fast actually makes you go slower. Just honestly follow the process.

Lucky Star 2020-09-22 12:45:56 @Wind? Releasing emotions means directly releasing fear and hatred? Releasing wants means the three questions? What's the difference?

Wind 2020-09-22 12:46:38 Releasing emotions is feeling your emotion and doing the three questions. For releasing wants, you don't need to ask the last two questions. Just allow yourself to be aware of your wanting, then let it leave.

Me 2020-09-22 14:41:49 Actually, I've been in the anger energy level for at least two years now. But because anger is hard to break through – anger towards my parents blocked me for quite a long time. And I didn't focus on releasing the three basic wants, so breaking through was very slow. Only recently did I suddenly realize this. Then casually releasing the three basic wants under the anger level, the breakthrough speed feels tens of times faster than before. I'll probably reach the pride level soon [Chuckle].

Wind 2020-09-22 14:43:53 Releasing want to control and want for approval greatly accelerates release. The prerequisite is truly mastering what's underneath it. Releasing the want that drives the emotion releases the emotions above it. This is a deep release method. After you are familiar with release, you should use this. And their setup is a four-day course, a weekend of study. Release emotions using the chart. The next weekend, start learning to release "wants." Want for approval and want to control. Just continuously release these two "wants."

===== Page 99 =====

Zhao Jiaman 2020-09-22 15:21:46 The fear of not being able to survive is too deep, too painful. "The first thing we suppress is the desire to survive as a body, which appears as 'fear of death.' How does it develop into other feelings? If I get everyone's approval, I am safe, I can survive as a body. If I can't get their approval, I want to make them approve of me, so I can be safe and survive – that's control. But because you are so afraid of allowing these feelings of fear of death to surface, you need to deal with wanting approval and wanting to control first. When you release those, the 'fear of death' at their bottom will naturally and noticeably surface for you to release." All feelings develop like this. all feelings are survival programs.

Ju Ting 2020-09-22 15:55:01 I'm now encountering a bottleneck. I know I need to release a lot in certain areas, but there seems to be a force preventing me from facing these areas to release.

Wind 2020-09-22 15:57:27 Resistance to release. Resist release, release the resistance. Generally, this is wanting to control. There are several situations. One is wanting to finish quickly. Too many suppressed emotions, eager to release them all. This can cause a block instead.

===== Page 100 =====

So, releasing this want to control can get you out of the stalemate. It's on the surface, you can perceive it. Suppression usually results in this.

Ju Ting 2020-09-22 16:26:58 @Zhao Jiaman? Have you finished releasing all the emotions on the emotion chart?

Wind 2020-09-22 16:30:49 You don't need to release according to the chart. In the process, the emotion chart serves as an auxiliary tool. Helps you locate the current emotion.

Ju Ting 2020-09-22 16:40:53 @Wind? I used to release by looking at the emotion chart for a while, but didn't repeatedly release the three wants [Covering face].

Wind 2020-09-22 16:41:33 That's okay. Have you tried releasing the want to control and want for approval behind the emotions? In the original release method, at the beginning, you only release these two "wants." Then the fear of death naturally surfaces. When you can see it, you can release it.

Ju Ting 2020-09-22 16:42:49 I can see the fear of death. When releasing emotions, I can see it [Covering face]. For example, I especially hate it when someone tells me in front of me that eating this or that will cause disease.

Wind 2020-09-22 16:45:36 That's wanting to control. Wants and feelings are different; a want leaves as soon as you touch it. That is, as soon as you perceive it, you naturally tend to let it leave. Of course, this deep experience needs to be gradually familiarized.

Me 2020-09-22 17:05:54 Emotions are hard to release because I deeply believe emotional feelings are part of the self. Usually, I live for emotions. Whatever I do, I'm taking orders from emotions.

Wind 2020-09-22 17:09:09 It's like feeling "feelings have me" or "I am the feeling." Like holding a pen in your hand for so long, you feel it's part of you. Make release a normal part of your life, and it becomes easy. Replace suppression as your first instinct.

Group Member 2020-09-22 17:20:00 @Wind? On the emotion chart, I can't see resistance and aversion.

Wind 2020-09-22 17:21:29 Because you can resist something from anger. You can resist something from apathy. You can resist something from pride. You can resist something from grief. You can still resist something from lust. So resistance itself exists in every emotional state. In terms of wants, it belongs to wanting to change.

===== Page 101 =====

Me 2020-09-22 17:56:01 I just told my friend about the three states Lester Levenson talks about. In the video, Lester Levenson uses the emotion chart to divide people into three states. Basically, in the three emotional states of apathy, grief, and fear, the characteristic of the having state is equating happiness with having; the more you have, the happier you are. In this state, there is almost no energy to change; life just cycles in a circle. So-called successful people are in that 5%, which Lester Levenson calls the "doing state." That is, people who spend most of their time in the four emotional states of lust, anger, pride, and fearlessness. And less than 1% of people, Lester Levenson calls the "being state." That is, people in acceptance and peace. In the doing state, people equate doing with happiness. In the being state, just being is happiness.

Wind 2020-09-22 18:06:00 There's also this. It's about fearlessness. When in fearlessness, your "selfishness" is 50%, exactly half selfish, half selfless. In emotions below fearlessness, most of the time revolves around how to protect oneself.

Wind 2020-09-22 18:07:34 I've seen a few Taiwanese teachers before; their self-creations were really something. I remember Wang Youhua, who translated the book "The Power of Release," created his own. At the time, he was active on the Sedona Release Method forum answering questions. He had returned from Hale Dwoskin's courses, so everyone considered him an authority. He said first do triple welcoming of the emotion, then the three questions. Combining triple welcoming and the release method, making it very complicated.

Me 2020-09-22 18:16:56 Evolution theory isn't real anyway.

Wind 2020-09-22 18:17:06 Yogananda said humans devolved from aliens. Buddhism also says this: beings from the Abhasvara Heaven devolved. Yogananda is an enlightened being Lester Levenson often mentions. Anyway, the Chinese release method scene is quite chaotic. Early on, I fell into many pits. Many people lead the blind with more blindness. After triple welcoming, Hale Dwoskin also let himself go. Later, he stopped teaching basic release. Only taught triple welcoming and various subsequent welcomings.

===== Page 102 =====

Wind 2020-09-22 18:20:00 And "holistic release method," feeling the wholeness of the present moment, etc. Ramana Maharshi advocated "Who am I?" The other one Lester Levenson mentions most often is Yogananda. In his audios, he also recommends students read "Autobiography of a Yogi." I found and read it. Triple welcoming only weakens the power of the release method. Triple welcoming may have some releasing effect, but not deeply. Hale Dwoskin has gone astray. In fact, many students mention Hale Dwoskin going astray. Lester Levenson's students, like Stephen, say the changes Hale Dwoskin made actually weakened the power of the release method. When I was abroad, I followed Hale Dwoskin on YouTube and Facebook. Whenever he posted a video, I would watch it. The methods he used became stranger and stranger. No trace of the release method left. Anyway, as far as I'm concerned, Lester Levenson's originally invented release method works best. Simple, clear, and straightforward. No confusing concepts. Sufficient for self-growth. The six steps contain the entire map. That's going out from the six steps. Lester Levenson said the six steps cannot be changed. They are a core summary of the release method. Follow the six steps, and you can become free. Not follow them, and you can't become free. Very simple.

Wind 2020-09-22 18:42:10 In the video "The Right Path," a student asks about the "What am I?" operation. Lester Levenson ignores it. Lester Levenson says don't stop releasing. Release this want to control of yours and continue with the six steps. Lester Levenson knows this is avoidance. In his later teachings, everything revolves around release. He no longer talks about "What am I?" I categorized the audio files I could find by period and listened to them many times. I roughly sorted out the evolution of his teaching. Lester Levenson early on said "What am I?" is better than "Who am I?" Because when you say "Who am I?", you subconsciously think you are a body. Lester Levenson ignores it. Lester Levenson says don't stop releasing. Release this want to control of yours and continue with the six steps. Lester Levenson knows this is avoidance. In his later teachings, everything revolves around release. He no longer talks about "What am I?" "The Ultimate Freedom" contains all early videos.

===== Page 103 =====

"Who am I?" is inaccurate. Mainly from the 60s. After Lester Levenson established the release method organization, his teachings revolved around release. release, release, release. Telling you to release more. take the six step. Release according to the six steps.

Mu 2020-09-22 18:52:07 Knowing the answer to "What am I?" is useless too, right?

Wind 2020-09-22 18:52:19 The mind's answer is certainly useless. Lester Levenson early on wasn't asking you to find the mind's answer, but to wait for the true Self to emerge. I operated this method before. It felt similar to practicing "Anapanasati" in meditation. Felt focused, joyful, all that. But because I had experience with Buddhist meditation, I didn't take it seriously. In the Theravada meditation system, this is called "samatha" (calm abiding). That is, temporarily suppressing your emotions. Obviously, "samatha" is a high-level suppression method. Theravada Buddhism explains it clearly: "samadhi" is a kind of suppression. "The Power of Now" is mindfulness, in Pali samma-sati. That is, maintaining awareness on body, feelings, mind, and phenomena. These are all somewhat effective methods. But their help to me is not as good as the release method. I won't judge these methods. Conservatively speaking, for me, none are as effective as the release method. I'm not very familiar with "The Power of Now." I practiced Theravada Vipassana (insight) and mindfulness.

Qian 2020-09-22 19:00:56 Off-topic, but there's a place in Shenzhen called "Fei Space," which by last year already had 18 enlightened people.

Wind 2020-09-22 19:01:45 18 enlightened? That impressive? Among Westerners, I only recognize Lester Levenson as enlightened. I don't follow others or judge who is enlightened and who isn't. I've watched a few Tolle videos. He seems like a good spiritual teacher, but I'm not sure he's an enlightened being. Actually, enlightened beings aren't that common.

===== Page 104 =====

After the New Age movement, a large number of self-proclaimed enlightened beings emerged in the West.

Xiong Wei 2020-09-22 19:07:43 Eckhart Tolle thought "I can't stand myself anymore," then suddenly thought "I have several I's," and became enlightened. He suffered for many, many years.

Wind 2020-09-22 19:09:50 That's just breaking free through observation. That Sadhguru talks about these methods every day. But Lester Levenson's awakening was an instant knowing of everything happening in the universe. all-knowing, all-powerful, everywhere present. I've read quite a lot of spiritual and religious stuff, but only feel a connection with two people: one is the ancient Buddha, the other is the modern Lester Levenson. With methods like that, progress isn't as clear as with the release method. Sometimes you don't even know if you're progressing. But with the "release method," every release is very clear. The old man teaches methods, letting you see for yourself. Rarely talks about dry, pure theory.

Xiong Wei 2020-09-22 19:24:52 The old man gave you all the instructions for going to the moon. It's up to you if you want to go.

Wind 2020-09-22 19:24:59 That's right. The six steps are the complete map. Choose one path; I've given up all others. Instead of switching methods, it's better to release one more time. After one more release, you won't want to switch. Switching methods is avoidance.

Me 2020-09-22 19:28:35 Actually, switching methods is okay. If you switch, stick with it. Don't switch again and again.

Wind 2020-09-22 19:28:49 Switching a few times during the exploration phase is okay. Once you decide, don't switch anymore.

Me 2020-09-22 19:29:14 And then? Another thing: don't switch methods and mix several methods together, misunderstanding each other. That's the dumbest. The consequence of this is that you don't truly understand any method.

Wind 2020-09-22 19:29:33 Mixing is even worse than switching. Mixing means saying, "I'm smarter than the enlightened ones." They thought of things the enlightened ones didn't. After improvement, it's even more powerful than the original method. Or thinking the enlightened ones didn't speak the complete truth, needing to patch it together with their own minds.

===== Page 105 =====

Anyway, when I see such group members sharing in the group, I usually can't argue with them, so I can only kick them out or threaten to kick them to wake them up. Moreover, the release method is easy to create variations into things like presence method, feeling method, welcoming method, acceptance method, etc., but never actually learning the release method. During my practice, I also had this stage, thinking Lester Levenson didn't say everything, that there were things left unsaid. Then I also tried to create my own supplements. That's when I quickly woke up, because I found that the more I released, the more I found those self-creations of mine were wrong. The release method cannot be changed. Once you change or create, you're just falling into the mind's trap.

Wind 2020-09-22 19:43:34 The reason I went to look at English materials was because there were too many pitfalls in Chinese materials.

Hai 2020-09-22 20:00:55 Has anyone used Lester Levenson's awakening method? That is, asking yourself "Can I turn this feeling into a feeling of love?" Asking repeatedly, either turning it into a feeling of love or letting go of the feeling of wanting to change.

Wind 2020-09-22 20:01:40 Lester Levenson later talked about this in an audio. The effect he achieved was release. It just wasn't systematized at that time. And he added, "I didn't have the six steps then, maybe I would have been faster." He personally said the release method is better than that, so no need to go back to it. Why are there many "fundamentalist" followers of Lester Levenson in China? I think it's related to the circulation of "The Ultimate Freedom." "The Ultimate Freedom" only includes early audio. The focus of early and later audio is quite different. This leads people who only read early audio to think Lester Levenson

never taught the release method, or even to use isolated phrases from early audio to oppose the release method. This is the result of not having seen all the materials. In fact, his later audio is all about the release method. Constantly talking about using the sedona method to release. Then saying "take the six step, and you will be free." This is also a high-frequency sentence.

Hai 2020-09-22 20:08:07 Is it necessary to use the release method to sort through key people and events in one's life? Yeah, sometimes wanting to quickly clear the garbage in the subconscious, I want to sort through it, but recalling is especially painful.

Wind 2020-09-22 20:08:40 Personally, I think these are just to draw out emotions and desires in your subconscious. There's a method in the release method workbook: write down where you seek approval, where you seek control.

===== Page 106 =====

Wind 2020-09-22 20:09:42 Then release. This method is somewhat useful too. But I personally prefer what Lester Levenson said in the advanced course: simply release the feeling of being stuck. Release the surface, and what's underneath automatically surfaces. Then release again, release again. This works better for me and is more concise.

Zhao Jiaman 2020-09-22 20:11:32 @I am Infinite? Can just loving also work? He said so in "The Ultimate Freedom," in the chapter "How to Help Others." I tried, but found it impossible.

Wind 2020-09-22 20:11:54 The autobiography mentions four paths. All paths can be grouped into four. "The four ways are the rational, which is the mental way; the scientific, which is the specific methodological way; the emotional, which is the love and devotional way; and the active way, which is rendering selfless service to mankind." These four ways are: the rational, the mental way; the scientific, the specific methodological way; the emotional, the love and devotional way; and the active way, selfless service to mankind. "To uncover yourself it takes only wanting to and looking in the right direction." methodological. the scientific way. The scientific way, step-by-step personal verification. The four ways are a subdivision. Actually, "The Ultimate Freedom" also mentions this classification. This classification wasn't originated by Lester Levenson either. It exists in Yoga. Jnana Yoga, Kriya Yoga, etc. And Bhakti Yoga. "The Ultimate Truth" mentions five paths. He added the ultimate question. Anyway, "The Ultimate Truth" is just an early compilation. The autobiography was written in 1972. The release method organization probably wasn't established yet.

Me 2020-09-22 20:24:35 The process of organizing materials is all a process of taking detours. So I'm saying this to prevent others from taking detours like me. "The Autobiography of Lester Levenson," "The Ultimate Truth," "The Ultimate Freedom" can all be read. You can't not read them. But don't use them to replace the release method.

Me 2020-09-22 20:26:35 For the first book, I think read "A Love Story."

Wind 2020-09-22 20:27:30 This one is a summary of audio. I'll find that audio and find time to translate it. It's not much different from what he himself said. Lester Levenson himself, I

forget which audio it was. I'll look for them one by one. Lester Levenson talked from facing his heart attack to giving speeches on stage. After becoming free, giving speeches on stage, he realized his karma was like a rope burned to ash. The habits had no power left, but were still there. When he perceived them, it was like pulling them, and they turned to ash. This is from an audio. Very interesting. Later I saw the book "Freedom from the Bondage" on your public account and found it was just a recorded oral account of Lester Levenson. Polished in writing. I remember one passage: to come back to the world, he stared at the TV to catch feelings. After a long time, he finally caught the first feeling and was very excited. This was his process of reconstructing the mind to come back. Staring at negative words, staring at the TV.

Me 2020-09-22 20:40:56 Actually, during the release process before, there were some confusing points. I believe those who truly practice will find those doubts. These doubts were only resolved after seeing more materials.

Wind 2020-09-22 20:41:35 "A Love Story," the earliest version I read. This book wasn't written by Lester Levenson, but I never thought there was a problem with it. What it says is very concise. I once thought some parts of this book might be embellished, because it didn't match the autobiography in some places. Later I found it was just a different perspective.

===== Page 108 =====

But I didn't know the source of these stories until I heard the audios, and then it dawned on me. You see it clearly writes about the three wants. One month to solve one. It's the same as the original release method teaches.

Me 2020-09-22 20:45:15 So this book is the best first book to read when learning the release method. I used to read "A Love Story" repeatedly because I loved it so much. I could even recite it. It gave me immense inspiration and strength.

Wind 2020-09-22 20:46:21 That book is indeed really good. I never expected that the first book I read, with no author info, would be the most orthodox. This book indeed has a lot of power. And it's also compiled from Lester Levenson's original words. It contains the six steps. He was happier than at any time in his life, and he continued to correct. Every time he corrected a new event, he felt even happier. That's step six. And beginners reading that can also understand what approval and control mean. I found many people don't understand the concepts conceptually. After reading this, they will naturally and deeply understand. I also like it quite a bit. Sometimes I imagine doing what he did: throwing everything aside and doing a concentrated release.

Me 2020-09-22 20:59:32 Actually, when you're confused, stuck, or slack, reading this book fills you with confidence again.

Wind 2020-09-22 20:59:51 Yes. But later I listened to Lester Levenson's audio. He has several very encouraging audios. Several parts of "The Way," "The Right Path," "Beingness," "Keeping it Simple." Among them, "The Way Part 1" and "The Right Path" inspire me the most. "The Way Part 1" talks about directly facing the fear of death. "The Right Path" talks about using the six steps to surely become free, continuously release. "Keeping it Simple"

tells you to keep it simple. These are all later audios; listening to them makes the path feel very clear.

Me 2020-09-22 21:04:59 These audios all seem very important.

===== Page 109 =====

Wind 2020-09-22 21:06:32 Yeah, these are relatively important. I'll translate them again later. Hope to benefit more people. Actually, I've already translated the first and second parts of "The Way." They're in the group owner's public account.

Me 2020-09-22 21:11:49 What did you translate today?

Wind 2020-09-22 21:12:28 I translated the fifth part of the '92 release method. There's some not finished yet. Actually, the content part is translated. But I don't plan to translate all of the guidance. Too long. I translated two paragraphs of the guidance. I'm considering whether to translate another paragraph. Probably not needed. You can just post this.

2020-09-23 Chatting with Wind finally realizes what "stuck" means and how to release being stuck. This is a key step to starting continuous release. The time is right to establish an Original Release Method teaching center.

Le Le 2020-09-23 07:33:31 Every morning when I'm about to wake up and think about the various things I have to do today, my heart feels blocked, glum. What emotion is this? What want is behind it?

Wind 2020-09-23 07:39:32 Wanting to control. You want to change this situation, want it to be as you want.

Wind 2020-09-23 09:14:01 Sharing an insight from this morning's release: The more you encounter a stuck situation, the more you need to release. Release the desire to change, then face that stuck feeling again. Otherwise, you suppress it into the subconscious, and it will keep operating you, and you will remain stuck. Don't strain to suppress, but don't run away either. Just face that stuckness until it's released. Don't do other things to avoid it.

Gan En Yi Qie 2020-09-23 09:18:52 Wind, this morning I was sending my child off. We were almost late, the child wasn't in a hurry, but I was. Then I got a bit angry. I felt my emotion. I knew this was my desire to control. I released it like this. Is it correct? Can I let go of the desire to control my child? (Yes) Am I willing to let go? (Yes) When? (Now) Asking over and over like this, is it okay?

===== Page 110 =====

Wind 2020-09-23 09:19:15 Releasing desires doesn't need the last two questions. You ask "Can I perceive the want to control?" Then you look at the want to control. Ask "Can I let it leave?" If you can't, and you're stuck, you look at whether this is wanting to change (wanting to control). Perceiving this want to control, you basically tend to let it go directly. Then you

can look again at whether you have wanting to control about that situation. Then allow yourself to perceive it again. Ask yourself "Can I let it go?" Look again to see if there's more.

[Text box with arrow]

Just operate like this. When stuck, you must first release the feeling of being stuck, release the desire to change. You cannot keep releasing while resisting that stuckness. That's like stepping on the gas and brake at the same time.

Me 2020-09-23 09:23:38 What does "stuck" mean? [Covering face]

Wind 2020-09-23 09:23:53 Just not being able to release. Not being able to release is stuck. stuckness.

Me 2020-09-23 09:24:40 Haven't experienced not being able to release for a long time; I don't even know this anymore. What does stuck usually feel like?

Wind 2020-09-23 09:25:37 A feeling of gripping tightly. The feeling feels stuck on, doesn't leave. Or subconsciously wanting to run away, afraid to touch it. This is all stuck. We tend to, when feeling stuck, do other things, wait until the feeling is less sticky before releasing. I found this is wrong. As Lester Levenson said, this suppresses it into the subconscious, letting it operate you all the time.

Wind 2020-09-23 09:31:01 Lester Levenson: "Talk to the workshop instructor, it's not me taking you there. Or you continuously release the stuck feeling, see that when you don't release the stuck feeling, you let it continue operating, which causes you to remain stuck. Can you see how simple this is? If you do it like this, it's really simple."

===== Page 111 =====

I have a deeper realization of this passage now.

Me 2020-09-23 09:33:22 @Wind? Because I haven't defined this feeling of stuck. That is, when I release, whatever feeling appears, whatever desire appears, I just release that feeling or desire. That is, even if I have a stuck feeling, I don't know it's stuck. I just treat it as a normal phenomenon and release it. So I don't understand this concept [Chuckle].

Wind 2020-09-23 09:33:57 The reason for this question is that many people stagnate here. stuck. Anything that makes you stop is a stuck feeling. It's not that there is a special feeling called "stuck." This point is quite important.

Me 2020-09-23 09:34:23 One of the free six steps says what to do when stuck? You need to release the desire to change the stuckness, then you can continue releasing.

Wind 2020-09-23 09:34:49 Yes, the free six steps specifically mention this. If that's the case, then I've experienced it quite a few times. There are various reasons that make me stop. And I did release those and didn't think much about it. Another is directly facing the deepest fear of death; that's where people get stuck. Most people get stuck there. Including not

seeing it, vague feeling. Because you want to run away, you cover it with a layer of vague feeling. This is a kind of stuck feeling. You need to release the desire to change it, release this stuck feeling. Then you can see what's underneath again. For example, on certain topics, you can't feel specific feelings; that's also a kind of stuck. Like someone says, I know I want to control something, but I can't feel it. That's stuck there.

Me 2020-09-23 09:39:52 This should be able to flexibly use various techniques to provoke it.

Wind 2020-09-23 09:40:08 This is the elementary way. Lester Levenson's postgraduate way is to release the desire to change the stuck feeling. That is, do you find this feeling too vague? Do you want to change it? Release the desire to change it. This vague feeling will immediately become clear.

Me 2020-09-23 09:41:20 If there is this desire to change the stuckness, releasing that desire is best. But what if there isn't?

===== Page 112 =====

Wind 2020-09-23 09:41:44 That won't happen. Because when you want to feel the fear of death but can't feel it, because you want to achieve it but can't, pay attention, there is a want to control there. Release the stuck feeling: see how much you want to change those things – like I told you. Just release the stuck feeling, or even the vague feeling. You might not even be able to see it because you are trying to escape it, or at least want to change this vague feeling – whatever it is. After it leaves, you have the ability to approach the fear of death again. Lester Levenson said this. Lester Levenson specifically mentioned vague feeling. He talked about it specifically. When the feeling is vague, you want to change it. The way I'm talking about is advanced, the in-depth way Lester Levenson taught. Because when the feeling is vague, you want to make it clearer. This "want" is wanting to change. Perceive it, and you can release it. After releasing, you become clear. Then you can see the fear of death again. I've operated this many times. It is indeed the postgraduate way. Much more concise and efficient than the elementary way of using scenes to provoke feelings.

Me 2020-09-23 09:41:37 For example, right now, okay, let's feel the fear of death. Let's try it live, experiment. Damn, I feel the fear of death [Covering face]. It really works. [Covering face] When I release the desire to change the state of not feeling the fear of death, I find this desire really exists. It's the desire to change this state of not feeling. It seems the desire to change attaches itself to everything. After releasing this desire, I really feel the fear of death [Covering face]. The reason I couldn't feel it before was because there were things on top, like the desire to change, or something else attached, disturbing my perception. After releasing these, I can feel it. But usually, if you don't pay attention, because this desire to change the not-feeling is very shallow, it seems not to affect much, but it affects a lot. I've never thought about it this way before. I just thought if I perceive it, I'll release it. But if I don't even realize it, how can I release it?

===== Page 113 =====

I find that in "The Abundance Book," the interpretation of this free six steps is too little. These key things weren't mentioned, or even if they were mentioned, the specific usage or

importance wasn't explained, leading to subconscious neglect. If it leads to continuous stuckness, the consequences are serious.

Wind 2020-09-23 09:47:38 Yes, that's what I mean. vague feeling covering the top. This is the method repeatedly explained in that part of "The Way." It's also the meaning of my sharing this morning. Lester Levenson: "Talk to the workshop instructor, it's not me taking you there. Or you continuously release the stuck feeling, see that when you don't release the stuck feeling, you let it continue operating, which causes you to remain stuck. Can you see how simple this is? If you do it like this, it's really simple." The method in "The Way" is very practical. It's an interpretation of the six steps. I've listened to it many times. I suggest you review it often and follow the operation; you will have many realizations that support your release. That's the advanced method. For example: you can't feel emotions. At this time, you particularly want to feel them. This is wanting to change. Perceive this and release it, and it will be very fast. Hope it helps. I'll continue releasing. These things need to be understood through continuous experience. Stuck is my old enemy [Chuckle]. When a feeling you don't want to face is about to surface, you get stuck. Lester Levenson's audios often say this. Listening to audios often changes your focus.

Me 2020-09-23 09:54:08 So this is the first time I've heard of this advanced method. Thank you.

Wind 2020-09-23 10:10:06 Larry Crane (Lawrence Crane) actually didn't not mention it. But he added things. Additions cause confusion. After adding, people can't access the most concise teaching.

Me 2020-09-23 10:10:18 @Wind? Yes, after adding, the original stuff gets ignored.

Wind 2020-09-23 10:12:28 I'll translate "The Right Path" today. That one is over forty minutes long.

===== Page 114 =====

Lester Levenson's original teaching is very powerful. Concise, clear, pointing to the core. It will never make you more complicated or confused.

Rang Kuai Le Xiang Hu Xi 2020-09-23 10:15:05 Another pitfall: in "The Ultimate Freedom," he also repeatedly emphasizes things. But he doesn't list them 1, 2, 3; they are hidden in his words. You have to extract and dig for treasures yourself.

Wind 2020-09-23 10:16:11 That's early audio. Later audio explains things systematically. After reading later audio, going back to the earlier ones becomes very clear. I keep clarifying this to many friends in China. Because many domestic friends think Lester Levenson never taught a systematic method. Therefore, they distrust the release method and instead find snippets from "The Ultimate Freedom" to operate. Actually, the release method course was created by Lester Levenson himself. And it formed a powerful system. The more I listen to those audio materials, the more convinced I am of the conciseness, completeness, and non-modifiable nature of the release method system.

Wind 2020-09-23 10:24:32 Group owner, have you ever been in a QQ group, the "Dongfang Shishi" group? If that was you, I think I saw you there two or three years ago.

Me 2020-09-23 10:26:19 I was in that "Dongfang Shishi" group. Got kicked out for saying something.

Wind 2020-09-23 10:26:33 I remember you were talking about the "Tao Te Ching" there.

Me 2020-09-23 10:27:51 Are you still in that Dongfang group?

Wind 2020-09-23 10:28:17 Left long ago.

Me 2020-09-23 10:28:37 [Chuckle] That's really fate! If I had shared the release method in the group back then, you probably would have added me.

Wind 2020-09-23 10:29:02 Because the avatar and name were the same, so I wondered if it was the same person.

Me 2020-09-23 10:29:24 How do you remember so clearly? [Chuckle]

Wind 2020-09-23 10:29:30 Good memory [Chuckle].

Me 2020-09-23 10:30:12 Incredible, life's coincidences.

===== Page 115 =====

Wind 2020-09-23 10:31:18 At that time, the group owner was debating with everyone. You were using spiritual theory to explain the Tao Te Ching. I thought, this person is probably into spirituality.

Me 2020-09-23 10:34:28 [Chuckle] I was quite fascinated by the Tao Te Ching back then.

Wind 2020-09-23 10:35:58 I've thought about this. Because I see many paid release method courses now, teaching things that aren't orthodox. So I thought of following Lester Levenson's early spirit of free sharing and setting up a release method center. So I've been releasing on this goal too. Maybe later I can set up a free teaching center, like Lester Levenson at the beginning. Although Lester Levenson did say in an audio that early on, when it was free, few people got help; only after charging did help come. He explained that in this highly capitalist society, everyone is taught that only money has value. I've heard that audio. But I think Lester Levenson's point isn't that it must be charged. The key question is, if you still rely on "teaching others the release method" to earn money, how can you make people believe you can teach them to become abundant? We could emulate the Goenka model. Goenka Vipassana doesn't accept outside donations. It's free. Food and lodging during the course are free. Only accepts spontaneous donations from students who have taken the course. This has managed to operate until today. Because students benefit. I think we can learn from this model. And they have Dhamma workers, volunteers. People who want to help others and have time can apply to be volunteers. This way it can operate. Operate purely on the desire to serve others. This origin is also very good. The desire is not

to make money. Can help others better. That is, it does not operate in the current world's capitalist way. From teacher to student to staff, no one operates at this capitalist frequency. Teacher teaches for free.

===== Page 116 =====

Students learn for free. Staff work for free out of the desire to serve. The whole atmosphere is one of mutual help.

Wind 2020-09-23 11:43:31 Just got another little insight from release: If you don't release the tendency you use to escape (e.g., subconsciously looking at your phone to maintain control, talking to others to gain approval), then you will escape, suppressing whatever deeper thing you are trying to escape from underneath. And this can be solved by a decision. a decision. Decide to release this tendency. Often due to inertia, you tend not to use release to solve it, but choose suppression. The first reaction upon finding a problem is to cover it up. For example, my computer just had a problem. A file wouldn't open. My first reaction was to suppress the feeling of wanting to control and try to figure out the problem. Not release the desire that had already surfaced. I consciously corrected it.

Yitian 2020-09-23 11:56:06 @I am Infinite? There should be quite a few friends in the group who understand English. We can first cooperate to transcribe all of Lester Levenson's audio. The most precious materials are still Lester Levenson's own videos and audio.

Wind 2020-09-23 11:59:22 Understanding English, also needing to know what Lester Levenson is talking about – it's best if people can help translate files together.

Me: Yes, this is very important. Like a previous group member, translating in his own way, adding his own interpretations from time to time.

Wind: That translation method is similar to the "geyi" (matching concepts) method when Buddhism first entered China. "Geyi" means using the principles of Confucian and Taoist classics to interpret Buddhist scriptures. Later, Master Xuanzang deeply hated this, feeling it was very misleading. He specifically retranslated many terms. In the spiritual circle, there are many who add their own interpretations; it's too many, so I don't argue. They say theirs, I say mine. After speaking, listeners can naturally discern. A few days ago, while translating, a thought crossed my mind: what if someone takes this translation of mine and charges for it? That wouldn't be my intention. Because two years ago, I found someone took my translated and shared stuff and sold it for money. But I released on it and decided to still do this, because even if one more person sees it, it's a good thing. As for others charging for it, tampering with it, or misleading others, it's unavoidable in this era. Everyone has their own karma. I don't need to control these things. 112

===== Page 117 =====

Me 2020-09-23 12:18:35 I just suddenly understood why every time I forced myself to release before, I succeeded. It's because of step one of the free six steps. I didn't release the desire to change the stuck point; I directly forced release [Chuckle].

Wind 2020-09-23 12:21:14 But releasing that desire to change the stuckness might be more thorough. Because sometimes people don't perceive their desire to change. It operates in the background. When perceived, it comes to the surface.

2020-09-23 Wind explains the learning sequence of the Original Release Method, the drawbacks of the provocation method, and details how to release the feeling of being stuck

Qian 2020-09-23 12:49:40 Feel like vomiting. Release in progress.

Wind 2020-09-23 12:51:32 Happens often. Don't strain too much. Relax a bit. Wanting to vomit during release is also normal.

Qian 2020-09-23 13:14:37 Thoughts are driven by desires, right?

Wind 2020-09-23 13:15:02 Thoughts are driven by emotions. Emotions are driven by wants. wanting motivates the feelings. feelings motivates the thinking. feelings are survival programs. These programs drive the generation of thoughts. Thoughts manifest as the world.

Wind 2020-09-23 13:18:24 (Image omitted) This person is Larry Crane (Lawrence Crane)'s student. The release method he teaches is also his own modification: constantly asking "could you say yes to it." It should also have a releasing effect. But this method is also a modified version, easy to confuse. The question prompts are a kind of reminder, a process. To avoid confusion of the mind, go through the process.

===== Page 118 =====

Obtain the experience of release. Then gradually get familiar with the experience of release. allow it up and go. Yes, it's like riding a bicycle. After you get the balance, just ride. This part is actually in the release method course. Just watch the course carefully. "The entire course is presented in an experiential way, not an intellectual way. So while you are sitting in this classroom or learning from tapes at home, please try as much as possible to feel, not think. Focus here (the instructor places both hands on the chest and abdomen area). When I ask you 'What is the feeling now?' see if you can focus on this area to feel. Of course, if you don't feel anything in this area, don't worry. The entire course is designed to help you get more clearly in touch with your emotions and learn how to let them leave." "If someone gives you a book on how to ride a bicycle but you've never actually ridden it, I believe even if you read the book, when you ride the bicycle, you might fall down because you can't control your balance. Riding a bicycle is also an experiential thing. It's like riding a bicycle: you learn how to ride, then you get on it. When you find your balance, you really don't need to think about it anymore; you just ride it. The same thing will happen when you use this technique. The more you do it, the more you'll get the hang of it, and releasing will become more and more natural. You just get on the bike and keep riding. So what will happen is, even if you have to do some thinking and manipulate yourself a bit at the beginning, as you continue to do it, you'll find it becomes easier and easier." This is all from the '92 release method course. The release method is only about two things: teach you how to be in touch with your feelings

(wants) and let it go. Teach you to contact your emotions (later wants) and then let them leave.

Wind 2020-09-23 13:47:02 "The more you manipulate yourself to use this technique, the more you will gain. You won't always feel the release immediately. Sometimes you might be doing the technique, you know something happened, but you're not sure what. In fact, about a year ago, there was a student who attended the course. She practiced for a long time, but when the course ended, the last thing she shared in class was: I still haven't successfully released once. However, I hadn't slept well for twenty years, and after the first day of the course, I slept well. Then she gradually gained other benefits and got the full benefits of the course. So if

you are unsure whether you are releasing, just stick with it. Because you may not perceive every release, but as you continue to practice the technique, it will become easier and easier until you are sure you are releasing."

Wind 2020-09-23 14:07:06 "Also, release is carried out through a series of questions. These questions may not seem particularly special at first. But as you continue to follow along, you'll see that when I ask you these questions, during your practice, these questions generate many feelings. These questions are designed to give you an experience of release. They don't need to be understood at the beginning; in fact, you won't understand. But when you are willing to continue practicing using these questions, you continue to do it, you'll find you use them more and more easily to release." Let's review the first lesson together.

Wind 2020-09-23 14:09:42 Contact the feeling, then consciously let it leave. In the specific method of release, it's not recommended to trace with thoughts. Because it might lead you to imagine in your mind. The benefits/disadvantages exercise exist. But Lester Levenson calls it the elementary way. The elementary school version of release. If you like this, you don't like that.

Z0EY 2020-09-23 14:15:47 Oh, you mean the entry-level model? Is it an aid to release, ultimately entering the simplest form of letting emotions (wants) surface and letting them leave?

Wind 2020-09-23 14:16:09 It's to help you perceive emotions. Because ordinary people are too used to suppressing. So they designed some processes to help you provoke suppressed emotions. These include: benefits, disadvantages, goal process, etc. Anyway, Lester Levenson and the release method course both said, release the want to control and want for approval, and you release all the emotions on the entire emotion chart. Later in "The Way," it says, release one thing and you are free. only one thing. the fear of dying. Theory is actually this simple. It's the want to survive. Lester Levenson said the want to survive, or the fear of death.

Zhao Jiaman 2020-09-23 14:23:50 @Wind? Is the fear of dying the same as the desire to survive, or how are they related?

Wind 2020-09-23 14:26:14 Lester Levenson: "What was it last time? OK, the first thing we suppress is the desire to survive as a body, which appears as 'fear of death.' How does it develop into other feelings? If I get everyone's approval, I am safe, I can survive as a body. If I can't get their approval, I want to make them approve of me, so I can be safe and survive – that's control. But because you are so afraid of allowing these feelings of fear of death to surface, you need to deal with wanting approval and wanting to control first. When you release those, the 'fear of death' at their bottom will naturally and noticeably surface for you to release. But I think you have released enough wanting approval and wanting to control to be able to launch a direct attack on the fear of death." Look at that part in "The Way 1," it's all there.

===== Page 120 =====

Me 2020-09-23 14:25:08 What is the postgraduate way Lester Levenson mentioned?

Wind 2020-09-23 14:27:07 Lester Levenson: "OK, this is one way to guide someone to release. You release on the wall. Do you like this color? Don't you like this color? So you tell me she used a process and it worked." Lester Levenson: "No, now you're confusing what I said. So now you are descending, lowering to the elementary form of release. I'm trying to keep you at the postgraduate level. I'm taking you out of middle school, high school, college, and putting you at the postgraduate level. Release the stuck feeling, see how much you want to change those things – like I told you. Just release the stuck feeling, or even the vague feeling. You might not even be able to see it because you are trying to escape it, or at least want to change this vague feeling – whatever it is. After it leaves, you have the ability to approach the fear of death again." only release the stuckness. Let me explain what this means. For example, if you can't find the emotion, you are stuck there. When stuck there, you will want to provoke it. That is, you think the current emotion is not an emotion. You want to change this feeling. That's why you want to provoke. But Lester Levenson's point is, just release the stuck feeling there. Release continuously. Because provoking is like detouring. It's like you are detouring around the feeling currently blocking you. "The Way" needs to be watched several times.

Me 2020-09-23 14:29:26 Then release speed would skyrocket. This isn't mentioned in any book. It means I just understood what you meant; I didn't get it this morning.

===== Page 121 =====

Wind 2020-09-23 14:30:14 I didn't understand it on the first reading either. It's through continuous operation and listening. The "continuous release" in the six steps means literally that: don't stop. In "The Right Path," it says "there is no stop in the six steps." Lester Levenson's original words. The "vague feeling" in it inspired me a lot. That is, if you feel a vague feeling, don't try to make it clear. Instead, see that you want to change this vague feeling, and release the desire to change. This trick helped me a lot. Only release the stuck feeling, or even the vague feeling. You might not even be able to see it because you are trying to escape it, or at least want to change this vague feeling – whatever it is. The tone of this sentence of his emphasizes "only." only release the stuck feeling or even the vague feeling.

Leaping Flame 2020-09-23 14:32:24 @Wind? Are you saying goal release is not good?

Wind 2020-09-23 14:32:47 No. It's just that that is the entry-level way. It's a process to help you contact subconscious emotions.

Me 2020-09-23 14:41:04 That is, continuously releasing stuck points means just releasing the inner emotions and basic wants at the present moment, then bringing out the fear behind. That is, not thinking about anything or any thoughts at the moment, just directly perceiving what feeling is there now, then releasing the desire to change, and going deeper. That is, purely heading straight for the fear of death, skipping everything else.

Wind 2020-09-23 14:41:20 Yeah. Look at the six steps; that's what they are. The six steps are the complete summary of the release method.

Group Member 2020-09-23 14:41:44 Release the stuck feeling, the vague feeling, or release the desire to change this feeling?

Wind 2020-09-23 14:41:58 Release the desire to change.

===== Page 122 =====

Then release the desire behind the stuck feeling. Keep releasing the desire that is stuck there until the deepest "fear of death" surfaces. Then you can directly face the fear of death. "The Way" is an advanced course. People here are all pursuing freedom.

Me 2020-09-23 14:44:48 Is this for real? Can it really be done? [Covering face][Covering face][Covering face] In China, at least from the Chinese materials I've seen, this is absolutely impossible. This is truly unheard of. I also thought before, if only I could go straight to the fear of death. So there really is this method. That is, no need to struggle with events or thoughts anymore. Directly release the desire to change the stuck point and head straight for the fear of death.

Wind 2020-09-23 14:46:01 When I first heard the audio, I was also shocked. It clarified many misunderstandings. Once the fear of death surfaces, you focus on releasing on it. Lester Levenson says, in one or two weeks, you are free. The time before is for you to clear the roadblocks (want for approval and want to control) covering the fear of death.

Me 2020-09-23 14:48:43 Actually, at least theoretically, it's very coherent. Emotional feelings and desires, even if not perceived, are always operating. It's just that you haven't perceived them yourself. If there's a method that doesn't require projecting emotional desires and fears through various events, but instead goes directly into the subconscious, enters the fear of death, and releases it, isn't that it?

Wind 2020-09-23 14:49:01 Most people probably can't understand what I'm sharing. Because when I started, I couldn't understand it either. I only understood after releasing for a long time.

Z0EY 2020-09-23 14:49:55 Just now, I inadvertently released like this. I couldn't quite tell what the feeling was; it was just stuck there. So I released this "want to figure it out," this stuck feeling. Then what naturally surfaced was the "want to control" desire, and release accelerated.

Wind 2020-09-23 14:50:10 Yes, exactly like that.

Me 2020-09-23 14:50:30 Normally, these fears, desires, and emotions project onto events, causing conflicts and reactions, which allows us to perceive them. Now, without needing these events, just go straight in.

===== Page 123 =====

Wind 2020-09-23 14:50:31 Later on, you don't even need to specifically look for emotions. Release whatever is blocking on the surface, one by one. That's the fastest.

Me 2020-09-23 14:51:18 If this method really works, for someone like me, an old hand at release, the speed would skyrocket to the heavens. Enough said, I'm going to try it [Chuckle][Chuckle][Chuckle]. I find my method is the same provocation method Lester Levenson used for his own awakening. I didn't expect he improved the method [Covering face][Covering face][Covering face].

Wind 2020-09-23 14:51:36 Yeah, it goes very deep. That time I locked myself in the room, I released like this. Continuously releasing, the fear of death naturally emerges for you to release. "What was it last time? OK, the first thing we suppress is the desire to survive as a body, which appears as 'fear of death.' How does it develop into other feelings? If I get everyone's approval, I am safe, I can survive as a body. If I can't get their approval, I want to make them approve of me, so I can be safe and survive – that's control. But because you are so afraid of allowing these feelings of fear of death to surface, you need to deal with wanting approval and wanting to control first. When you release those, the 'fear of death' at their bottom will naturally and noticeably surface for you to release. But I think you have released enough wanting approval and wanting to control to be able to launch a direct attack on the fear of death. Do it, keep doing it. When you get stuck, use the 'what to do' process in this method, let go of the desire to change the feeling of being stuck. If it's a vague feeling, let go of the desire to change this vague feeling. After you release it, you can attack the feeling of fear of death again. A little release on it at first will allow you to move to a state where you can discern and realize that 'fear of death is just a feeling.' Now you equate it with actual death, which is why you don't allow it out. If you don't equate the fear of death with death itself, you can let it out and become free in about one to two weeks. It pushes itself, wanting to come out, wanting to leave. So it is our most suppressed feeling. You have done an excellent job of suppressing and keeping it at the bottom. So last time we first focused on releasing the fear of death. I usually avoid it, because most people don't release smoothly; they get stuck on it. But I think you are ready. If you are as determined as you say, you will allow those feelings of fear of death to surface and allow them to leave. Did you notice the word 'allow'? That's

===== Page 124 =====

how it happens. You no longer hold them down; you allow them to surface and leave. Because they are also constantly trying to push themselves up and out – every suppressed feeling does this. So when you do it, it's very easy and effortless. They surface and leave like waves, until the waves stop, and you are done." Come on, look at this passage. Review it. Read this passage carefully. The old man said it very clearly.

Wind 2020-09-23 14:57:58 The release method course is designed for you to learn release. So it's designed this way. Advanced courses are for graduates. So the premise is that they can all release and apply it in life. Then, give them some guidance directly leading to freedom.

Me 2020-09-23 15:00:29 Yes, if he hadn't clearly explained the difference between these two, it would be completely misunderstood. People would think advanced courses just upgrade the basic courses, but actually the method changes.

Wind 2020-09-23 15:04:55 I'll go release too. Reviewing it again encourages me to take on the challenge [Chuckle]. For beginners, put the advanced course aside for now. After you are familiar with release, look at it again; you'll gain a lot. First, learn to release through the process.

Nothing 2020-09-23 15:33:11 Staying focused on the feeling – is this only done when there's an emotion?

Wind 2020-09-23 15:33:29 Are there times when you have no emotion?

Nothing 2020-09-23 15:35:04 Possibly. Or maybe just can't see it.

Wind 2020-09-23 15:35:19 Not seeing the emotion doesn't mean no emotion. That's called a vague feeling. You can't identify what it is. But you feel "no feeling." There is a "no feeling," i.e., "vague," there. At the same time, it must be accompanied by a desire to change.

Me 2020-09-23 15:44:19 Anyway, when I go to release the desire to change this "no feeling" or vague feeling, it does indeed bring up a bit of feeling [Covering face].

===== Page 125 =====

Wind 2020-09-23 15:45:01 Actually, this desire to change is you tightly holding those emotions down underneath. The suppressed emotions themselves want to leave. Let go of this topmost "desire to change," and what's underneath naturally emerges. You release, and it keeps emerging continuously, like waves.

Wind 2020-09-23 16:22:08 Another thing: "Get everything you want through release." How do you understand that sentence? Its meaning is also different from what people usually say.

Me 2020-09-23 16:25:54 Probably just the literal meaning [Covering face]. Lester Levenson shared that he got his bathwater through release; always had hot water.

Wind 2020-09-23 16:26:06 Yeah, it's the literal meaning. Because I forget if it was in part three or four, but he explained that this guideline will keep you releasing continuously. Because you always live in wanting. Want this, want that. His point is, whenever you have something you want, use release to get it. No matter the size. This is a very radical way. Without action, without the consciousness of action, it falls into your experience, falls into your lap. That is, if you want to raise your arm, after releasing, your arm will float up. no energy is required. I've had quite a few experiences myself. Individual experiences, one by one.

Group Member: 2020-09-23 16:39:34 Things like money, also?

Wind 2020-09-23 16:39:39 Yes. When I was in Australia, I had financial problems. Rent wasn't paid.

===== Page 126 =====

Then I locked myself in my room and released for a week. As a result, someone helped me pay the rent, someone transferred money into my account. Everything fell into place and was solved. But before I went out, I had already released the want regarding this matter. Didn't even think about it anymore.

Ju Ting 2020-09-23 16:42:24 @Wind? Did your release steps for this part also involve first releasing various feelings, then connecting to the wants?

Wind 2020-09-23 16:42:42 I used the method from the fifth lesson: perceive the feeling, perceive the want, then let it leave.

Me 2020-09-23 16:45:20 That thing that didn't need to be returned – I called it a "miracle." Because it was very strange. I went to the Commonwealth Bank to inquire, asked if someone had transferred by mistake. After inquiring, the bank said no, it was correct. But they didn't say the reason for the transfer. I didn't dwell on it. Any bad feelings I had, I released. I saw them as wanting to control and wanting approval, then released. This incident was the first time I trusted this principle completely. Because it was so strange. Lester Levenson even mentioned what happened later in a video. Of course, "The Way" also talked about materialization and dematerialization. In the video, he mentioned this is because you reach the astral world. You can do things instantly, teleport, directly manifest matter.

Wind 2020-09-23 16:50:34 This opportunity. When you release the ego sense, no effort is needed; things fall into your experience. When you do it enough, you will learn how to create instantly, which means materializing and dematerializing things. In this process, you will learn to manifest matter, even gold. Of course, when you master the formula for making gold, you won't want to carry it on you; it's too heavy. You only think about what you want and what you need. You create them for use, not for saving. Saving reflects uncertainty,

===== Page 127 =====

reflects the feeling of "I cannot have." Because you cannot have, it's better to plan for the future. People who can materialize never carry things on them. If they want something, they materialize it. The original words are here in "The Way 1." Now, whatever you need, you create it. Because you've left the state of having. No need to save matter. So far, my experiences of getting money through release have all come by themselves. Of course, I've never had a big demand for money. Never specifically dealt with it. What I've dealt with more is relationships. I travel everywhere without spending money. Everywhere I go, I have friends who warmly host me. So I think the world operating on love is also feasible. Not necessarily in the capitalist form that most people are in.

Xia Shan 2020-09-23 17:15:23 I want to ask, is the size of a goal measured by its monetary value in goal release?

Wind 2020-09-23 17:17:45 According to your own perception of size. What you think is far from you is a big goal, requiring more release. What you think is close to you is a small goal, maybe a little release and it's achieved.

Xia Shan 2020-09-23 17:20:30 For example, I feel I lack love and 1 million. I would consider getting love as a more distant goal. Could that be possible?

Wind 2020-09-23 17:20:52 Yes. It depends on you. The size of the goal is just what you perceive it to be.

Wind 2020-09-23 17:26:58 However, a friend once wanted to use the release method to speculate in stocks, and I did discourage him. There's no need to speculate in stocks with the release method. Let me share my experience. My experience is, when you release the sense of lack, money actually doesn't tempt me. I don't feel I lack money, nor do I feel I must have a lot of money. Several friends have tried to get me to start a business, but I don't go. Because I like this freelancing life now.

===== Page 128 =====

Wind 2020-09-23 17:42:14 My home is in Suzhou, but I travel everywhere. Traveling everywhere. In Wuhan now. I have friends everywhere, urging me daily to come visit them. I traveled for a year last year and only spent on train fares. [Chuckle] So I don't have a high attachment to money. I don't feel money is indispensable. This belief is very weak. I think operating on love works better. Now I only take on work I like. Some freelance IT work. Also some translation. I majored in Finance in university, but I don't want to do finance. That industry is all about money, money, money. No fun.

Yi Xuan 2020-09-23 17:47:29 @Wind? You're already living completely in true Self mode.

Wind 2020-09-23 17:47:40 No, not that exaggerated [Covering face]. Still have some problems, of course. But I really don't want to be tied down by making money. The goal of release is to be free from money, not to achieve a certain amount of money. To leave the state of "saving." This state equates the amount of "having" with happiness.

Xia Shan 2020-09-23 18:00:52 @I am Infinite? Taking care of baby while learning release [Salute].

Wind 2020-09-23 18:04:39 Getting married and having kids does make things quite troublesome [Chuckle].

Sister YUYU 2020-09-23 18:06:02 You guys aren't married yet? So young!

Wind 2020-09-23 18:06:27 I just graduated from university a year ago.

===== Page 129 =====

Wind 2020-09-23 18:11:46 I started frantically reading about religion, meditation, philosophy in middle school... At that time, I tried various sitting meditations. After learning the release method, I focused exclusively on it. In my life blueprint, I never imagined becoming a "successful person" as defined by people. Because people's definition of success seems mostly to be businessmen. When I was a child, I wanted to become a wandering swordsman. Now, I want to be a wanderer.

Sister YUYU 2020-09-23 18:28:07 Wind? Is your avatar a person? Very swordsman-like.

[Image]

Wind 2020-09-23 18:28:18 It's my girlfriend. She passed away from congenital heart disease. So I've kept it there. What I learned before was relatively traditional or orthodox. To study Buddhism, I specifically looked at the Pali Canon. So I generally despised things like spiritualism; I looked down on them. So things like "A Course in Miracles," I just glanced at and thought, "What is this nonsense?" The release method, because it's effective in practice and the teachings are concise and powerful, very different from the messy concepts of other spiritual paths, so I used it and found it really good. The deeper I went, the more I found this thing most direct. Good, that's it! So I started focusing exclusively on the release method.

2020-09-25 Wind explains some questions about release, the importance of keeping the release method simple and original, and the phenomenon of modifications and additions to the Original Release Method in the market

Mu 2020-09-24 00:17:53 If you were single now, would you choose to fall in love and get married?

===== Page 130 =====

Or continue releasing until enlightenment?

Wind 2020-09-24 00:18:16 I wouldn't fall in love or get married.

Me 2020-09-24 21:55:54 I suddenly perceived the fear of death. Then immediately, I didn't defend against it. I let the fear of death get closer and closer, stronger and stronger. This fear of death turned into an evil spirit, seeming to get closer and closer to me. I held on

desperately, not defending, not distracting myself. Just enduring. Until the threat of death turned into a voice whispering in my neck: "Dare I let you eat me?" Instantly, the fear of death reached its climax. I couldn't hold on any longer. My whole being was screaming, "No!" Then consciousness directly shut down and blocked it. Afterwards, I thought with lingering fear: why is there not a shred of support when facing the fear of death? It's completely one-sided. Can't last a second. I tried releasing the desire to change this situation. No breakthrough. Suddenly, I remembered Lester Levenson's words and understood. When the fear of death is about to come out, I subconsciously equate the fear of death with real death. That's why I desperately prevent it from surfacing, not daring to let it out. That is, although I did nothing consciously, I actually did something, because subconsciously I equate the fear of death with death. Discovering this, I seemed to regain my strength. Then I thought, should I call it out again? Immediately thought, forget it, next time. This time, exhausted physically and mentally, can't take it anymore [Covering face].

Wind 2020-09-24 21:57:02 [Chuckle][Strong] This is really unbearable. Every time the fear of death appears, I retreat. Can only try again and again. Lester Levenson also tried again and again. The inertia is too strong. A strong tendency of aversion born from infancy. Lester Levenson: "Yes, after releasing the want for approval and control, the workshop instructor Hale Dwoskin will ask you to look at the fear of death underneath. The reason you want approval and control is so you can survive. So the workshop instructor will guide you to go further and deeper. Now if they get stuck, let them release on the stuck feeling. When they release that, they can face the 'fear of death' again. If they are stuck, it's just an attempt to escape that fear of death, equating this feeling with death. You have to constantly remind them it's just a feeling. The fear of death is just a feeling. Feelings don't bite, don't shoot you, don't hit your head. It's just a feeling like any other, but the tendency to escape it is very strong, with great inertia. So now you need to work to let it surface and leave. As soon as you start letting it surface and leave once, you'll find that each time this feeling comes out, you don't die, you're still alive. So you can look at it again and again." Lester Levenson told the instructor to constantly remind students that it's just a feeling. As long as you successfully release once, you can continue.

===== Page 131 =====

Wind 2020-09-24 22:08:57 Those extreme sports should also be people looking for this feeling. Afraid to die, yet wanting to die. This is really unnecessary. The fear of death is already in your subconscious. No need to touch it through real risk.

Me 2020-09-24 22:39:19 People who successfully escape from car accidents seem to have a feeling of surviving a disaster. This feeling is very, very present in the moment. As if everything is different. But they return to normal after a few months.

Wind 2020-09-24 22:40:06 People who recover from serious illness also have that period. That feeling is very good. A sense of rebirth. I'm using another guideline today. I'm trying to correct the way I act. Let everything be done through release. In practice, I find this is quite difficult. Mainly the inertia of action. Subconsciously acting through old ways.

Rui Lan 2020-09-25 10:26:49 When releasing desires or emotions, is it necessary to stay in that emotion or desire for a while longer, and then ask the three questions? Experienced teachers, please help answer.

Wind 2020-09-25 10:27:26 Do it. identify it. Because emotions are quite mixed, which hinders release. So you use the chart to categorize it. See what emotional category it is: apathy, grief, fear, lust, anger, or pride. If several appear together, release the most superficial one, the one you are most aware of. For releasing desires, perceive whether it is wanting to control or wanting to be safe. Similarly, if it's a combination of both, perceive the one you are most easily aware of. After identifying, it's best to follow the process. The process is designed to be as simplified as possible. If you feel the need, you can feel it a bit longer, but try to follow the process. If you just feel, you might get stuck in the feeling, moving further away from release. Allow yourself to feel, and then also let it go. This is the release process the question prompts aim to guide you into.

===== Page 132 =====

Wind 2020-09-25 10:41:30 The chart has many uses. If you can't perceive the emotion, you can use the chart for assistance. This is one use mentioned in the course. Or if you feel several but can't decide, release the superficial one first. If you feel your feeling is particularly vague, then this feeling is "vague," directly trace it to apathy. For releasing desires, see what you want right now: want to control or want approval. As soon as you perceive your wanting, release happens almost instantly.

Chen Yuting 2020-09-25 10:45:00 @Wind? I can perceive my "want," but I can't release [Covering face].

Wind 2020-09-25 10:45:16 You're not familiar with release yet. Take it step by step. First learn to release. Then learn to release deeply. The best way is to follow the guidance of the process. Try to relax as much as possible. Experience the process. Feel your feeling. Identify your feeling. Repeat the three questions.

Chen Yuting 2020-09-25 10:52:40 Actually, I didn't achieve the first two. The answers to the last three questions have no power; it's just the mind answering.

Wind 2020-09-25 10:53:30 Don't worry about these. Just follow the process. It's like riding a bike. No one gets the balance right the first time.

Ju Ting 2020-09-25 11:16:22 @Wind? Do you think it's better to use first person or third person for these three questions?

Wind 2020-09-25 11:17:05 Either is fine. Actually, based on the English context, I even omit the person. Can I let it go? Willing? When? This is not the key point. Because in English, "could you"

===== Page 133 =====

Wind 2020-09-25 11:18:07 it's just a habitual usage. A faithful translation could be "could you" or "can you." No need to worry about the subject. For example, the instructor later asks "just could you." Just "can you." The focus isn't on "you," it's on "could."

Yi Ming: I personally feel this way of asking is better, for your reference:

1. What feeling am I experiencing now? (Awareness)
2. Do I allow this feeling? (Observation)
3. Can I let go of attachment to this feeling and just let it be? (Detachment)
4. Am I willing to let go of attachment to this feeling? (Willpower)
5. When do I decide to let go of attachment to this feeling and let it be? (Determination)

Wind: I still suggest not making any modifications to the process. Because the release method itself emphasizes that you don't need to try to understand the questions. Observation, detachment, willpower, determination – these are using Buddhist vocabulary. Lester Levenson explained this very simply. let it up, let it go. Just let it surface, then let it leave. up and go. This, as a release experience, keep it simple. From my experience, adding your own understanding and changes to the method actually weakens its power. When I first learned the release method, I also liked to do this. Because I had read too many other theories. Later I found that not deleting, not changing, not adding my own mental explanations, is the best way to release. If you need theoretical support, use Lester Levenson's own words. Exclude all external expressions that interfere with its purity. The process you just gave has already changed the meaning of the release method. This understanding has added your own mind. Also words like determination and willpower. When Lester Levenson talked about the release method, he didn't even use "willpower" anymore. I respect personal experiences. Individuals may have many very good experiences. But I don't want the method to be mixed. So I'm clarifying in the group. Your intentions might be good, but you are indeed creating your own method.

===== Page 134 =====

But the release method doesn't need to be interpreted by modifying the question prompts. If everyone did this, the original method wouldn't be preserved. The purpose of my translating materials is to let beginners directly contact the release method, without mixing in my personal opinions. Not only not mixing my personal opinions, but also not mixing the personal opinions of Hale Dwoskin and Larry Crane (Lawrence Crane), who later started their own organizations. Of course, I know that for many people's karma, modifying the method is inevitable. So I'm just trying to clarify as much as possible. The release method course created by Lester Levenson is not inspiration, not revelation, not needing to be mixed with other teachings. It is a complete map.

Z0EY 2020-09-25 13:15:40 @Wind, I'd like to ask Teacher Wind. Yesterday, I experienced inferiority. Looking at the emotion chart, I saw the closest thing is "I can't." I'm not sure if this corresponds to that?

Wind 2020-09-25 13:16:04 If you feel it is, then it is. Try not to analyze. feel, don't think.

Z0EY 2020-09-25 13:18:34 I used to only release the felt emotion, missing the step of tracing up to the main category. So seeing this belongs to "apathy," the awareness isn't obvious.

Wind 2020-09-25 13:18:43 Yeah, tracing helps you categorize. Continue the process.

Z0EY 2020-09-25 13:19:13 But doesn't this tracing also use the mind?

Wind 2020-09-25 13:19:20 Yes. The instructor gave an analogy: it's like riding a bicycle. At first, you need to operate a bit; you might use some mind.

Wind 2020-09-25 13:19:57 But most of the time, you are still experiencing the feeling of riding. It's the same with the release method. In operating the process, you need to use it a little. But beyond the process, keep the mind out. Focus more on feeling. The sole function of the mind is to operate the process. To let you slowly become familiar with release. In fact, if you release using the process for wanting to control and want for approval, you use the mind very little. After becoming familiar, it's very natural.

===== Page 135 =====

Wind 2020-09-25 13:21:11 Like the analogy in the course: after finding the balance, you just ride. But the initial process of getting familiar is very important. Definitely don't arbitrarily delete or change steps.

Z0EY 2020-09-25 13:23:32 Then, from releasing feelings to releasing wants, is there a sequence? Because I'm doing both.

Wind 2020-09-25 13:23:32 Don't do both. The first is the foundation for the second. If you have no problem with the first, go to the advanced. After you are familiar with the advanced, you only use the advanced. No need to go back to the elementary way.

Z0EY 2020-09-25 13:24:21 So you're saying the first stage is to release feelings first (feeling -> trace to category -> release)?

Wind 2020-09-25 13:24:29 Yeah. This is to let you experience what releasing emotions feels like. The second stage begins to accelerate.

Z0EY 2020-09-25 13:24:47 What does "no problem" mean? Being familiar with the process, or something else?

Wind 2020-09-25 13:25:11 "No problem" means you can clearly release using this process. If the experience of release is very clear to you, and the process is very handy, then look at the "want" behind it. Release the want directly. This will increase your release progress a thousandfold. Just focus on doing one thing. If you can do the advanced method, then focus on these two "wants": want to control and want for approval. The previous one can be set aside.

Z0EY 2020-09-25 13:27:02 Okay, also, what about the third "want for safety"?

Wind 2020-09-25 13:27:13 You don't need to worry about this now. Because you can't see it yet. When you have released enough want to control and want for approval, that want to survive (fear of death) will surface. You will see it and can release it. So the original release method course has you focus on the two wants covering the "fear of death." When you can see it directly, you directly face and release the fear of death. This way, I think I've explained the stages and sequence of the release method system very clearly [Chuckle]. This is the step-by-step progression of the very first release method course, without adding too many strange methods.

===== Page 136 =====

The theme you need to focus on is very concise.

Z0EY 2020-09-25 13:31:24 @Wind, yes, what's needed is to remove the side branches and unnecessary details, leaving only the most essential, fundamental, and concise. The more fundamental the thing, the simpler it is.

Wind 2020-09-25 13:31:47 I didn't remove details to make it simple. It was originally this concise. I just need to present its original form. I didn't use any scissors myself.

Z0EY 2020-09-25 13:32:52 Yeah, haha. What I mean is, compared to the previous method in "The Abundance Book," for me, currently encountering your explanation of Lester Levenson's own theory is removing details to make it simple. It's not that you changed the original form, but that the original form and foundation had many things added to them, making it easy for people to miss the point.

Wind 2020-09-25 13:33:39 I know. I'm just saying that this conciseness belongs to Mr. Lester Levenson, not me. I cannot claim credit for his achievement [Chuckle].

Z0EY 2020-09-25 13:38:22 Same feeling as others in the group mentioned. I've wished more than once for a stronger person to provide more guidance. The group owner was also seeking a companion [Grin]. It seems the power of everyone's shared consciousness is enormous. Thank you, Teacher Wind.

Wind 2020-09-25 13:39:20 My release is average. My theoretical research is okay. There should be many in the group who release better than me, so I don't casually talk about personal experiences. I just try to speak as much as possible about the original methods and teachings I see in the materials.

Xia Na 2020-09-25 13:49:58 I guess the reason everyone creates their own methods so much might also be related to what's written in the books. Probably something like "the release method does not conflict with other methods and can be compatible" is written.

Wind 2020-09-25 13:51:07 His meaning should be: you can practice the release method in the morning and go practice some X method in the afternoon. Not mixing these two methods simultaneously. That's how I see it. But actually, according to Lester Levenson, if you can

release continuously, why would you need to mix methods? He doesn't even recommend students mix extreme problems.

Xia Na 2020-09-25 13:52:59 So when I used to follow Ho'oponopono, it was also mixed. I only realized a bit after reading the book [Covering face]. Good thing I hadn't really started and met you guys. I'll start practicing again with the most original method.

===== Page 137 =====

Wind 2020-09-25 13:53:44 Mixing is really not as fast as focusing on one method [Chuckle].

Z0EY 2020-09-25 14:03:37 @Wind? Did Lester Levenson ever talk about the pipe method? Like the "Abundance Book" says imagine inserting a pipe, letting energy rise and leave through the pipe. Did Lester Levenson himself ever mention this?

Wind 2020-09-25 14:04:09 Lester Levenson never talked about inserting pipes. He talked about suppressed energy. Lester Levenson himself did not leave any audio teaching the basic course. But the '92 release method course was personally set by Lester Levenson. The method used there is the method Lester Levenson created. After creating the release method, Lester Levenson no longer taught people personally, but let release method teachers teach. He would regularly talk to enrolled graduates on advanced courses. So the question "how to use the process to release" was solved in the basic course. The original process is a guided up and go. Identify the feeling. Perceive it. Let it leave. The key is to activate this innate ability to "release." Make it usable for any feeling. Let all those feelings on the emotion chart be identified one by one. Then simply let them leave. Feelings are suppressed energy. The reason they are there is because you suppressed them inside. The pipe method might work for some people. But I personally still focus on recommending the original process. Because the pipe involves an imaginative process. This is quite difficult for people with poor imagination. If it becomes a task requiring effort, it's hard to operate.

Chen Yuting 2020-09-25 16:30:45 I can imagine, but I can't feel it leaving.

Wind 2020-09-25 16:31:14 Actually, it's just repeatedly asking: can I, will I, when will I let it leave. If it doesn't leave, repeat the process and ask again. No need to add imagination. My experience is that Larry Crane (Lawrence Crane)'s modified method also weakens the power of the release method. Because it adds an imagination. But the release method itself just lets you honestly experience the feeling. I say this because pipe insertion didn't help me learn to release.

===== Page 138 =====

Wind 2020-09-25 16:33:27 I learned later by doing the process, recalling the feeling of "releasing pressure" at that time, and slowly getting it. No matter how I inserted the pipe, it didn't work [Covering face]. I kept perceiving the feeling, then asking myself if I could let it go. I found I could let go anytime. That is, I discovered that "letting go and letting it leave" is something that can happen as soon as you decide. No need to imagine, no need to analyze. The simpler you ask yourself this, the more you discover this.

Chen Yuting 2020-09-25 16:38:56 Is it still "turning consciousness"?

Wind 2020-09-25 16:39:13 Not turning consciousness. Later I learned the principle from Lester Levenson's audio. Because suppressed feelings push themselves outward. It's you consciously holding them down. As soon as you decide to let go, they whoosh out. let it up, let it go. After all, release is this. It's actively looking at it, then letting it go. But the process is the biggest help. Relying on habit alone, you might not release. But directly letting it surface, directly letting the feeling leave – they don't know how to handle it. The original process, in my understanding, is not to add, not to delete.

Zhi Xian 2020-09-25 16:49:20 A rational person, if they use pipe insertion, will dwell on where to insert it, whether the pipe is thick or thin, various logical problems [Covering face]. @Chen Yu (Qinyu?? Human Design)? That's me! Each time, I need a lot of preparation before releasing.

Wind 2020-09-25 16:50:14 Regarding the pipe insertion method, this is what I started with. I found it too complicated for me. After I experienced release, I also tried pipe insertion. But then I found it unnecessary. Because after perceiving, there is a natural tendency to let go.

Me 2020-09-25 16:53:41 The original process can also be easily misunderstood. Some people will consciously take the energy out with their breath.

Wind 2020-09-25 16:53:57 That's misunderstanding it as something happening in the mind.

===== Page 139 =====

Actually, the original course said that when he says "perceive the feeling," it refers to the feeling in the chest and abdomen. Advanced method: directly release the two major wants, including the desire to change the current stuckness. But this must be done on the basis of being familiar with release. Otherwise, it's just wildly imagining in the mind. If you can perceive the desire to change, it's easier to release. That's how I think. Release must be clearly experienced. Even if initially unclear, you must slowly understand what the feeling of leaving is like. If you don't understand this, you cannot operate the later things. The first thing lays the groundwork for the next. You must release up and go. You can't just let it up without letting it go.

Wind 2020-09-25 17:14:56 I've parted ways with many people over this before. They had studied Buddhism before and would subconsciously confuse it with "Four Foundations of Mindfulness," thinking that "just being aware" can make it leave. Feeling that just being aware is enough. This is why I've become so fundamentalist. People learning the release method now like to mess around and change it; it's really hard to handle [Chuckle]. Because the release method is indeed too simple, they always want to modify it. Sometimes you have to emphasize that it is energy. Mainly, some people mistake "understanding intellectually" for release. I've encountered this quite a bit before. Whenever that happens, I would say it's actually energy; you can feel the energy leaving the body. The energy stuck in the chest and abdomen passes through the body.

Hui Xuan 2020-09-25 17:19:30 Isn't the "Four Foundations of Mindfulness" about feeling emotions and allowing them to surface?

Wind 2020-09-25 17:19:59 The Four Foundations of Mindfulness involve observing and analyzing mind, matter, and phenomena. This is a very different path. It requires the concentration of "momentary concentration" (khanika samadhi), very different from the release method.

Wind 2020-09-25 17:29:06 Actually, Larry Crane (Lawrence Crane) also used question prompts later. His modification was a bit strange. Later, I watched his videos on YouTube. His questions were particularly long, like tongue twisters.

===== Page 140 =====

Wind 2020-09-25 17:30:10 But I think it's a bit better than Hale Dwoskin's modifications. Because he asks "could you let the wanting of control go so you can have control?" Looping like this. But Larry Crane (Lawrence Crane)'s student asks "could you say yes to it?" and more, and more [Covering face]. Larry Crane (Lawrence Crane)'s line of modifications isn't that complicated. Hale Dwoskin's line of modifications is very complicated. "Can you notice the perfection of the present moment? Can you welcome the imperfection of the present moment? Can you notice that perfection and imperfection are a whole?" [Covering face] Yeah, when I showed that video to a friend, he burst out laughing. Said he couldn't concentrate on releasing because Larry Crane (Lawrence Crane) spoke too fast, like a tongue twister. He kept laughing throughout the process and couldn't release.

Wu Xin 2020-09-25 17:45:11 Teacher? Just now I went to the vegetable market in our neighborhood and saw the male owner of that small supermarket again. (Previously, I bought a game controller for my son. It wasn't suitable, and I didn't ask my son to go exchange it because the packaging was thrown away. He resolutely refused to exchange it. His attitude was so bad that my son, in tears, wanted to grab a kitchen knife and fight him. I stopped him.) Seeing him, the urge to chop him to pieces with a knife arose. Feeling this emotion. Willing to let it go? No. Feeling the emotion again. Willing to let it go? No. Feeling again and asking again. Willing? This time answered, Yes. Feeling that at the same time as answering "Yes," it left. In this situation, do I still need to ask "When?" and answer "Now"? For the process to be complete? But if I answer "Now," and that feeling of willingness to let go has already left, what to do?

Wind 2020-09-25 17:45:49 If it's gone, just look again. See if there's any remaining emotion towards it. Any remaining emotion. Then go through the process and release again. It doesn't hurt to ask anyway, right? [Chuckle]

===== Page 141 =====

Me 2020-09-25 17:50:56 You threw away the packaging, they can't resell it, of course they won't exchange it. That's reasonable.

Me 2020-09-25 17:56:55 I don't care whether the other party is reasonable or not. I only care about my own emotional feelings and release them.

Wind 2020-09-25 17:57:17 Emotions are yours. If you can't release them, you suffer.

Mu 2020-09-25 17:57:47 Release isn't about reasoning. Don't try to reason it out. Give up reasoning and directly face the emotion. Every time you reason, you're suppressing the emotion.

Wind 2020-09-25 23:19:04 Now there's quite a lot of commercial promotion domestically. The release method already has psychological counseling licenses. Do you know Jia Wei and Xiang Rong? Two Taiwanese people. They are doing this. The materials they use are from "Zero Resistance," also written by a Taiwanese, Xu Yaoren. I followed Xu Yaoren's recent situation later. He no longer talks about the release method at all now. No longer talks about the law of attraction either. He's all about commercial stuff. He even made a video explaining why he no longer talks about the law of attraction. He said he came into contact with these things; they worked short-term, but later he found major problems couldn't be solved. He felt the world might not be that simple. Of course, he also stopped mentioning the release method. I don't know why he gave up the release method. Many people in China learned about the release method through his book. Should be the first officially published book related to the release method. "The Golden Life of Zero Resistance." Zhang Defen and others also recommended the release method. But she didn't continue with it herself. She keeps wandering among various new spiritual knowledge.

===== Page 142 =====

2020-09-26 Wind introduces the time Lester Levenson created the release method, continues Q&A on some issues in learning the release method, translates the pieced-together Free Six Steps and the Free Six Steps from the '92 course

Wu Xin 2020-09-26 19:15:51 @Wind? Teacher, when using the emotion chart, if I see the relevant emotion, should I release whenever there's an emotion? If I can't recall the specific event, does it affect the release?

Wind 2020-09-26 19:16:40 It doesn't affect. In fact, contrary to the materialist worldview in our education, Lester Levenson's worldview is reversed. The true Self first creates the mind (ego). The ego artificially creates a sense of lack, then develops basic wants. Basic wants generate emotions. Emotions generate thoughts. Thoughts then project the world. So specific events in this world come after emotions. You release emotions, and you release many thoughts about this event. Then the event won't be projected. This principle is unacceptable for most people at first, but becomes clearer with release.

Me 2020-09-26 19:33:12 @Wind? Lester Levenson became enlightened in 1952. He said he came back after 18 years of being enlightened. That is, before 1970, he was in that floating state, resulting in "The Ultimate Freedom." Then after returning, he truly started teaching the release method. This matches up. Why didn't Lester Levenson teach the release method before? He wasn't back; it wasn't easy to teach [Covering face].

Wind 2020-09-26 19:33:53 Yes. And he also said there were some small gatherings at the beginning, but those people didn't make much progress. Because as long as he was there,

they were high. As soon as he left, they fell back down. They attributed everything to his power, developing a dependent relationship. So later, he no longer personally guided people. I recall, Lester Levenson wrote down the six steps in 1972 and never changed them since. The release method formally took shape. If he floated for 18 years, then he returned in 1970. That coincides with the year of "The Right Path." Two years later, he wrote down the six steps.

===== Page 143 =====

Me 2020-09-26 21:45:56 Today, seeing two friends, observing their every word and action, suddenly felt a strong urge to leave the world.

Me 2020-09-26 21:46:13 Such a big stimulus?

Wind 2020-09-26 21:47:27 One got married, one succeeded in business, but both were clearly unhappy. Still stuck in the cycle of their original emotions.

Wind 2020-09-26 22:01:24 At most, I locked myself at home for seven days. It did help a bit. Unfortunately, I didn't persist. Didn't release for nearly half a month, not even once. Just stayed in that relatively comfortable state. Correction: it was half a year. About five months.

Wu Xin 2020-09-27 08:31:37 @I am Infinite? The release method uses the process. Does releasing thoughts also use the process?

Wind 2020-09-27 08:31:54 The release method doesn't involve releasing thoughts. Because that's too slow. Cutting leaves. You'd never finish cutting for a lifetime. And it's easy to get caught up.

Wind 2020-09-27 10:09:16 Actually, it can be said this way: a want is a tendency. I saw someone yesterday asking what basic wants sexual desire and appetite belong to. This is actually trying to analyze, not perceive. Trying to figure out its components leads to such questions. But in fact, when appetite occurs, you can perceive your tendency. For example, when you taste something delicious, you want to eat more. Same with sexual desire. If you want to grasp a certain feeling, it's wanting to control. It might also be mixed with wanting approval; you can perceive that too. And when you are starving, the fear of death emerges; the tendency here is wanting to survive.

Wind 2020-09-27 10:35:30 Sharing an insight gained from releasing this morning: Deeply experiencing that we live in "wanting" every moment. Releasing a "want" motivation terminates related emotions and thoughts, leading to a profound stillness. Continuously releasing "want" continuously weakens the sense of being the "doer," making life more like a "happening" scene by scene. Driven by wants every moment. Continuous release directly breaks this chain of "want." How to express it more clearly? Let me organize my words. No matter what, even the simplest washing, has wanting to control in it. That motivation is always inside. I only slept four hours last night. The rest of the time, I continuously released the want to control and want for approval. Felt wonderful [Chuckle]. Stimulated a bit, I did have some momentum for release. Anything that can disturb me is a desire. Any impulse to "do" is also this tendency. It's also wanting to control and wanting approval.

Z0EY 2020-09-27 12:31:25 @Wind, perceiving resistance to a colleague, behind it is the desire to want to change (control). But I can also feel my fear; it's fear that makes me want to control. Should I release the desire to want to control? It doesn't feel like the root thing.

Wind 2020-09-27 12:32:10 Is it the emotion of fear, or the fear of death (want to survive)? These are different levels. fear is a kind of emotion. But fear of dying is the most fundamental thing. However, no need to dwell on this. Releasing desires doesn't mean looking for the most fundamental thing to release. It means looking for the most superficial, the one you are most aware of. Because it has already emerged. If you don't release it, you're suppressing it back down. So, if you now feel wanting to control, release it directly. After releasing this topmost want to control, whatever is underneath, no matter what, will surface again. Surfaces for you to release. This way, you can be in continuous release.

Hai Xing 2020-09-27 12:39:34 At the beginning, I strictly followed the steps. Later, I just followed the feeling. As soon as I perceive, I'm back. This is also accumulated experience, only my personal experience.

Wind 2020-09-27 12:40:18 This often happens. I guess most people who have released for several years have experienced leaving as soon as they perceive. But I still suggest following the process, because the process for releasing wants is already very simple. Mainly, the mind easily deceives itself, easy to get stuck. So suggest continuing to release.

===== Page 145 =====

Wind 2020-09-27 12:41:28 Don't just become aware. Otherwise, it will get stuck there. Yeah, just release the stuck feeling there. Whatever it is, or vague feeling. Release the desire to change it.

Z0EY 2020-09-27 12:43:11 Feel a strong blockage in the throat, very strong. And I'm gripping it tightly, not relaxing at all.

Wind 2020-09-27 12:43:47 Do you want to change it?

Z0EY 2020-09-27 12:44:13 There is a desire to change, but a little less than at first.

Wind 2020-09-27 12:44:31 Don't suppress this desire to change. Perceive it, release it. Allow it to surface, allow it to leave. This needs to be gentle, patient. Because the level of desire is indeed very subtle.

Z0EY 2020-09-27 12:46:15 When gripping tightly, I tend to hold my breath.

Wind 2020-09-27 12:47:12 So you are still gripping tightly.

Z0EY 2020-09-27 12:47:12 The stronger the resistance, the more I want to control, the more I grip tightly, block, stuck. That's get stuck.

Me 2020-09-27 12:53:13 [Covering face] Anyway, I just want to say that if release leads to some experiences that seem very useful, be careful not to lightly change the release method because of these experiences.

Me 2020-09-27 12:53:33 The more you release, the more you'll find the release method cannot be changed.

Wind 2020-09-27 12:53:55 Yes. The release method Lester Levenson created is a method that doesn't need changing all the way to complete freedom. [Chuckle] In 1975, Lester Levenson discovered the exact time of the "release method." He said one release equals months of meditation. Previously, he had people meditate; they just got good feelings but stopped growing. From then on, he started teaching the release method. So, when you are releasing very comfortably, instead of stopping to meditate, it's better to release one more time.

Me 2020-09-27 23:20:05 Today, I used the advanced method of releasing stuck points to specifically clear up my relationship with my parents. It seemed that no matter whether emotions, feelings, desires, or fears appeared, as long as I released the desire to change the state of having these emotions, feelings, desires, or fears, I no longer resisted, suppressed, or defended against them. These emotional feelings, desires, and fears would lose these attributes, turn into pure energy, emerge from deep within, turn into a feeling of tightness perceived in the chest and abdomen. I felt this energy emerge directly from there and dissipate on its own, without me having to release this energy. That is, purely releasing the desire to change the state of being in various emotions, feelings, desires, and fears caused these emotions, feelings, desires, and fears to turn into pure energy surging from my chest and abdomen and releasing outward.

===== Page 146 =====

Wind 2020-09-27 23:20:49 Yeah, that should be it. Every suppressed feeling pushes itself outward. You just need to let go of the action of suppressing it.

Me 2020-09-27 23:21:56 Right, that's it. This is the first time I've discovered this. Before, I was always pushing them away [Chuckle].

Wind 2020-09-27 23:24:59 This is why I think the pipe method is also Larry Crane (Lawrence Crane)'s addition. Because the original release method process sees feelings as something that leaves as soon as you let go. The pipe method makes the process one where you try hard to push it away. Actually, rather than a pipe metaphor, it's more like a balloon. You release the mouth of the balloon, and whoosh, it deflates. That '92 video should be unmodified.

Me 2020-09-27 23:29:24 I never tried this before: when emotions, desires, or fears surfaced, instead of directly releasing these emotions, desires, and fears, first release the desire to change these emotions, desires, and fears. That alone releases the suppression and resistance towards them, and these emotions, desires, and fears would surface and leave on their own.

Wind 2020-09-27 23:29:30 Originally, it was about letting you feel directly, then using question prompts to guide. "Sedona Release Method 1992 Teaching Video 1" and "Sedona Release Method 1992 Teaching Video 5" – I only translated these two. One is the basic process for releasing emotions, the other is the basic process for releasing wants.

Me 2020-09-27 23:33:16 These emotions, desires, and fears haven't left the subconscious, only because of my own resistance and suppression towards them, held down and unable to leave. Releasing the desire to change them is releasing this resistance and suppression, and these emotions, desires, and fears naturally leave. Today, I truly directly experienced that emotional feelings indeed leave on their own; it's just that I've been suppressing and resisting them, preventing them from leaving.

Wind 2020-09-27 23:33:22 Today, I finally understood the process of Lester Levenson creating the release method. He invented this release process in 1975. Then one of his students heard he had his own method and immediately ran to learn it. Before that, he tried many teaching methods to get people to reach his state. Those are recorded in "The Ultimate Freedom." And those were failed experiences. Because very few people grew. The main methods tried were meditation, meditating with questions, etc. Until 1975, he found that just one "release" was equivalent to months of meditation. So he shared this method with his followers. Thus, the release method was established. So I'll share this material; don't treat meditation as "advanced." Meditation is lowering the level.

Me 2020-09-27 23:36:37 Previously, "The Ultimate Freedom" was called the basic theory of the release method by the first translators of the materials. This led to everyone being misled. Everyone studied the release method according to "The Ultimate Freedom."

Guidance of Wisdom 2020-09-27 23:45:32 Actually, I think the emotional energy level chart is also wrong.

Wind 2020-09-27 23:45:46 The level chart is not wrong. Lester Levenson often mentioned agflap, cap. Wanting to change, wanting to figure out, etc., are all wanting to control. If it's a feeling you particularly dislike and find uncomfortable, you definitely have wanting to change. If it's a vague feeling, you definitely want to figure it out. Lester Levenson talked about facing vague feelings, releasing wanting to change and wanting to figure out. In later books by Larry Crane (Lawrence Crane) and Hale Dwoskin, this wasn't completely absent. But because the order was disrupted and the focus was confused, it became hard to understand. Mainly, too many unnecessary things were added. If you don't know about releasing stuck feelings, don't know about releasing the desire to change stuck feelings, releasing becomes difficult. Because that stuck feeling is still operating inside. If you don't release it. To this day, I'm still amazed at its conciseness and power. I've practiced many methods. Sometimes I do feel this. For example, months of meditation might equal a few seconds of a single "whoosh" release.

I don't know why Lester Levenson invented this method that is more concise and powerful than most traditional methods. I struggled with it for a while at first [Chuckle].

Me 2020-09-28 00:00:40 Really, thank you very much for the insights you brought @Wind.

Wind 2020-09-28 00:00:56 [Rose][Rose] Communicating with you all has also benefited me.

Nothing 2020-09-28 00:03:32 My head often feels stuck, face bloated. So damn hard to deal with [Covering face].

Wind 2020-09-28 00:04:00 Relax. Notice you want to change this situation. Let the desire to change leave.

Nothing 2020-09-28 00:04:35 @Wind? Don't know why, no feeling in chest and abdomen.

Wind 2020-09-28 00:05:30 Being able to feel the emotion is enough. Not telling you to find physical sensation in chest and abdomen, but to try to feel with chest and abdomen. After starting to share, for some reason, my release has also increased. Every time I finish translating or sharing, I have more motivation to release. This truly experiences what Lester Levenson said: helping others is helping yourself.

Me 2020-09-28 00:11:27 [Strong] You are the first true dharma transmitter.

Wind 2020-09-28 00:12:15 Just moved a little material [Covering face]. I plan to continue translating "The Way" tomorrow. First translate the remaining parts of "The Way."

Me 2020-09-28 00:13:22 Okay, waiting for it [Chuckle].

Me 2020-09-28 13:17:23 @Wind? In the original text, is it "want to control" or "want to change"?

Wind 2020-09-28 13:17:41 Which step are you talking about? Step five is "want to change." Step three is "want to control." Wanting to change is a kind of wanting to control. It's not that there is a "want to change" separate from wanting to control. Step two emphasizes "decision."

Me 2020-09-28 13:21:05 @Wind? Is it "want for safety" or "want for security"? I think it's "want for safety," not just "want for security."

===== Page 149 =====

Wind 2020-09-28 13:22:29 Well... in fact, he most often says "want to survive" and "fear of death." I didn't change her third translation. I only changed her second, fourth, and fifth. Because I don't remember the original wording for the third translation; need to review it.

Wind 2020-09-28 17:47:02 "The Way 3." This part is particularly interesting. My mind kind of understands why Hale Dwoskin later invented his own method. Look, the questions Hale Dwoskin asked Lester Levenson in the audio contained quite a few mental tricks. Lester Levenson pointed them out. Including many people, after encountering the release method, veer off onto various strange paths. The last question Hale Dwoskin asked Lester Levenson: he said can you go with the concept of "I am not this body"? Because he felt releasing this

concept didn't feel good. Originally, he felt this concept was somewhat real; after releasing, he felt "this concept is just a concept." So he wondered if he should not release it, but instead follow this concept. This budding idea is almost the direction where Hale Dwoskin later deviated from the release method. Actually, the release method fundamentally doesn't need to talk so much. Whether Larry Crane (Lawrence Crane) or Hale Dwoskin, later on, they were just padding chapters. Because the release process is too simple, it can be explained quickly. In fact, everyone often does this. So a simple and clear process is necessary. Follow the six steps. Like just now, while translating, the external network disconnected. At that moment, wanting to control immediately arose. I forgot to release again, returning to old behavioral patterns to try hard to solve it. I perceived this and released. Then it connected. I myself also complicate things daily, with a deep-rooted habit of using the mind to solve problems. Try to release more from now on.

Wind 2020-09-28 23:21:43 The release method is too simple. Simple, or concise.

===== Page 150 =====

Wind 2020-09-28 23:22:05 Part four is also translated. I listened to two hours of Lester Levenson's recordings. Some recordings I have no impression of; I listened again. But the collection the group owner has is not complete. Many audios are only half, or even just the beginning. Like "The Way Part 1" is only a bit over 7 minutes. The one on YouTube is over 20 minutes. I translated the one on YouTube. Today I listened to the audio in the file the group owner shared, like "About Releasing," which also only has about the first ten minutes. That one should be quite important, Lester Levenson personally teaching the release method. I haven't found this audio on YouTube either. The group owner's copy is incomplete. I don't know who can get that audio file. His 164 audio files are almost all incomplete. Anyway, doing intellectual collection doesn't mean much to me anymore. I already have the process and can use it to move towards freedom. Time to release. Time to release.

Sui Le 2020-09-30 09:47:00 @Wind? I don't understand this: "a chart, a sign..." What is it?

Wind 2020-09-30 09:48:06 It means write a note and stick it on the wall. Remind yourself. Lester Levenson's point is to put the phrase "get everything and anything by releasing only" in a visible place in the room to remind yourself to do this.

Miqi 2020-09-30 11:03:38 I have a point I don't understand: if you get everything you want through release, then you don't need to work anymore?

Wind 2020-09-30 11:04:07 Yes. This is emphasized in the advanced course. Lester Levenson often emphasized it. Needing to work to survive is slave consciousness. To reach the level where think and things happen, you don't need to work for a living.

===== Page 151 =====

Ju Ting 2020-09-30 11:15:20 @Wind? Now when I release on something, I first release emotions, then the two major wants, then the desire to change, then the fear of survival and death. Is this the complete process?

Wind 2020-09-30 11:17:50 You don't need to release emotions first. If you can use the method of releasing the two wants, use that. Releasing emotions is the entry-level learning of the release method. That is, it lets you learn how to release and get familiar with the process. After you're familiar, you use the method of releasing wants. Release the two wants. When the fear of death surfaces, you release the fear of death. It's that simple.

Ju Ting 2020-09-30 11:21:46 @Wind? I just feel I have so many emotions [Covering face].

Wind 2020-09-30 11:22:03 You don't need to suppress them. See what wants they are and release. Or if you feel you're not yet familiar with releasing wants, you can release emotions. That's also okay.

Guidance of Wisdom 2020-09-30 11:37:38 To be honest, Xing Kong's translation is a bit off.

Wind 2020-09-30 11:37:51 Xing Kong's translation indeed has problems. It mixes in too many common spiritual terms. But Mr. Lester Levenson actually didn't like using those terms. He liked using everyday English. Lester Levenson liked to use the most concise language to express those difficult concepts. So when I translate, I also try to use everyday language as much as possible. Try not to use those big words. I can't find the original version of the six steps. Lester Levenson didn't give a concentrated talk on the six steps. He mentioned them quite scattered. Or just mentioned six step. But piecing them together roughly works. Let me try to retranslate them using his original words. Step 1: You must want freedom more than you want the world. (You must want freedom more than you want approval and control. Approval and control = the world) Step 2: Make the decision for freedom. Step 3: All feelings come from wanting to control and wanting approval; they are survival programs. Release them. Step 4: Keep releasing. Step 5: When you are stuck, release the desire to change the stuck feeling.

===== Page 152 =====

Step 6: Each time you release, you are more joyful, lighter, freer from limitations. As you release, you become increasingly more joyful, lighter, freer from limitations. Okay, this is the six steps I pieced together from Mr. Lester Levenson's scattered words.

Xiu Yuan 2020-09-30 12:49:51 24 hours a day, three weeks is 21 days, that's 504 hours. Lester Levenson said three weeks of continuous release can lead to ultimate freedom, right? Has anyone practiced this? What's the longest release time?

Wind 2020-09-30 12:50:03 My longest release time was one week. Two years ago. Reached a very comfortable state, felt like I had no agflap left, or if there was, it was very subtle. Then for half a year, I didn't release. Didn't want to release, no motivation to do it.

Ju Ting 2020-09-30 12:53:20 My mind keeps clamoring: I have to talk about something, I must see someone to talk about something, otherwise how can... [Covering face]

Wind 2020-09-30 12:53:30 Then release. I haven't released much this morning; time to release [Covering face].

Guidance of Wisdom 2020-09-30 13:00:23 Do you release every day?

Wind 2020-09-30 13:00:33 Yes.

D 2020-09-30 13:21:32 Directly manifest 500 billion, compete with Jack Ma, top China's richest list.

Wind 2020-09-30 13:22:04 500 billion is world's richest.

Ju Ting 2020-09-30 13:28:16 @Guidance of Wisdom? Try releasing your desire to become the national chairman [Grin]. Prerequisite: want freedom more than the world [Grin].

Wind 2020-09-30 13:28:16 Advance congratulations to the youngest national chairman. Not interested in being chairman. No fun.

Huang 2020-09-30 16:31:03 500 billion is richest in China, surpassing Jack Ma. World's richest is the eBay guy, just checked, it's over ten times this amount. I checked before, 50 billion can be richest in a province.

===== Page 153 =====

Wind 2020-09-30 16:35:56 Haha, is it over ten times? 120 billion USD, current exchange rate is 6.88, that's 825.6 billion RMB, which is over 300 billion more than 500 billion.

Wind 2020-09-30 18:35:43 This is the six steps from the '92 workbook. Not much difference, but still a bit different. Step 1: You must want serenity more than you want approval and control. Step 2: Decide you can use this method to achieve serenity. Step 3: See that all emotions come from two wants: want for approval and want to control. Immediately see and immediately release want for approval and control. Step 4: Make it a habit. Release all your want for approval and control, whether alone or in front of others. Step 5: If you get stuck, let go of your desire to control this stuckness. Step 6: Each time you use this method, you feel lighter and happier. If you continue using this method, you will continue feeling lighter and happier. All translated. The difference from what Lester Levenson said in the advanced course is that freedom was replaced with serenity. Probably to make it easier for students to understand. But the early six steps definitely only mention two major wants. The original wording was pieced together by me from the audio. Step 1: You must want freedom more than you want the world. (You must want freedom more than you want approval and control. Approval and control = the world) Step 2: Make the decision for freedom. Step 3: All feelings come from wanting to control and wanting approval; they are survival programs. Release them. Step 4: Keep releasing. Step 5: When you get stuck, release the desire to change the stuck feeling. Step 6: Each time you release, you are more joyful, lighter, freer from limitations. As you release, you become increasingly more joyful, lighter, freer from limitations. Anyway, they're all similar. Whichever wording you like, you can use.

===== Page 154 =====

2020-09-30 Wind discusses changes after release in the study group, beautiful feelings also need to be released, "The Ultimate Freedom" is a record of failed teaching, what to do when you unconsciously hold your breath during release

Guidance of Wisdom 2020-09-30 10:50:58 Have any of you released disgust for someone? After all this theory talk, any practical, real-world operational aspects?

Wind 2020-09-30 10:52:31 This often happens. Release continuously, and you can release it.

Guidance of Wisdom 2020-09-30 10:52:51 After releasing, how do you interact? In reality, family, work, emotional issues are too many. Actually, most problems come from relationships.

Wind 2020-09-30 10:53:12 Hmm... I'll try to explain this. You mean problems in interpersonal relationships, right? Your meaning is, have I dealt with interpersonal relationship problems through release? My personal experience is, there will be many feelings inside. You want to control this person, want to be approved by them. What's the feeling after releasing? Experiencing love, loving them as they are in the moment. If you ask how to interact specifically, it's different for everyone. Actually, after release, often you will know what to do.

Guidance of Wisdom 2020-09-30 10:56:30 When I release, I can only eliminate that energy with the mind.

Wind 2020-09-30 10:56:51 Because you haven't drawn out and released all the subconscious emotions. Release continuously. Release continuously, your intuition will become clearer and clearer.

Leaping Flame 2020-09-30 10:57:42 Isn't the six steps enough? Why talk about so much else?

Wind 2020-09-30 10:59:50 For the intellectual part, we only need to know the six steps and the release process. The rest is just constantly operating and experiencing. If there are disagreements on conceptual things, set them aside and go release and see.

Guidance of Wisdom 2020-09-30 11:08:05 After improving emotional intelligence, does it mean you know how to speak? In reality, one wrong word can easily cause conflict.

===== Page 155 =====

Actually, it's all about interaction between people.

Wind 2020-09-30 11:08:23 Emotional intelligence means emotion management, right? The release method directly releases emotions; no need to manage them. What you're talking about is the action level. The release method operates at the foundational level. Feelings drive thoughts, thoughts drive actions. Release the feeling, and you don't need to

deliberately adjust your actions. If you still need to adjust your actions, it only means you're suppressing the feeling.

Guidance of Wisdom 2020-09-30 11:10:22 You mean after release, the mind suddenly understands, knows what to do.

Wind 2020-09-30 11:11:09 Something like that. Continuous release brings astonishing insights.

Guidance of Wisdom 2020-09-30 11:11:31 But sorry, I haven't had this realization.

Wind 2020-09-30 11:11:32 So I try to say, go release, don't think about those questions.

Guidance of Wisdom 2020-09-30 11:11:59 Can't release.

Wind 2020-09-30 11:12:18 Is it that you can't operate the process, or you can't sustain it?

Guidance of Wisdom 2020-09-30 11:12:22 Can't release continuously. Or maybe there's a problem with operating the process?

Wind 2020-09-30 11:12:47 If you can't operate the process, keep using it until you experience release. Until you have a clear experience of release. If you can't sustain it, remind yourself to keep doing it. Until the feeling about something is released relatively thoroughly. You'll naturally see its earth-shattering change.

Guidance of Wisdom 2020-09-30 11:13:45 Patience is limited. Seeing no reward, where's the motivation?

Wind 2020-09-30 11:14:01 That means you might have some problem operating the process. Because every release is accompanied by joy and lightness. Every release has a reward. Try following the process, experience release. Then it'll be fine.

Guidance of Wisdom 2020-09-30 11:15:20 Other aspects are useless.

Wind 2020-09-30 11:15:33 Yeah, that's the first problem then.

===== Page 156 =====

Wind 2020-09-30 11:16:05 The initial release experience – first learn this, then just use it constantly.

Dalu Zheng 2020-09-30 11:16:27 @Wind? Do some beautiful feelings or experiences also need to be released?

Wind 2020-09-30 11:16:54 This also needs to be released. Simple, because after release, it gets better. Mr. Lester Levenson often uses the word "better" or "go further." Go further, that's it. Don't stop; there's something better later.

Guidance of Wisdom 2020-09-30 11:19:29 After release, does the feeling turn into a feeling of love? Like in "The Autobiography of Lester Levenson."

Wind 2020-09-30 11:19:44 After release, you can indeed feel more love. Because all feelings are non-love feelings. After release, the true Self's natural love will manifest.

Guidance of Wisdom 2020-09-30 11:20:19 How does it show in dealing with people?

Wind 2020-09-30 11:20:46 In dealing with people, you will understand them better. You'll stand in their shoes. This will dissolve many problems.

Wind 2020-09-30 11:28:40 Step 1: You must want freedom more than you want the world. (You must want freedom more than you want approval and control. Approval and control = the world) Step 2: Make the decision for freedom. Step 3: All feelings come from wanting to control and wanting approval; they are survival programs. Release them. Step 4: Keep releasing. Step 5: When you get stuck, release the desire to change the stuck feeling. Step 6: Each time you release, you are more joyful, lighter, freer from limitations. As you release, you become increasingly more joyful, lighter, freer from limitations. This is the six steps I translated from Mr. Lester Levenson's original words. For reference. For the basic process, just use that '92 release method course video. The basic process I talk about is based on that. Try as much as possible not to base it on any later books. I personally tend to be a bit fundamentalist, because for me, the original one is the most efficient. But I don't oppose others learning from books either.

===== Page 157 =====

I just prefer the original course. 1 is basic release. 5 is, after you are familiar with releasing emotions, advance to releasing wants. When you are proficient with the method in 1, you can try using 5. When you are proficient with 5, just use 5. Tool in hand, bingo! The rest is just keep using it, keep using it, moving towards freedom.

Dalu Zheng 2020-09-30 11:56:49 Listening to the English part, some I understand, some unclear. Is it okay to just rely on your text part for understanding the basic process? @Wind

Wind 2020-09-30 11:57:23 That's okay. Actually, the process is really simple.

D 2020-09-30 12:03:28 @Wind? Did you translate Lester Levenson's book? Did you translate those recordings?

Wind 2020-09-30 12:03:47 No. Currently, I've only translated parts of "The Way 1, 2, 3, 4" and excerpts from two '92 videos. I'll translate more of Lester Levenson's audio when I have time later. However, the basic process also has an aid: tracing. When your feelings are mixed, you can use the emotion chart. See which category your emotion falls into. Then feel it. This is an auxiliary use of the emotion chart. "The Ultimate Freedom" collects early audio. That is, before he invented the release method, within eighteen years, he tried various methods to teach students, but students made little progress. Later, probably in 1975, he discovered the release method. Found one release equals months of meditation. Then

taught it to students. So "The Ultimate Freedom" can only be used for theoretical reference. It can be said those are records of failed teaching.

Ran 2020-09-30 12:08:24 @Wind? What if you can't categorize the emotion? Every time I categorize, I need to use the mind.

===== Page 158 =====

Wind 2020-09-30 12:08:52 You can use the mind a little. But don't dwell on it. If you can experience it directly, then continue the process. The chart is just an aid. Because I know many people don't know what their emotion is. Some can't even experience it. At this point, the chart is somewhat useful. Using these tools well can help everyone progress faster.

D 2020-09-30 12:12:37 I treasured "The Ultimate Freedom" as a jewel, and it's a record of failed teaching! I can't accept that.

Wind 2020-09-30 12:12:58 What he says is consistent. But initially, he didn't lower himself to the level people could accept in teaching. So few people grew. Therefore, most methods in "The Ultimate Freedom" are not directly operable for ordinary people. This is part of the early audio. Later, Lester Levenson talked about this. He said the release method is the most effective method, so later audio revolves around how to better use the release method.

D 2020-09-30 12:14:28 @Wind? Pipe insertion and the three questions – which one did Lester Levenson actually teach?

Wind 2020-09-30 12:14:36 The three questions. This is the teaching Lester Levenson set up at the Sedona Institute.

D 2020-09-30 12:15:22 Hale Dwoskin is conservative in teaching.

Wind 2020-09-30 12:15:33 Later, he also let himself go. Triple welcoming, etc. I've watched his recent videos on YouTube; they have nothing to do with the release method anymore. All about welcoming the perfection and imperfection of the present moment, etc.

D 2020-09-30 12:16:06 He's not like Larry Crane (Lawrence Crane). Larry Crane (Lawrence Crane) tells people just sit at home and release, any wish will come true. Hale Dwoskin says the external may not necessarily change, but it's okay if the mindset changes. Very conservative teaching.

Wind 2020-09-30 12:16:23 Oh, you're talking about this. Mr. Lester Levenson also said this. In the advanced course, it's about getting anything through release.

===== Page 159 =====

Wind 2020-09-30 12:17:05 Use it as much as possible, use it to the extreme. This is Lester Levenson's teaching.

Leaping Flame 2020-09-30 12:22:17 @D? "The Ultimate Freedom" contains truth; how can it be a failure?

Wind 2020-09-30 12:22:33 After releasing to a certain level, you will naturally understand the things in "The Ultimate Freedom." But those teachings cannot replace the release method.

JianWang 2020-09-30 12:22:49 Where did you get this information?

Wind 2020-09-30 12:23:05 A student said it. Someone interviewed Lester Levenson's student. One day Lester Levenson was meditating and suddenly discovered this method. Initially called it the release process. The reason earlier audio belongs to failed teaching experiences is that he didn't lower himself to a level everyone could accept in teaching. He directly gave some very high-level things and said, "Go do it." This is why many people didn't progress much. It doesn't mean what "The Ultimate Freedom" says is incorrect.

D 2020-09-30 12:27:14 @Wind? Why didn't he just directly copy the method he used during those three months sitting on the bench and release exactly as he did? Why not copy it directly? And why did it lead to failed teaching?

Wind 2020-09-30 12:27:31 This was also mentioned in a later audio. Initially, he wanted to teach others what he had realized. It took him eighteen years to come back to this world. This was a process of gradually lowering himself. But Lester Levenson said in the audio, if he had the six steps then, he would have been faster. "You have the method, you can be faster than me." "In the first month, I released wanting approval; the second month, wanting to control; the third month, releasing the fear of death. One month at a time." "But you have this release technique, you have the six steps, so you might do it in a few weeks." Something like that.

D 2020-09-30 12:31:12 24 hours with "What am I?" would be faster. I tried. Result: kept getting distracted. An hour, 50 minutes were distracted.

===== Page 160 =====

Wind 2020-09-30 12:32:14 I tried too. For me, its effect is not as good as the release method. So I use the release method. We don't have that strong desire for freedom, so asking "What am I?" doesn't work. In the past, Lester Levenson's students often turned it into meditation, enjoying that good feeling, without growth. But one release equals months of meditation. Therefore, later Lester Levenson almost exclusively taught about release. He said, this is the most efficient and effective method for you.

JianWang 2020-09-30 12:36:12 Later, Lester Levenson was more keen on "Who am I?" Going straight for the kill.

Wind 2020-09-30 12:36:23 No, that was earlier. "Who am I?" is early.

D 2020-09-30 12:36:22 Sitting at home releasing every day, how does rent come? How does money for food come?

Wind 2020-09-30 12:36:45 Release, and it comes. Lester Levenson meant that. drop into your experience. What you want drops into your experience.

D 2020-09-30 12:37:22 Release the attachment and fear regarding rent, and then it comes?

Wind 2020-09-30 12:37:39 Release all feelings about rent, and then it comes.

D 2020-09-30 12:37:47 That's too hard. Might as well go earn money.

Wind 2020-09-30 12:38:21 The point isn't about having money. The point is this opens a preview for you. The point is you see how it happens. Thus melting many limitations.

Hai 2020-09-30 12:39:33 Teacher Wind, which desire does wanting revenge belong to?

Wind 2020-09-30 12:39:47 What tendency do you feel? Wanting to control or wanting approval?

===== Page 161 =====

Maybe both.

D 2020-09-30 12:40:40 @Wind? Are all emotions only divided into the three basic emotions? No need to divide into other categories?

Wind 2020-09-30 12:40:56 Emotions are developed from the two major wants. The development process is talked about in "The Way." You can take a look.

D 2020-09-30 12:41:33 You are Lester Levenson's incarnation.

Wind 2020-09-30 12:41:41 No, no. Just a student.

Hai 2020-09-30 12:41:00 @Wind? In the Sedona Method, it's said to be wanting for safety. How come I can't find the feeling?

Wind 2020-09-30 12:41:27 Initially, don't pay attention to wanting for safety. Lester Levenson: "What was it last time? OK, the first thing we suppress is the desire to survive as a body, which appears as 'fear of death.' How does it develop into other feelings? If I get everyone's approval, I am safe, I can survive as a body. If I can't get their approval, I want to make them approve of me, so I can be safe and survive – that's control. But because you are so afraid of allowing these feelings of fear of death to surface, you need to deal with wanting approval and wanting to control first. When you release those, the 'fear of death' at their bottom will naturally and noticeably surface for you to release." Look at this original text from Lester Levenson. Then you'll know. So the '92 course only asks you to perceive the two major wants. Release enough, and the underlying want to survive (fear of death) will surface for you to release. Until then, you use the entire program of wanting to control and wanting approval to defend, thus deeply suppressing the fear of death. So you can't see it. So don't

be misled by the later writings of the Sedona Method book. Use the simple process. Several audios also mention this. Let's release first. Discuss this much for now.

===== Page 162 =====

Zheng Liang Long Da Bao 2020-09-30 13:15:00 Sometimes when I do release exercises, I unconsciously hold my breath. What's going on?

Zheng Liang Long Da Bao 2020-09-30 13:16:28 I'm the same. Wanting to control my breath to make release smoother.

Wind 2020-09-30 13:16:57 You might be quite tense. Wanting to control the process. It's okay. After noticing, just relax as much as possible.

2020-09-30 (New) Wind's view on charging for the release method, and how Hale Dwoskin and Larry Crane (Lawrence Crane) changed the release method to facilitate promotion and profit

Wind 2020-09-30 22:45:20 Release, release... I have many friends everywhere, constantly inviting me to visit. So "travel" doesn't cost money. Only travel expenses. Train fare.

Leaping Flame 2020-09-30 23:52:10 Charging for spiritual learning is not good.

Wind 2020-09-30 23:52:18 Why charge? Can't release bring abundance? If you can't even become abundant yourself, how can you teach others?

JianWang 2020-09-30 23:56:34 @Wind, what are you translating recently?

Wind 2020-09-30 23:56:46 I'm not translating anything new. Mainly haven't had the time. Whenever I translate one, I share one. So if I haven't shared, it means I haven't translated. I've never understood how teaching the release method can be charged for. This process is too simple. Can be explained in a few sentences. Then it's just constant use. Unless you go off on tangents, then you need to charge. Then it'll also be cherished. Strive to get all the benefits of the release method. Tomorrow night, Mid-Autumn Festival, I'll be on the train. I'm going back to Suzhou. I myself have also read a lot of religious, philosophical, and meditative stuff. I don't talk about them now. Because these conceptual things are often obstacles.

===== Page 163 =====

Wind 2020-09-30 23:58:56 Back when I studied Buddhism, I was also very serious. I studied Pali, read the Pali Canon.

Dalu Zheng 2020-10-01 00:11:10 Did you put down Harvard Law?

Wind 2020-10-01 00:11:36 Because the release method is more efficient for me. Lester Levenson said just one release equals months of meditation. For me, this is very accurate. Because that's how my experience has been. In the past, my Vipassana practice was also

quite good, but it is indeed not as efficient as the release method. So I don't care what it is; I use whatever is most efficient for me. Now when others discuss Buddhism, I generally don't interfere. Because I believe these metaphysical discussions are often unhelpful. Now the discussion focuses on how to. How to do it. How to do it. How to reach it. Even studying Buddhism, it's like the raft parable. You need to know how to cross the river. And focus on that. I spent many years on research. I was more intellectual in the past. But the insights it brought me are not as great as the release I've done in a short time. If you are honest with yourself, you can easily see whether you're standing still or moving forward. Accepting some conceptual things, intellectual things, easily gives you an illusion. You feel you know a lot. But that's just accumulation of the mind. The mind cannot understand things beyond the mind. It just uses existing experience to speculate about something you haven't seen. Imagine, simulate – the difference from truly seeing is huge. Learning the release method is experiential. I've seen many people in "spiritual" and traditional religions, their minds stuffed with all kinds of views; it's really hard for them to progress. Today we talked about Xing Kong's translation. Xing Kong was an early disseminator of the release method. I'm very grateful for his dissemination. But his translations have one problem: they mix in too many common spiritual terms. But Mr. Lester Levenson actually didn't like using those terms. Lester Levenson liked to use the most concise language to express those difficult concepts. He liked using everyday English. So when I translate, I also try to use everyday language as much as possible.

===== Page 164 =====

Try not to use those big words. Lester Levenson's style is different from other masters. He rarely uses words with strong classical religious connotations. But when they translate like that, they add those words back. So if I talk about release method theory, I set a principle for myself: I absolutely never use things outside Lester Levenson's system to discuss it. All the language is his own. I won't use Buddhism to discuss it, even though I've studied Buddhism. I won't mix the teachings of two masters. Because I believe their paths are each complete. They don't need our little minds to connect and piece them together. I spent seven or eight months reading Pali and English translations. I think mixing various teachings is a strange thing. Does it mean each master didn't teach a complete map, needing your mind to piece it together? For beginners, you can follow the original release method course directly. Follow the operation. After learning, then look at the later ones.

Group Member 2020-10-01 19:15:03 @Wind? Does the release method involve religious beliefs?

Wind 2020-10-01 19:16:53 No. Lester Levenson said, "Don't believe what I say." In "The Way," he also quotes Ramana saying, there is no God, only yourself. The most important thing is the release method doesn't need to impose a belief system on you. You release, then gain insights from within. This is not like traditional religions where you first believe a set of things. You can have it. But with release, you will see the truth yourself. Then you are not operating at the level of belief, but at the level of knowing. You know it is so, without needing a system of beliefs in the mind to believe something. Lester Levenson also often mentioned Jesus Christ. And the phrase "I am that I am." This is the best phrase in the Bible to express infinite existence. Let me show you from Lester Levenson's autobiography, about the Bible. "Beginning with 'Genesis,' the Bible is the story of our descent as God into gods,

and then into man. 'Revelation' is just the reverse; it tells of the seven states that man goes through to return to his God- state."

===== Page 165 =====

"The Bible was originally very good, very high and inspiring, with specific methodology, as it should be. But because it was outlawed and driven underground during the Dark Ages, and also because so many people without full understanding re- translated it, most of the methodology has been left out." "Where is the methodology in the Bible? That's the most important thing: How to do it! Only in Eastern teaching has the methodology been preserved." "Our Bible is also codified. The Book of 'Revelation' is code based on inspirational revelation. Even ministers who have spent their lives studying it cannot understand 'Revelation,' the most important chapter of the Bible." "I've always advised people to get the Red Letter Edition of The New Testament, and read only the red letters. The Red Letter Edition has everything said by Jesus printed in red the rest in black. There you have set out the very best of the Bible, the direct words of Jesus." In other words, today's Christianity doesn't really understand the Bible.

===== Page 166 =====

Only the enlightened can reveal the esoteric meaning of the Bible.

D 2020-10-01 19:27:25 @Minnie? Lester Levenson also said: if you surrender completely, you can even have coffee with Jesus.

Wind 2020-10-01 19:27:54 Yeah, Lester Levenson said, as long as you accept, you can sit and have coffee with Jesus. I've also studied the Bible. But purely as intellectual learning. From the Scholastic system: Augustine, Aquinas, Leibniz's Theodicy. Yogananda also actually commented on a passage of the Bible. The Hindu enlightened being Lester Levenson often mentioned.

D 2020-10-01 19:29:34 Maybe Jesus will conjure up a phone to pay. I guess he'd conjure up a Huawei, not an Apple.

Wind 2020-10-01 19:30:06 Huawei phones have no chips; he'd conjure up a chip. Lester Levenson often mentioned two enlightened beings: one is Yogananda, one is Ramana Maharshi. Ancient ones mainly Buddha and Jesus.

Leaping Flame 2020-10-01 19:31:17 India mainly has Hinduism and Sikhism. Buddhism declined in India and flourished in China.

Wind 2020-10-01 19:31:41 There are basically no Buddhists left in India. Very few. I used to care about who is enlightened or not. After learning the release method, I don't care. According to Lester Levenson, complete awakening has several criteria: absolute stillness, becoming master of mind and matter. Or freedom. After learning the release method, I don't want to operate at the level of believing in my mind. So I won't use my mind to consider who is enlightened and who isn't. Lester Levenson said, your infinite being is omniscient and

omnipotent. Identifying with your infinite being is awakening. Therefore, when you release to that point, you'll see for yourself who is enlightened and who isn't. No need to judge now.

Bruce 2020-10-01 20:30:46 @Wind? My friend asks, if you can't release and that blocked feeling in the chest gets heavier and heavier.

Wind 2020-10-01 20:31:34 What does the emotion feel like? Identify it. Use the chart for assistance.

===== Page 167 =====

Wind 2020-10-01 20:33:28 Then use the three questions on it. If you continue doing this and feel more and more stuck, use step five of the six steps. See if you want to change this stuck feeling. Then ask yourself if you can let this desire to change leave. Take a look. If you are a beginner, look at the '92 release method course videos to understand the use of the chart. "Sedona Release Method 1992 Teaching Video 1" is for beginners; take a look.

Xia Na 2020-10-01 20:41:28 Releasing the fear of death is the hardest. Those who commit suicide directly face death; does that mean they are free? @Wind? Did Grandpa Lester Levenson talk about this issue?

Wind 2020-10-01 20:44:49 Yes, he talked about it. Lester Levenson said the fear of death and the desire to die are two sides of the same coin. People who commit suicide actually do so because of the fear of death. Yes, releasing the desire not to live and the desire to die are both part of the fear of death. This is said in "The Way Part 1."

Xia Na 2020-10-01 20:49:53 Do people who have this thought of wanting to die have a deeper fear of death, or have faced the fear of death more times before?

Wind 2020-10-01 20:50:05 Not necessarily. But it could be so. Because Lester Levenson talked about attachments and aversion in other audio. He said these two are the same thing. Just opposite directions. But your "aversion" is subtler than your "attachment." Because you want this, want that – this is more obvious. So the desire to live is more obvious. The "aversion" to living is subtler. But they are two sides of the same coin, existing simultaneously. "Now also need to throw yourselves into the fear of living, it is two sides of the same coin with the fear of dying. Because we have a large group of people who want to get rid of everything by dying. So wanting to live, wanting to die, fear of dying, fear of living, these four things can be considered together, perhaps you can write them down, it will cause a shocking change in each of you." This is Lester Levenson's original words. This theme was discussed in "The Way 1."

===== Page 168 =====

Wind 2020-10-01 20:54:07 Lester Levenson: "Right, that's the first step, and it's the first step of the method, isn't it? You have to want freedom more than you want this world. Let me rephrase that slightly, but that is indeed how it was originally. Because it seemed to have no real meaning for people, we changed it to 'you must want freedom more than you want approval and control,' because approval and control equate to the world." Wanting approval

and wanting to control = the world. Therefore, step one of the six steps can be written as "You must want freedom more than you want this world," or "You must want freedom more than you want approval and control." But when you actually release, you don't need to be so complicated. Just need to identify these two wants.

D 2020-10-01 20:57:38 But I want to release more than I want freedom.

Wind 2020-10-01 20:58:20 Step one can only be continuously confirmed. At first, you can't do it. But after you release, you'll feel freer. This experience of feeling freer will make you want it more. That's step six promoting step one. It's also the use of the gains book. You record your gains. This will make you increasingly realize the value of freedom, and thus increasingly want freedom. Lester Levenson talked about this in an audio called "Going Free." Step one might be a bit abstract at first, but every time you release, you experience what "freer" feels like. Gradually, it won't be abstract for you.

Yuan Meng 2020-10-01 21:03:53 If someone doesn't reply to a message, how to release this concern?

Wind 2020-10-01 21:04:20 What is your current feeling about it?

Yuan Meng 2020-10-01 21:05:01 @Wind? Feeling of being neglected.

Wind 2020-10-01 21:05:58 Release this feeling. That's it. Release method targets feelings. Regardless of the situation, you have a feeling about it.

Yuan Meng 2020-10-01 21:06:54 Using pipe insertion method or question prompts?

Wind 2020-10-01 21:07:12 I use question prompts.

===== Page 169 =====

Wind 2020-10-01 21:07:45 I've translated up to part 4 now. This is the advanced course. Lester Levenson gave it to Sedona graduates. Beginners are advised to first learn to release using that '92 release method course. Sedona Release Method 1992 Teaching Video 1. Sedona Release Method 1992 Teaching Video 5. Release Method Advanced Course. Follow this order. First, use Video 1 to learn basic release. After you are proficient, start learning to release wants from Video 5. After you learn it, use that method for releasing wants. Then, if you want freedom, look at the advanced course.

Zi Zai Ren Sheng 2020-10-01 21:08:27 @Wind? I won't ask you again later? Questions are welcome.

Zi Zai Ren Sheng 2020-10-01 21:10:19 Is Video 5 about releasing wants?

Wind 2020-10-01 21:10:27 Yeah.

Zi Zai Ren Sheng 2020-10-01 21:10:58 Thank you.

Wind 2020-10-01 21:11:01 let go. I generally like to translate it as "let it leave" or "let it go." Can you let it leave? Willing? When? Feelings are suppressed energy. They also want to push themselves out. You just need to release the pressure, stop holding it down, and it is released. No effort needed; it's natural.

Yuan Meng 2020-10-01 21:12:06 @Wind? Can't. It feels like constant pain. Didn't feel it before.

Wind 2020-10-01 21:12:32 Not releasing physical sensations. It's feeling.

===== Page 170 =====

Your emotions: worry, fear, anger, resistance, grief, apathy, pride. Release these emotions.

Dang Xia Ru Shi 2020-10-01 21:13:14 Do you just need to feel the emotion and ask these three questions? Do you need to refer to the emotion chart?

Wind 2020-10-01 21:13:44 If you can't identify your emotion, you can use the chart for assistance. The reason for assistance is that many people take habitual emotions as background.

Dang Xia Ru Shi 2020-10-01 21:13:55 Could I just feel the emotion and ask the questions without categorizing? I feel categorizing would fall into the mental realm.

Wind 2020-10-01 21:14:03 You can, yes. But tracing up is more effective. "This chart is an objective observation of your subconscious mind. I mean, when you work with this chart, you'll find that almost nothing among the emotions you experience daily falls outside these categories. Every feeling we have, you'll find, falls into these categories. Another reason we categorize them is because it actually helps. When we think of our subconscious, it's often like a garbage heap. You don't even want to look at it because you pile so much stuff there... We pile it into a garbage heap, a garbage room... We do the same with our subconscious mind. We hold onto many things from the past, which consciously manifest as our feelings, driving this world. Of course, another reason we don't want to see our subconscious is because it's all mixed together. One purpose of this chart is to help you separate them. When you have a mind, a subconscious mind, you'd better organize it like this; your feelings are organized and operate like this. Removing the fog makes it easier for you to be aware of what the feeling is at the moment, and then you start to know what to do. Now if you notice there are many categories here: apathy, grief, fear, lust, anger, pride, fearlessness, acceptance, peace. Under each category, there are many feelings. What we are going to do in this course is, when you become aware of whatever feeling is present, it may not necessarily be apathy, grief... If you don't perceive it that way, what you do is trace it up to these categories. The reason we do this is that every time you release a little bit of grief, you release all the feelings underneath it. So releasing grief is much more powerful than releasing those individual feelings underneath. When you trace these lower feelings back up to this emotional category and release that category, you'll find you move up faster." The course says this; you can refer to it. However, try to use feeling as much as possible; don't use mental analysis. feel, don't think.

===== Page 171 =====

Wind 2020-10-01 21:16:43 I now don't use any materials modified by Lester Levenson's students after his death. The main ones I recommend are the original courses from Mr. Lester Levenson's Sedona Institute in '92. Use this original process as a reference. Then combine it with Lester Levenson's later advanced course audio. I only select these two types of materials to discuss release method issues. Books written by Hale Dwoskin after he established his own commercial organization, books written by Larry Crane (Lawrence Crane), and other statements – I do not adopt. I don't oppose them, but I don't adopt them. Because the original course is very concise, personally created by Lester Levenson. It is complete, clear, and doesn't need mixing with new things.

Zi Zai Ren Sheng 2020-10-01 21:18:40 If you don't share the original course, we can't find it.

Wind 2020-10-01 21:19:38 On YouTube. Domestic can't see it. It was uploaded abroad only recently by someone. Because domestic release method materials are incomplete, I took many detours before. So now I hope beginners don't take this detour. Abroad, no one teaches the original course either. Probably uploaded by some former students. Should thank the person who uploaded them. Including those who uploaded Lester Levenson's later audio. Because domestically, "The Ultimate Freedom" is taken as a practice guide, but they don't know some of the context. Lester Levenson tried many methods in his teaching over eighteen years. But students didn't grow. In 1975, he discovered the release method. Found one release equals months of meditation. From then on, students began to grow through this release process. Lester Levenson believed that if he had had the release process and six steps back then, he would have grown faster. So later audio all revolves around the release method. But "The Ultimate Freedom" is a collection of early audio, the teaching over those eighteen years that didn't help students much. When I first learned the release method, the domestic release method circles really liked to find methods in "The Ultimate Freedom." Actually, this should be a misconception. But I found that Lester Levenson's later audio after creating the release method is almost untranslated domestically. This also leads to a lack of understanding of this situation in China. Because there are many people teaching in the market, they cannot teach the same thing. So they all changed it. Foreign release method teaching is also like this.

===== Page 172 =====

For commercial reasons, Larry Crane (Lawrence Crane), Hale Dwoskin, and other niche players.

D 2020-10-01 21:31:56 I think Larry Crane (Lawrence Crane) is not... Larry Crane (Lawrence Crane) is a true student of Lester Levenson in the real sense.

Wind 2020-10-01 21:32:16 Larry Crane (Lawrence Crane)'s organization sends ads to my email every day.

D 2020-10-01 21:32:22 Hahahaha, slap in the face.

Wind 2020-10-01 21:32:56 But Lester Levenson hadn't yet discovered the release process. That is, he knew how to release, but didn't know how to teach others to release. Because Lester Levenson said the enlightened are omniscient, omnipotent. So he just knows. He doesn't need to have experience. He just knows which is more effective, which is better, which suits you better. Sends me ads every day.

Wind 2020-10-01 21:37:45 Lester Levenson's is most suitable for me. I always say this. Because it's most effective for me. Because I can only represent my personal experience. Maybe some people are suited for others. The truth is the same. There aren't two truths. But different paths may suit different types of people. This I can't cover everyone with my own experience.

Wind 2020-10-01 21:48:17 Larry Crane (Lawrence Crane) also created a measuring instrument, quite interesting. **The iCap Release Meter is an instrument that measures brainwaves. When you wear this meter during release, it displays the resistance level. Release the resistance, the level drops, and you can check your release progress. In his lectures, Larry Crane (Lawrence Crane) often promotes this meter and its benefits. The Chinese translation omitted these contents.** The resistance level seems a bit far-fetched to me.

===== Page 173 =====

Wind 2020-10-01 21:50:50 When I was abroad before, I thought about getting one to try. Probably just a device measuring brainwave frequency.

D 2020-10-01 21:59:46 How much does it cost? In RMB?

Wind 2020-10-01 22:00:02 Don't know. But his courses sell for quite a lot. I imagine this won't be cheap either.

Lucky Star 2020-10-01 22:03:07 May I ask if Larry Crane (Lawrence Crane) is enlightened?

Wind 2020-10-01 22:03:41 Neither he nor Hale Dwoskin say they are enlightened. A full course costs over 800 USD. Plus Lester Levenson's audio also sold. 800 USD is for CDs. On-site classes are more expensive.

[Image with text showing price and details]

This is the selling price of Lester Levenson's audio series sold by Larry Crane (Lawrence Crane)'s release method organization. Now, most of these audios have been uploaded to YouTube by kind people, so you don't have to buy them from him.

Nothing 2020-10-01 22:10:23 What about Hale Dwoskin's organization? [Chuckle]

Wind 2020-10-01 22:12:17 [Image with text showing book titles] Hale Dwoskin's organization sells these few books. The two videos are free to watch. The other audio is published in book form. But we probably already have these materials too. The first one should be modified. I've read that one. It says co-authored with Lester Levenson. Actually,

it's just Lester Levenson's audio material with a section of his own insights appended. I don't know about the later ones. That book, "Happiness is Free." Foreigners often complain too, saying the current Sedona organization has become a money maker. He feels sad about it.

Wind 2020-10-01 22:20:57 I've finished listening to everything available on YouTube. This uploader has uploaded quite a lot of later audio. Very good.

Zheng Liang Long Da Bao 2020-10-01 22:21:49 The ones on the public account, did you download them or screen record? I thought they weren't the same version; they don't sound as clear.

===== Page 174 =====

Wind 2020-10-01 22:22:21 Those should have been downloaded and added by the group owner. I'm translating directly from YouTube.

Zheng Liang Long Da Bao 2020-10-01 22:23:31 There's also a film made by his students about Lester Levenson, "Go All the Way." But no complete version.

Wind 2020-10-01 22:23:52 This isn't "Go All the Way"? This should be translated as "Go All the Way." This is what Lester Levenson often said: go all the way.

Nothing 2020-10-01 22:26:40 Did Lester Levenson leave in 1994?

Wind 2020-10-01 22:26:47 Yeah.

Nothing 2020-10-01 22:27:15 Such a short time, and it's already been modified. Think about it, Buddhism has been around for 3000 years, modified into what now?

??? 2020-10-01 22:27:45 I'd like to ask, are there any books written by Lester Levenson himself? [Poor]

Wind 2020-10-01 22:28:00 Lester Levenson only wrote one autobiography himself. Also a book called "The Ultimate Truth." Later, he didn't write any books. Only audio. But the release method was his own creation, his most recommended method. I look at the early teachings very little now. I read them many times before. Could almost recite them.

Kuang Bo 2020-10-02 08:27:08 I'm planning to buy Lester Levenson's foreign audio.

Wind 2020-10-02 08:37:49 If you buy, help us see if there's new content. Most of the audio collected by the group owner is incomplete, only about ten minutes long. Many audios are uploaded on YouTube. But there should still be some not uploaded. Being able to release is enough. The matter of collecting materials, let it be.

Edited by Omi 2022.06.22

[File Content End]

[THE END]

[

Document name:
Wind - Feng – talks about – Lester Levenson – Lester Levenson Six Steps – Lester Levenson (The 1992 Original Sedona Method Release Technique) – Wind (Feng)

]

[file name]:
02 of 05 - Wind - Feng - Talk – Lester Levenson - Lester Levenson Six Steps – Lester Levenson – TSM – Lester Levenson Original Release Method – Lester Levenson Original 1992 Sedona Method Release Technique (Wind Feng).pdf

Wind (Feng) on Six Steps (One of 6 documents, this is English translation of the document named “Wind’s talk on Lester Levenson Six Steps and Lester Levenson Original Release Method (The Original 1992 Sedona Method) ” – from documents 00 to 05 in the Google Drive)

Version 1.0 – Wind (Feng)’s chat logs in
WeChat Weixin Groups “Shortcuts to Freedom” and “TSM The Original Sedona Method Release Liberation Diamond Island”

Document Creation date: 14 Feb 2026

“ Simply release your feelings, your mind quiets, and you’re there.”
– Lester Levenson (1909-1994)

Source (Github):
https://github.com/deng-bowen/6-steps/blob/main

https://drive.google.com/drive/folders/1WlCTqnPtCVDKt8gc2YVA4fpBWee4QHac?usp=sharing

People or authors mentioned in this document include:

Wind (Feng 风 / 風 in Chinese)

Lester Levenson (1909-1994)

Lester Levenson (The Sedona Method / The Sedona Release Method Technique)

The Original 1992 Sedona Method by Lester Levenson

The Sedona Method Release Liberation Technique

Wind (Feng) on Six Steps of Lester Levenson

Wind (Feng) 's application of Lester Levenson (The Sedona Method) Six Steps to Freedom

Hale Dwoskin (student of Lester Levenson , author of the book 'The Sedona Method' , featured in 1992 Original Sedona Method 8 videos)

Nikki Warriner (featured in 1992 Original Sedona Method 8 videos)

Larry Crane (Lawrence Crane) / Lawrence Crane (1935-2018) (student of Lester Levenson, author of the book 'Abundance Book' and The Release Technique)

Stephen Seretan (author of the book "Lester Levenson and me")

Virginia Lloyd (author of the book "Choose Freedom" , a book about Lester Levenson)

Ralph Zeitlin (student of Lester Levenson)

Mike Klein (student of Lester Levenson)

Rick Solomon (student of Lester Levenson)

David Hawkins MD PhD (student of Lester Levenson , and author of the book 'Letting go: pathway of surrender')

Ramana Maharshi

Buddha

Yogananda

Jesus

PS. This document was translated from Chinese to English, with the assistance of DeepSeek in February 2026.

Background Information for spiritual seekers (and finders) :

Lester Levenson experienced a profound inner awakening in 1952 after a severe heart condition (coronary thrombosis) left him facing death; withdrawing to contemplate the cause of suffering, he discovered that his misery came not from circumstances but from his own suppressed feelings (emotions) and mental resistance. By systematically letting go of fear, desire, and attachment, he reported entering a state of deep peace, love, and freedom that did not depend on external conditions. This realization—that happiness is one's natural state and can be uncovered by releasing inner subconscious feelings —became the foundation of what later evolved into the Sedona Method (Release Technique).

Seen through the lens of Ramana Maharshi and Eckhart Tolle (Power of Now book), Lester Levenson's awakening can be understood as a collapse of egoic identification under the pressure of imminent death, followed by a direct abidance as pure awareness. Instead of seeking salvation externally, he turned inward and discovered that suffering arose from attachment to feelings, thoughts, desires, and fears; when these were relinquished, what remained was causeless peace and love. In Ramana's terms, the false "I"-thought subsided into the Self; in Tolle's language, psychological time and resistance dissolved into Presence. Lester Levenson's later teaching of "releasing" can thus be viewed as a pragmatic pathway to the same realization: that one's true nature is prior to thoughts and feelings, free of grasping, and inherently whole.

In China and in the Chinese speaking community (China ,Taiwan, Hongkong, Singapore, Malaysia), and there is this person with the ID "Wind" (Feng) (风) / 風 in Chinese), a well-known figure in China's spiritual seekers community, who claimed to have been thrown into "spiritual enlightenment" (Nirbīja Samadhi) after constant release (every moment 24/7) for about over a month in 2020.

Wind (Feng 风) / 風 in Chinese) focus was on the recordings of Lester Levenson's talks and the 1992 Sedona Method version of the course designed by Lester Levenson himself and led by Hale Dwoskin and Nikki Warriner . (8 videos of the 1992 course recordings are freely available on YouTube and bilibili).

Later on, the instructors after Lester Levenson who were his students , modified, added or subtracted some parts of it. The focus in those materials somehow shifted from achieving

freedom to having a happy comfortable life, which itself is awesome, but I wonder if we're leaving what's more out there , from Lester Levenson's original teaching.

The documents from 00 to 05 are the PDFs of chat logs of Wind (Feng) answering questions from other spiritual seekers.

Wind (Feng / 风 or 風 in Chinese) , a well-known pseudonymous student of Lester Levenson's Six Steps and The Sedona Method Release Technique - Letting Go) in China , rose to prominence among Chinese spiritual seekers community in 2021 , for sharing Chinese translations of Lester Levenson's audios, his direct awakening experience , and for emphasizing and popularizing the pure simplicity of " Simply Releasing 24/7 and applying the Lester Levenson Six Steps 24/7" .

Wind (Feng / 风 or 風 in Chinese) , is a dedicated practitioner and teacher of Lester Levenson's Six Steps (The Original 1992 Release Method – Sedona Method) who emphasizes the profound simplicity and effectiveness of the Six Steps as the complete map to Freedom, having deeply studied Lester Levenson's 1992 Original Sedona Method Course materials and audio recordings. Through his extensive experience, Wind asserts that "you don't need anything beyond the six steps" to achieve true freedom, consistently teaching that the Six Steps - from wanting freedom more than the world to experiencing increasing joy with each release - form a self-contained, powerful system that requires no additional techniques or modifications. Wind's teaching centers on the purity of Lester Levenson's original method, particularly as presented in the 1992 Original Sedona Release Method course, where he identifies the three fundamental desires (approval, control, and security) as the root of all emotional suffering, and emphasizes that continuous release of these desires, rather than merely releasing surface emotions, is the key to rapid liberation - a process he (and Lester Levenson) claims can take "only a few months" when practiced with complete fidelity to Lester Levenson's instructions.

As of February 2026, Lester Levenson, Hale Dwoskin, Larry Crane (Lawrence Crane) (Lawrence Crane), The Sedona Method, and The Release Technique, are more popular in China , than the rest of the world combined, since it is free, requires no belief systems, and no external guru or teacher. Virtually, all Lester Levenson's books, talks, videos (in English), have been translated into Chinese .

The Original 1992 Sedona Method Videos (8 videos), featuring Sedona Method instructors **Hale Dwoskin** and **Nikki Warriner**, have been viewed millions of times in China's YouTube (bilibili), while in YouTube the same video has less than 100,000 views.

Wind (Feng)'s chat logs PDF documents are freely available for download in Internet Archive, and contain essential pointers for true seekers, to start their journey to "Lester Levenson Six Steps and TSM (The Original 1992 Sedona Method)" .

Wind (Feng) said in the chat logs document:
"All the spiritual masters point to the same Reality , and Releasing via Six Steps, in my experience, is the most effective practice to get there (Freedom, Beingness, Reality) . Absolute security is only found in your true inner self (Infinite Beingness). "

Lester Levenson has a better summary: "The Sedona Release Method is simple, the method is also easy. Let the feelings come up, [recognize the deeper ego's intention] they are a desire for approval or control, and then let them out. Carrying out the six steps of this method, will take a few months to empty out all your garbage."

Lester Levenson's quotes:

" Feelings Are Suppressed Energy Under Pressure. Allow them to be and decide to release them, up and out."

" Even more simply, release the feelings as soon as you notice them. "

" Allowing feelings to surface , float up and out , and decide to release / let go of them instantly . "

"Releasing is simply allowing the suppressed feelings to come up and go out—without resistance, without effort, without identification. It's not thinking it away; it's feeling it and letting it float away. When you do this consistently—especially from a high state—you dismantle the entire structure of ego, and what remains is your infinite beingness. "

"You hear that word allow? That's just the way it happens.
Instead of holding it down or toying with it, you allow it up and out."

"There is so much of it -- releasing occasionally helps but if you want to get it all out a huge accumulation, it's got to be constant it's in the Six Steps, you got to make it constant and all day long it's floating up and out you see the feeling and you see it release sort of like sitting back and watching the show go on."

"The way is simple and the way is easy. Let the feelings come up. Get them under approval or control and let them out."

"Taking a feeling up is tracing a feeling to a more basic feeling until you get the source feeling of wanting to control or wanting approval."

"The feelings comes up in waves, goes out. The waves stop and then you're finished."

3 core wantings described in The Original 1992 Sedona Method:

Category	**Description**	**Synonyms - Positive/Wanting**	**Synonyms - Negative/Fear**
Wanting Approval or Disapproval	feeling of not being worthy or good enough , fear of others' disapproval , intense neediness	Wanting love / acceptance/ admiration / caring/to be noticed/to be understood/to be stroked/to be nurtured/to be liked/to be	Wanting to be disliked/rejected/be looked down on/ to hide/to be misunderstood/to rebel/to be ignored

Category	**Description**	**Synonyms - Positive/Wanting**	**Synonyms - Negative/Fear**
		recognized/to be popular/	
Wanting Control or to be Controlled	Feels rigid, controlling, hard-edged and pushy --- Be controlled -- Feels like wanting to be taken care of .	Wanting to change/understand/ manipulate/push/fix/force something/to have it our way/to be right/to be on top/ to make it happen/to coerce	Wanting to change/be changed/to be confused/to be manipulated/ to be fixed/to be forced/to follow/to be the underdog/to blame/to be the victim
Wanting Security / Safety / survival or fear of death	Feels threatened and unsafe -- Survival -- Feels like wanting to give up, rejecting life .	Wanting safety/to survive/to get revenge/to protect ourselves and others/to attack/to defend/to kill/to be safe	Wanting danger to end it all/to expose ourselves and others/to be attacked/to be defenseless/to be killed/to be annihilated/ to be threatened

===== Page 1 =====

Wind's talk on Lester Levenson Six Steps
Chat Log 2
2020.10

Thank you to Mr. Lester Levenson .

Lester Levenson
1909-1994

Thanks and dedication to Mr. Lester Levenson, the Founder of The Sedona Method

(19 July 1909 — 18 January 1994)

> As long as you want help, I will never leave you.
>
> Now the "real me" sees you as the "real you". When I'm not here, not with you in this physical body, it is the real me helping you.
>
> Anytime you ask for the real me, you will find the real me right there. What happens is *you raise yourself up* so that you can get the answers yourself. You must get them.
>
> ——**Lester Levenson (1909-1994)**

The golden key is the **"Six Steps" Lester Levenson** summarized as follows:

1. You must want freedom more than you want the world.

2. Decide that you CAN do the method (Release) and be imperturbable.

3. See that all your feelings culminate in three wants, the want of approval, the want to control, and the want of security. See that immediately and immediately let go of the want of approval, the want to control and the want of security.

4. Make it constant. Release all your wanting approval, wanting to control and wanting security when alone or with people.

5. If you are stuck, let go of wanting to control the stuckness.

6. Each time you use the method, you are lighter and happier. If you do this continually, you will continually be lighter and happier. Go back to Step 1.

===== Page 3 =====

2020-10-02 (New)
Wind finishes translating advanced materials and a summary of the **releasing process** 1

2020-10-02
Wind begins a closed-door retreat for **continuous release**, gaining incredible experiences in just a few days, and **release** becomes the norm... 6

2020-10-08 (New)
Wind gives the clearest explanation that *surrender is not the Release Method*, and insights after five days of **continuous release** in retreat: *One day of continuous release equals several years of intermittent release* 18

2020-10-12 (New)
Wind guides releasing the **want of control**, explains it very clearly 25

2020-10-12
Wind leads a demonstration of the **original releasing steps** and explains the key points 33

2020-10-14 (New)
Wind shares experiences of **continuous release** 42

2020-10-15 (New)
Wind explains what **wanting control** is, what **being stuck** is, and leads releasing **wanting control** and **being stuck** 45

2020-10-15
Wind continues guiding the **original releasing process**. *If you release something you think is impossible, after releasing, that impossible thing seems a bit more possible* 55

2020-10-15
Wind explains and guides release using the process, shares an experience of one *"knowing"* happening after another 67

2020-10-15 (New)
Wind explains **karma**, **mind**, how to release pain, and that Lester Levenson only began teaching the **Release Method** later in life 79

2020-10-16
Wind discusses reasons for joining the group, methods to release the **fear of death**, and views on *A Course in Miracles* 89

2020-10-16 (New)
Wind summarizes the process for **releasing desires**, answers some questions, and leads the group in releasing 103

2020-10-18 (New)
Wind explains the **Six Steps** 120

2020-10-20
Wind *What we call dreams are more real than the material world* 121

2020-10-20
Wind specifically guides group members to release before entering long-term retreat 1 122

2020-10-21
Wind specifically guides group members to release before entering long-term retreat 2 136

2020-10-21 (New)
Wind guides the release of fear 147

2020-10-22
Wind specifically guides group members to release before entering long-term retreat 3 151

2022-10-22 (New)
Wind a word to those new to the **Release Method** 170

2022-10-22 (New)
Wind *No step in the releasing process requires any effort, no need to effortfully concentrate* 174

2020-10-22 (New)
Wind *How to release if suppression is very strong?* 177

2020-10-22 (New)
Wind *Physical sensations are just expressions, emotions are the cause* 180

2020-10-23
Wind guides group members to release 182

2020-10-23
Wind *Don't try to effortfully release, just simply feel it* 190

2020-10-23
Wind *The fear of death is the root cause of the two major wants, all emotions, and all thoughts* 197

===== Page 4 [text layer] =====

2

2020-10-23
Wind clarifies the key points of the **original method** 200

2020-10-23
Wind explains the **Six Steps** 202

2020-10-23
Wind *The **Six Steps** don't tell you to quit your job* 206

2020-10-23
Wind *Once you completely release it, a thought will proceed exactly as you want* 212

2020-10-23
Wind *The only thing hindering your freedom is that you don't want it* 215

2020-10-23
Wind *Hunger is a physical sensation, it is already an expression* 216

2020-10-23
Wind *During his retreat, Wind clearly saw that the **Six Steps** can lead to the final goal* 219

2020-10-23
Wind *What is the difference between releasing and observing?* 224

2020-10-24
Wind *Seven Factors of Enlightenment* 229

2020-10-24
Wind *Wanting freedom means wanting to be free from all limitations, all feelings* 230

2020-10-24
Wind *How to use the **Second Step*** 234

2020-10-24
Wind *Can you describe "allowing" in detail?* 235

2020-10-24
Wind *Helping students learn well* 236

2020-10-24
Wind *The **Six Steps** are a map* 240

2020-10-24
Wind *Use less mental analysis, just release whatever surfaces* 242

2020-10-24
Wind explanation of the **Fourth Step** of the Release Method: **Continuous Release** 245

2020-10-24
Wind *Don't use your own invented "just observe"* 247

2020-10-24
Wind *Arguing with husband* 250

2020-10-30
Wind *Without the program of **wanting control**, you will release more smoothly* 251

2020-10-30
Wind *Just releasing these two programs* 252

2020-10-30
Wind *Touched the sense of separation beneath the fear of death* 252

2020-10-30
Wind & Tiancheng — Were Lester Levenson's teachings during his lifetime paid or free? 252

2020-10-30
Wind & Tiancheng — Wind's living situation at the time 253

2020-10-30
Wind & Tiancheng — Tiancheng's address 255

2020-10-30
Wind *Three States* 256

2020-10-30
Wind & Tiancheng — *People immersed in pain are too easily satisfied* 258

2020-10-30
Wind *Can't get approval because the world doesn't work the way you think* 259

2020-10-30
Wind & Tiancheng — *If you **want control**, this mental conflict will exhaust you* 259

===== Page 5 =====

2020-10-31
Wind *Release "**wanting**," let the whole world become your water glass* 261

===== Page 6 =====

4

===== Page 7 =====

2020-10-02 (New) Wind finishes translating advanced materials and a summary of the releasing process

Dalu Zheng 2020-10-02 08:47:11
Wind? If a relative or close friend is sick, and they don't feel anything for the **Release Method**, or are unwilling to practice, can I use the **Release Method** on my side to help them?

Wind 2020-10-02 08:47:25
You releasing yourself is fine too.
You can release and cure their illness.
Lester Levenson said so.
There is nothing outside, only your picture.
You don't have to believe him, just try it out.

D 2020-10-02 08:50:18
Someone took a photo with Lester Levenson, but after developing it, he wasn't in the picture. He said: *This proves that everyone projects their own individual world.*

Dalu Zheng 2020-10-02 08:58:30
Wind? Is the operating procedure the same? Regarding the friend's illness, what feelings do I have? And then...?

Wind 2020-10-02 09:01:46
The operating procedure remains unchanged.
Until you *"see"* that he is perfect.
I mean, once you completely release this matter, you will *know* it is already yours. This is mentioned in the **advanced course**, in *The Way*.

Wind 2020-10-02 11:00:16
In the early materials, just release **control** and **approval**.
Because you can't see **safety**.
Actually, he prefers to use the term *survival*, or the *fear of death*.
You are so *on guard*.
Preventing that *fear of death* from being seen by you.
Because you equate it with *actual death*.
Only by releasing enough **wanting control** and **wanting approval**, can you touch that *fear of death*, and then you can release it. That's why the **original Six Steps** only include **control** and **approval** without adding **safety**.
World ≡ approval and control.

Kuang Bo 2020-10-02 11:03:45
And a sense of **safety**.

Wind 2020-10-02 11:04:03
Safety is not it.
Lester Levenson said *World ≡ approval and control*.

===== Page 8 =====

Because the *fear of death* itself doesn't belong to the world, yet it is the deepest driving force behind all your emotions. *All feelings are **survival programs**.* If you truly feel it, then you can release the *"fear of death"*. Underneath **control** and **approval**, once you release that, it's over.

Lucky Star 2020-10-02 11:10:22
I feel that the sense of **safety** is the hardest to release. Actually, the money and health we chase are all for a sense of **safety**. Fear is our deepest underlying energy. But the good news is, after about four months, I've mostly released it, there's still some left. Release until New Year's Day. Continuously release, the smaller the *false self*, the more the *true self* manifests for me. [Strong]

Wind 2020-10-02 11:14:32
That shouldn't be it. If the *fear of death* is seen by you, it only takes one or two weeks of releasing to become completely free. Completely free, the entire **mind** is released. The fear at the emotional level is still driven by **wanting control** and **wanting approval**, it's not the same as the underlying *"fear of death"*.

Wind 2020-10-03 07:10:48
There's still the last part, part 6, I'll just do it all together.
Lester Levenson: *Our basic philosophy is very simple, that is that every one of us is **unlimited** except for those limitations that we mentally hold onto. When you release the mental constraints and limitations, we discover that we have always been **unlimited**. We have always been all-powerful, all-knowing, and perfect, because our basic nature is perfect, and we can't do anything about that. Except to keep looking the other way, "It's there, it's there," "Who am I, who am I," like a drunken man, trying to discover who we are and what we are. Then, a part of us—we call it the **mind**—makes us blind, preventing us from seeing*

*that our **unlimited existence** is inherent and natural. The **mind**, 24 hours a day, unconsciously searches for absolute security in the external world, but it's not there. So everyone unconsciously spends 24 hours a day in the wrong direction, searching for where we are, who I am, what we are, where our safety is. This is a 100% hopeless, frustrating direction. If your basic nature is whole, complete, eternal, why do you spend so much time every day struggling for survival? A nicer term is ignorance, but the practical term I give you is, any intelligent person would say "My God, if I knew that, I would become it immediately." Becoming what you are takes no time. The effort required to become what you are is zero. But becoming what you are not, becoming limited, takes endless, laborious struggle, unhappiness, and frustration.*

===== Page 9 =====

*Now, all of you have heard what I've said. How many intelligent people in this room will drop the struggle and simply allow your **infinite being** to be? If you do that, you will have an effortless, supremely happy life every moment. How many of us do that? You prefer to be miserable, you prefer to do what in my eyes are the most foolish things. If you can have anything by merely a thought, what is all this struggle for? I call you foolish because it might help you. Who here doesn't want to become intelligent? So, be intelligent! If you need the world to operate through effortless thought, allow it to fall into your lap, let go of all your pain. It's simple, it's easy, it's quick—if you do it. If you don't do it, it's complex, extremely difficult to attain, frustrating, and painful. But the choice is yours. You can be what you are now, whole, complete, perfect, or you can choose to look the other way, 24 hours a day. So what will we do? In the next month or two. Will we choose intelligence, or will we choose foolishness? I'll give you the answer, and I hope I'm wrong: I think you'll choose foolishness. But I can't figure out why you choose foolishness. Because the first thing I realized during my search was that I was foolish. I said it more than once, I said "Lester Levenson, you are so foolish! Foolish! Foolish! Foolish!", I said it three times. I meant it. So, when you hear me talk about foolishness, I don't want to be foolish, and that was the turning point. The next thing, of course, was to look in the right direction. I knew that what I had spent forty years looking for outside wasn't there. It's within. So there's only one direction left, inward. What am I? What is the world? What is my relationship to it? What are all these about? After I asked, the answer came. After it was all over, I could see my steps. I packaged it into this method, which is a very efficient technique, but you only use it partially, minimally, rather than fully, maximally. If you use it to its maximum, it will only take you a few months, and then you won't have suppressed feelings anymore. The only thing between you and your ultimate being is your suppressed feelings. So logically, make the decision, stop being foolish, become intelligent, release all these suppressed feelings. Within one or two months. I don't think I can give you any better revelation than that. I could say you can do it in one or two centuries, but why not now? You are the **infinite existence** right now, why not just let them go? Release all the coverings, they are all in your feelings. Any questions about what I've said? I've said what I needed to say.*

Student: (inaudible)

Lester Levenson: *Yes, I walk around with a nice smile on my face, and I hug everyone who comes by. Then, I say I belong to a spiritual organization, and then... blah blah blah, these*

are all just excuses for action. You'll find me moving quite steadily through the metaphysical community. Sedona is a very good gathering place for those communities, but

===== Page 10 [text layer] =====

4 *this really exists everywhere. They could really be summed up in one word, ego/pride. Metaphysical, spiritual people are obsessed with ego/pride: I know more than others, I am closer to God, I know where the energy vortices are. But that's wrong, all energy vortices are within you. I think someone took me to a vortex once, I was walking with Zara, and I said "Where is it?", she said "You're right on top of it." I said "Where?", she said "On the rock." But that was wrong, my God. I wanted to experience it, but I didn't get any feeling from the rock. Those rocks are in your head, you believe in it. It's true. All the power in the universe is within you, you say "I," "I am," don't give it to a rock. You'll be stuck between a rock and a hard place.* (Laughter) *Did I answer your question?*

Student: (inaudible)

Lester Levenson: *Release your feelings of* ***non-love****. Your basic nature right now is Christ-like, that is the nature of every one of us, it is covered by coverings. It is covered by coverings—feelings of* ***non-love****. Anything you don't love, there is a feeling of* ***non-love****. So you must let go of all these feelings, and what remains is* ***pure love****. You don't need a PhD to understand this, in fact they are wrong, they are just decoration, because they try to get it through the* ***mind****, and the* ***mind*** *is the obstacle. The* ***mind*** *maintains all limitations, in your being, you are* ***unlimited****. I say "Are you?", you say "Yes," I say "That's it." Why all the trouble? Become an extremely limited framework. Did I answer your question now? Any other questions?*

Student: (inaudible)

Lester Levenson: *Not releasing it.* (Laughter) *You say you want to do this and that, but you don't release it, why not release it? Okay, you want to suffer, you want to hold onto these feelings, God bless you, what else can I say? But that is the answer. Whatever question you want to ask, ask me now.*

Student: (inaudible)

Lester Levenson: *Talking about it replaces doing it. And that's what you allow yourself to do. So I say don't release. Suffer, that's terrible! He might suffer, rather than get angry and want to kill me, because he knows what I mean. It's a choice, to suffer, or to become your ultimate happiness—that is your basic nature. This existence here is God's existence, God's universal* ***infinite existence****. Therefore your existence must be included. When you identify with your existence, you are identifying with God's part, becoming God. Can God do what you want? His secret is that there is a bigger bank than he says.*

Student: (inaudible) *...I spent a long time searching, by asking who I am, and then arrived at that "I Am" place, although through my* ***mind****, although through my understanding, because... how else can you do it?*

===== Page 11 =====

Lester Levenson: *Do you have that releasing technique? When did you finish that course?*

Student: January.

Lester Levenson: *Okay, you should be free by now. I said it would take you three months, or less. If you **follow through** with the **Six Steps**. I know this, because it took me three months, and I didn't have the **Six Steps**. They were developed during my process. I think if I had started with the **Six Steps**, I could have done it in a month. It doesn't take time, because "You are That." You are that **unlimited** being, it is there, it is your being. But you are totally engaged in being a body. Use a method to quiet your **mind**, your true Self will become very obvious to you. That is the fact, you are **unlimited**. It's just your feelings, gathered as "I can't." Using affirmations is trying to further program, first good things, then bad things come out. That gives you more programs to get rid of. Anyway, it probably won't work for anyone except 5% of people. Does it work for you?*

Student: (inaudible)

Lester Levenson: *Okay, our physical therapy is certainly better than physical illness. But the way you're dealing with it is the most limiting way possible in the universe. Have a physical body, identify with it, and imprison yourself inside it. So, "affirmations" work, they excel at keeping you bound, you go around in circles. Release on your body, and then just by a mere effortless thought, your body will be perfect, if you want a perfect body. The body is an exact replica of your **mind**, your **mind** is the sum total of all your thoughts and feelings. So get rid of all your feelings, your **mind** becomes quiet, and then you will abide in your **infinite being**, conscious of it. Simple. Very easy if you do it. If you don't do it, it's impossible. Any other questions? OK, so, sermon over. The only thing you have to do is release.*

The Way series translation completed.
Ran 2020-10-03 10:21:07
Thank you, Wind!

Wind 2020-10-03 13:28:30
You're welcome. *The Way* ultimately returns to **release**, **release**.
You're welcome, but note that Lester Levenson's audio materials are **advanced courses**; they cannot replace the **basic process** of the **Release Method**.

The Process for Releasing Emotions

Step 1: Allow yourself to feel the current feeling, and trace it back to an **emotional state** (Apathy, Grief, Fear, Lust, Anger, Pride).
Step 2: Ask yourself, *can I let this feeling go? Will I let it go? When?*
Step 3: See what you are feeling now, and repeat the previous process.

===== Page 12 =====

I've summarized it.

The Process for Releasing Desires

Step 1: Allow yourself to feel the current feeling.
Step 2: Notice whether it comes from **wanting approval** or **wanting control**.
Step 3: *Can you become aware of this **wanting control** (or **wanting approval**)? Can you let it go?*
Step 4: *Do you still have any remaining **wanting control** (or **wanting approval**)? Can you become more aware of it? Can you let it go?*

Repeatedly become aware and **release** until you are completely free.

I've also summarized **releasing desires**. This is the guidance process in the videos.

2020-10-02 Wind begins a closed-door retreat for continuous release, gaining incredible experiences in just a few days, and release becomes the norm.

Wind 2020-09-30 19:29:40
The feeling of releasing is very special. Suppressed energy leaves the body, and simultaneously, psychologically, a more pleasant feeling arises. ***Moving up***, moving upwards. It at least produces emotions above fearlessness, very clear. So releasing won't be confused with other experiences.

Fan Xing 2020-09-30 19:29:46
In this audio, Lester Levenson keeps talking about releasing *"tendencies"*. What does this *"tendency"* mean?

Wind 2020-09-30 19:48:26
Tendency should be **desire**. Because Lester Levenson has said things like "the tendency to want approval."

Wu Xin 2020-09-30 20:04:18
@I am infinite? @Wind? May I ask how Lester Levenson's *"dropping"* is operated?

Wind 2020-09-30 20:04:32
It's just **releasing**.

Wu Xin 2020-09-30 20:04:35
Is there a process for *dropping*?

Wind 2020-09-30 20:04:51
No, the process was invented only after the **Release Method** was created.

===== Page 13 =====

How does *dropping* operate? There probably aren't any questions anymore, right? Is it like dropping feelings, emotions, and **desires** like throwing away trash?

Wind 2020-09-30 20:07:04
Why don't you use **releasing**? Lester Levenson said the **releasing process** is the most efficient technique he invented.

Wu Xin 2020-09-30 20:08:23
I feel *dropping* is faster than the process.

Wind 2020-09-30 20:08:40
Earlier teachings weren't very helpful for people. Lester Levenson said the **Release Method** is the fastest way. It depends on whether you believe Lester Levenson.

Wind 2020-10-02 10:43:20
Actually, what Lester Levenson means by *"advanced"* should be to follow those guidelines: *get everything you want by releasing only*, *go directly to fear of dying*.
There are several guidelines.
Following any one of them can lead to freedom quickly.

I 2020-10-02 10:53:59
This way, continuously releasing the **desire to change**, various inner emotions, **desires**, and feelings keep surfacing, and finally, only the *fear of death* remains, surfacing and leaving in the same way. This is **direct release**. A method to release the *fear of death*. No need to stimulate or imagine through other things.

Wind 2020-10-02 10:56:57
Yes, just release ***stuckness***. *Post graduated way*.
Still on the train, will continue releasing for a while. Afterwards, I plan to go into retreat and release continuously, heading towards the goal of freedom. See you after the retreat.

Nothing 2020-10-02 11:38:28
Translate a few more materials before going into retreat [Grin]

Wind 2020-10-02 11:45:53
Release cannot be delayed. The existing materials are actually sufficient [Chuckle]. I'll continue translating when I come out.

Wind 2020-10-03 00:28:50
I think I'll finish translating *The Way*.

===== Page 14 =====

Just listened to the last two parts. Listened again. Also listened to *Beingness* again. Felt very encouraged. I think this material should be shared first. I also listened to *"Happiness is Love"* again. This is actually Lester Levenson telling his own awakening process. *"An Uncommon Love"* should be based on this audio. Also *"Get High to Release"*. These teachings themselves are too good. Because I'm outside, translating on my phone. *The Way* series is completed. Lester Levenson's *Beingness* audio, I'll translate later, it's also very good. Lester Levenson's teachings are concise and powerful. Very simple. Whatever feeling you have, it's

driven by **wanting control** or **wanting approval**. And **wanting approval** and **wanting control** are to ensure your survival as a body. That is the *fear of death* driving at the bottom. No matter what the feeling is, that's how it is.

I am in **intensive release**. Every time I do **intensive release**, I only need less than four hours of sleep.

Leaping Flame 2020-10-03 10:25:15
@Wind? What does **intensive release** mean and how is it done?

Wind 2020-10-03 10:25:36
Oh, I just mean doing nothing else, only **continuously releasing**.

Leaping Flame 2020-10-03 10:26:49
Release the **three basic wants** directly?

Wind 2020-10-03 10:27:09
Yes, identifying two is enough. The one underneath will surface on its own.

The end of *The Way* returns to the starting point.
The only thing you have to do is release, release. Just release.
***Follow through** with the **Six Steps**.*
You can reach the final goal very quickly.
Do you expect Lester Levenson to say something else to satisfy your mind? He won't.

Big bite instead of a bit bit.
Use this method to its fullest.

===== Page 15 =====

Wind? What about having no emotions, numbness? Actually, I'm dissatisfied with "something," but there are no emotions.
Or can't perceive them.

Wind 2020-10-03 12:41:39
This is also an emotion.
In *The Way 1*, Lester Levenson specifically discussed vague, unclear feelings.
Release the **wanting to change** the vague, unclear feeling, and the feeling will become clear.
This is actually the **Fifth Step** of the **Six Steps**.

D 2020-10-03 12:42:46
Lester Levenson said one could complete the entire journey in a month. I haven't seen anyone, not even Lester Levenson's direct disciples, achieve that.

Wind 2020-10-03 12:42:59
Others don't matter. What matters is that we achieve it. Lester Levenson's teachings are sufficient. You don't need to wait for someone else to become free.

D 2020-10-03 12:46:21
Wind? I've long wanted to release like Lester Levenson, but whenever I stop working, my rent is due, and I have no money for food.

Wind 2020-10-03 12:47:29
The **Release Method** can be used both in public and in private. If you forcefully try to *isolate* yourself, it won't work.

D 2020-10-03 12:47:45
The key is that the phone is such a burden! Every time I want to calm down and **release**, the **ego** always says to me: Oh my God! Old chap, let's pick up the phone and play a game of Mahjong first, shall we?

Wind 2020-10-03 12:47:45
Lester Levenson said so.
Because your **karma** drives you to act.
So, trying to remain inactive is useless.
***Only releasing helps.** *
You are driven by feelings and programs because you are unwilling to look at those feelings.
But you have a choice.
We have a method.
We have the **releasing process**.
Actually, it's not difficult.

The Process for Releasing Emotions

Step 1: Allow yourself to feel the current feeling, and trace it back to an **emotional state** (Apathy, Grief, Fear, Lust, Anger, Pride).
Step 2: Ask yourself, *can I let this feeling go? Will I let it go? When?*
Step 3: See what you are feeling now, and repeat the previous process.

===== Page 16 =====

The Process for Releasing Desires

Step 1: Allow yourself to feel the current feeling.
Step 2: Notice whether it comes from **wanting approval** or **wanting control**.
Step 3: *Can you become aware of this **wanting control** (or **wanting approval**)? Can you let it go?*
Step 4: *Do you still have any remaining **wanting control** (or **wanting approval**)? Can you become more aware of it? Can you let it go?*
Repeatedly become aware and **release** until you are completely free.

Just now in the neighboring group, someone asked about the **basic process**. I slightly summarized the content of the video. The guidance in the video is like this. This process can be used as a reference.

Wen Min 2020-10-03 14:22:58
Does anger include both?

Wind 2020-10-03 14:23:26
All include both.

Emilie 2020-10-03 14:23:40
I feel that the translation of "Apathy" is not precise enough. I personally still prefer the translation "despair" (*wan nian ju hui*) in the emotion chart you recommended, which is more accurate.

Wind 2020-10-03 14:28:29
I see in the videos they often use *"powerless"* to refer to a state of helplessness.

Fang Fei 2020-10-08 11:02:22
After releasing, my face has been numb for a while. Should I release the numb feeling? The face numbness started yesterday and hasn't appeared before.

Wind 2020-10-08 11:02:45
If it bothers you, just release it. Release that **wanting to change**. It's not about releasing the face numbness. **Wanting control**, become aware of it, release **wanting control**.

Fang Fei 2020-10-08 11:03:30
Wanting to change, I need to experience this further. I just ask myself—*Can I release the **desire to change** the face numbness now?*—Do I ask like this?

===== Page 17 =====

Wind 2020-10-08 11:03:56
Wanting to change is also a **feeling**. Feel this **wanting to change**, then let it go. The *fear of death* is also just a **feeling**. Lester Levenson said so. I'm just repeating.

Fang Fei 2020-10-08 11:05:17
But just now I realized that **wanting to change** is a **feeling**. I used to find it so abstract.

Wind 2020-10-08 11:09:23
Yes, you can't operate on abstract things. The drivers of everything are feelings. ***Survival programs**.*

Wen Min 2020-10-08 11:21:09
Wanting to change includes expectation and urgency, a bit of eagerness to achieve.

Wind 2020-10-08 11:22:28
This, actually put another way, might be clearer.
Expectation and urgency are **emotions**.
They are all driven by the **feeling** of **wanting to change**.
Once you release the **wanting to change**, these individual **emotions** will also dissipate.

Fang Fei 2020-10-08 11:26:31
Are **desires** deeper than **feelings**?
Every time I release a current feeling, it's very fast. But seeing everyone talk about releasing the **three basic desires** behind it, I'm a bit confused whether I should release the feeling or categorize the feeling into a **desire**?

Wind 2020-10-08 11:27:16
Lester Levenson's theory.
You want to survive as a body, so you develop a *fear of death*.
This is the deepest driver of all **emotions**.
All **desires**.
To ensure survival, you develop **wanting approval**.
To get **wanting approval**, you develop **wanting control**.
All **emotions** are **wanting approval** or **wanting control**.
All thoughts are driven by **emotions**.
Therefore, the entire structure of the **mind** is like this:
*"Fear of death (wanting to survive) — **wanting approval** — **wanting control** — nine **emotional states** — specific feelings — thoughts — world"*
The former drives the latter. Release the underlying one, and what is driven by it is also released.

===== Page 18 =====

If you feel there is a problem, there must be a **desire**.

Suppression means **wanting control** is operating.

Release **wanting control**, and you are no longer suppressed.
The underlying **wanting approval** and **wanting to survive** will surface.
But if you don't release the deeper **wanting approval** and **wanting to survive**, **wanting control** will continuously be developed.
So, **continuous release** is key.
Let release happen again and again.
One after another.
Touch the deeper levels, deeper and deeper.
Just let it *float up and out*.
If there is **wanting to change**, release **wanting to change** again.
If you release enough, it will be like Lester Levenson said, *"floats up and floats out,"* continuously released like waves.
This time in retreat, I *floated* for two days.
So *high*!
Being able to use the **Six Steps** is the **advanced** level.
Lester Levenson's **advanced course** is just repeatedly discussing how to practice the **Six Steps**.

D 2020-10-08 13:13:09
@Wind? How to release sleepiness?
Did Lester Levenson have any specific explanation for using sleepiness to resist **release**?

Wind 2020-10-08 13:14:27
Yes, when the **ego** resists, you want to sleep, do other things.
But you don't need a special method to release sleepiness.
If you **want control**, just release it.

D 2020-10-08 13:21:22
@Wind? Tell us about your retreat experience.

Wind 2020-10-08 13:32:02
No special experience, just ***high***.
Continuous release itself gives you momentum.
Lets you release more.
Go ***higher***.
This ***high*** is basically indescribable and unimaginable.

Yi Tian 2020-10-08 13:34:29
@Wind? How to release hunger?

Wind 2020-10-08 13:35:00
For any uncomfortable feeling, you can release **wanting control**.
You **want to change** that feeling.
Become aware of this **wanting to change**.
Let it surface, release it.

===== Page 19 =====

I often release feelings of hunger and sleepiness.

Yi Xuan 2020-10-08 13:36:06
Do you also need to release your ***high***? @Wind

Wind 2020-10-08 13:36:30
Yes. Lester Levenson said, *get high to release*.

You need to continue releasing that ***high*** feeling.

Even after releasing, you can still eat and sleep. By the third day of releasing, I didn't sleep at all, full of energy, not sleepy.

Times Everything Connected 2020-10-08 13:39:12
Release **wanting money**, can money come automatically? How does it come automatically?

Wind 2020-10-08 13:39:51
If you can **release**, it comes automatically. Completely release.

Times Everything Connected 2020-10-08 13:41:09
Any practical cases? Share, achieving instantly.

Wind 2020-10-08 13:41:35
Too many, can't think of any to share right now. I remember Lester Levenson telling his student Michael: *You have reached the state where whatever you want, you create. But why haven't you reached the materialization stage? That is, the astral stage. He said, continue releasing, and you will reach it. You can materialize matter instantly, make matter disappear instantly. You can teleport, move instantly.*

Yi Xuan 2020-10-08 13:44:07
Then you wouldn't be called a person anymore?

2020-10-08 13:44:25
Still a person, but the limitations of the **material world** have been released. On the **physical** level, i.e., the **material world**, creation is delayed. You have a thought, and after some time, it happens. That's why this world seems complex.

===== Page 20 =====

On the **astral** level, as soon as you think, things happen immediately.
On the **causal** level, as soon as there is a **desire**, it is immediately satisfied.
The formless realm, the realm of form, the realm of desire.
The **causal body** in the **causal world** is non-material.
The **astral body** is composed of pure light particles.
Therefore, it is formed immediately after you think, exactly as you imagined.
Physical matter is *frozen energy*.
It will be delayed in occurring.
You simultaneously have these three bodies originally.
Thoughts are collections. The **mind** is nothing but the collection of all thoughts.
Release the **mind**, what remains is **infinite being**.
When you identify with your **infinite being**, if you want a body, you can instantly create a hundred.
But you won't identify any of these bodies as yourself.
Everything I said above is Lester Levenson's original words.
Yes, release the entire **mind**, what remains is **infinite being**.
That's it. Release, and see what happens. See what's behind.
*Release all feelings, your **mind** quiet, that's it.*

@Wind? How do you release this ***high***?

Wind 2020-10-08 14:03:26
Let up and let go, nothing special.

Yi Tian 2020-10-08 14:05:51
The key is to be aware that it's just a feeling, right?

Wind 2020-10-08 14:06:30
Yes.
Realize it's a feeling, then you can release.

Yi Tian 2020-10-08 14:08:50
Have you seen Lester Levenson's comb? @Wind

Wind 2020-10-08 14:10:26
Not yet.
I plan to continue releasing.
Came out for some fresh air today.

Qian 2020-10-08 14:59:56
"Wanting to live, wanting to die, fear of death, fear of living, these four things." Lester Levenson's original words.

Wind 2020-10-08 15:04:39
They are the same thing. The same thing. The *fear of dying*.

===== Page 21 =====

Release it and it's over. These four are one thing: the *fear of death*, manifested as these four. Sometimes you want to die, sometimes you want to live, sometimes you fear death, sometimes you fear living. This is all *"fear of death"* (**wanting to survive**).

This is all *"fear of death"* (**wanting to survive**).

Wind 2020-10-11 17:39:20
The 1992 course is the entire content taught by the **Sedona Institute**. There are eight videos in total.
Especially the last four videos, which show the simplicity and efficiency of **releasing**.
Pay attention to the **three major wants**.
I know many people find later processes work for them, but I guarantee the **original method** works better.
Look at your current feeling,
Does it evoke **wanting control** or **wanting approval**?
Can you be aware of it?
Can you allow it to be released?
Is there more?
Can you allow it to be released?
You will see these **wants** are like waves,
constantly pushing themselves out.
And each time a **want** is released, countless emotions attached to it dissipate.
What does *"make release constant"* mean?

Literally.
Release happens continuously, as naturally as breathing.

Guidance of Wisdom 2020-10-11 17:45:20
Why didn't Lester Levenson himself write a detailed book on the **Release Method**?

Wind 2020-10-11 17:46:06
He taught in the form of courses. He showed others how to do it. Letting someone like you and me demonstrate it for you. Showing you how simple **release** is. For self-learners, those eight videos are the best course. For the method itself, we really don't need more content. All the tools are there.

Guidance of Wisdom 2020-10-11 17:47:54
Lester Levenson said to be vegetarian. Are you planning to become vegetarian, Wind?

Wind 2020-10-11 17:48:22
I am already vegetarian.

===== Page 22 =====

What I am experiencing now, I have never experienced before. To avoid influencing, I won't share further. But, keep releasing continuously. The scenery ahead is unimaginable. Catching my breath, then continuing to release.

Hui Xuan 2020-10-11 18:26:18
Is it that there's simply no time to feel the emotion, it gets released?

Wind 2020-10-11 18:26:59
Something like that. Desires are released as soon as they are touched. As release accelerates, you realize that what were previously ***high*** points are actually very low. Desires become noticeable instantly.

Hui Xuan 2020-10-11 18:30:08
Emotions released, beliefs gone, that's *emptiness*, no desires. Life would really be meaningless. The **ego** wants nothing.

Wind 2020-10-11 18:32:21
This cannot be imagined with the **mind**. I want to release all the way to the bottom, but I really can't sit still anymore. Just now I ran a lap on the bridge. Too much excess energy. This should be the huge energy brought by release.
By the last two days, I understood what **continuous release** means. Basically, each release brings a very abundant release of energy.

Ju Ting 2020-10-11 18:43:41
@Wind? Are you releasing all the disharmonious energy in your life? Or targeting specific people, things, events?

Wind 2020-10-11 18:45:22
The **three major wants**. Because you live in *"wanting"* every moment. After releasing one, another comes. After releasing one, another comes.

Wen Min 2020-10-11 23:35:45
I envy you so much, Wind. I also want to reach that stage.

Wind 2020-10-12 00:17:17
Just use the method correctly.

Z0EY 2020-10-11 18:47:48
After releasing, are there changes in the frequency and intensity of emotions and desires triggered by external stimuli?

Wind 2020-10-11 18:57:57
Not exactly. I'll explain in detail after my run.

===== Page 23 =====

Wind 2020-10-12 00:23:07

This question is like this.
Approval and **control** equal the world.
Having strong *attachment* and *aversion* to the world.
It happens every moment, I am in these **wants** like a fish in water.
But if you decide to release continuously, you let them go one by one as they come.
Soon you find yourself in this sea of **desires**.
If you release continuously for a few days, you will become very, very quiet.
Under this quietness, many strong **desires** will surface very clearly.
When noticed, they are simply released in an instant.
Release becomes the norm.
Because you discover that suppressing them underneath is unnatural.
You have been unconsciously suppressing them all along.
And this is a deeply ingrained, powerful habit.
When enough **wanting control** is released, this habit loses its power, and the tendency to release naturally becomes stronger.
Released to a certain point, for a moment, suddenly you feel that the body is not you.
It just moves, but there is no *self* operating within.
But this identification with the body immediately returns.
At the same time, I perceive that this is **wanting control**.
This **wanting control** is released.
As for the experience below, my intuition tells me it's not suitable to share.
I will continue releasing.

Yi Tian 2020-10-12 06:02:14
It seems that at the **advanced** stage, indeed, once you perceive it, you release it. But why, at the **initial** stage, even though you perceive it, you can't release it immediately, and need to repeatedly use the questions?

Wind 2020-10-12 06:31:58
Like the analogy I just gave.
A fish, accustomed to the sea, may not perceive the water.
Because the habit of suppression is a strong tendency, you need to consciously perceive and make the decision to release through repeated questioning.
But when you reach a point where this deeply ingrained habit is released, then the natural tendency to release itself becomes your habit.
At this point, it becomes very easy for you to *make release constant*.
Make it constant.
In Lester Levenson's words, *you just watch it **float up and float out**.*
Watch the limitations **float up**, and then **float out**.

===== Page 24 =====

The complete words are like this. But before reaching the point where that habit is reversed, you must do it consciously.
Otherwise, you will be dominated by habit.
This is the importance of the process.
The process for **releasing desires** probably operates like this.

2020-10-08 (New) Wind gives the clearest explanation that surrender is not the Release Method, and insights after five days of continuous release in retreat: One day of continuous release equals several years of intermittent release.

Group Member 2020-10-08 09:58:43
Shocked, what's the difference between *acceptance* and **release**? *Acceptance* is **release**, just different phrasing. *Acceptance* is because emotions, beliefs, this "I" doesn't actually exist, so allow it to be as it is. It is the *acceptance* of *"witnessing."*
Under *"witnessing," acceptance* and **release** are the same thing.
Any tool is just to make you jump out of the role, know "Who I am." Ultimately, it's all *surrender*.

I 2020-10-08 10:00:50
Thinking they are the same means not only have you not entered the **Release Method**, you haven't truly released either, and moreover, you've been heavily brainwashed by other methods.
If you have the ability, find Lester Levenson's words. If Lester Levenson said *acceptance* equals **release**, then I'll accept it. If not, then maybe you need to reflect on being too arrogant.

Wind 2020-10-08 10:04:05
There are two passages from Lester Levenson that can resolve this argument. They are quite clear. Everyone can take a look.

There are many aids to doing it. In the little booklet, The Eternal Verities, there are ways and aids like: "Get to the place where no one and nothing can disturb you." When someone disturbs you and you don't know why, the thought is subconscious. Bring up the thought. By

constant trying you will develop the habit of actually getting it up; you'll see that there's a limiting thought, an ego or selfish motivation behind it and you'll drop it.

Q: *Is just seeing the subconscious thought or motivation enough?*

===== Page 25 =====

Lester Levenson: *Just looking at it is not enough. You must consciously drop the thought or consciously will out the tendency or motivation. I'm assuming you'll want to let go of these thoughts because they're all limiting and negative.*

This is from *"The Ultimate Freedom"* book. There's another passage in the later audio *"Beingness."*

Kuang Bo 2020-10-08 10:07:06
I listened to Larry Crane (Lawrence Crane)'s recordings, his students. To release fear, he asked his students to *accept* the fear.

Wind 2020-10-08 10:07:27
The second thing I want to say is about this.

Mao Mao 2020-10-08 10:08:05
A student asked him why her friend experienced those experiences. He said it was because he didn't *surrender*. Isn't this written? I find it strange. Lester Levenson always talks about *surrender*, and also writes about *witnessing*, *"I am not the doer."*

Wind 2020-10-08 10:09:23
It's not the proposition of *surrender*. *Let go and let God*. But the way to practice it is through **releasing constantly**. Trying to do nothing doesn't help. ***Only releasing helps.*** * Because your **karma** pushes you.

The **Release Method**, don't emphasize *surrender*.
Because the teachings in *"The Ultimate Freedom"* didn't help students progress.
Keeping it simple *is the path.*
But regarding *acceptance*, this argument I want to end with Lester Levenson's original words. No need to argue. The audio is right here, in *"Beingness."*

Group Member 2020-10-08 10:16:32
Doesn't Lester Levenson often say, *let go and let God handle it*? Isn't that *surrender*?

Wind 2020-10-08 10:16:56
No, regarding *surrender*, Lester Levenson only said in his later years to *surrender* through **release**. But regarding *"acceptance,"* I want to say something.

===== Page 26 =====

When you release a long-standing habit, Lester Levenson's example is smoking. He first asks students to *accept to smoke*.

Accept smoking.

That is, smoking is OK.

Why?
Lester Levenson explained later.
Because you think smoking is wrong, you can't even begin to think about releasing it.
So before releasing, *accepting* the thing is indeed something Lester Levenson himself said.
But it's not about using *acceptance* to replace **release**.
It's about, after *accepting* the thing, facing it, and then **releasing**.
Later audio, *Beingness part 1*.

I think the issue of *surrender* is not worth discussing.
If you don't **release**, you cannot *surrender*.
His meaning is, if you don't *accept* it, you can't start **releasing**.
For example, if you think smoking is wrong, you simply don't want to look at it.
You have to treat it merely as a feeling.
Accept that smoking is OK.
Then you can let the emotion surface.

Surrender, the meaning of *surrender*, is not what we generally understand.
Let go and let God.
But if you don't **release**, saying let God do it, you won't succeed.
This is also what Lester Levenson said.
Why?
Because **karma** is operating you.
We don't need to discuss how to let God do it, only need to **release**.
Move ourselves out of the way.
It's not a method of *entrustment* either.
There is no such thing as *"entrustment"* to do.
Because when you want to *"entrust,"* actually you haven't released the **desire** to entrust.
Theoretically, how should we understand it?
Kiss theory.
Keep it simple.
When you find yourself stopping **releasing**, you are not following the **Six Steps**.
Acceptance is another issue.
That is, if you don't *accept* smoking, you might fight against the idea that "smoking is wrong."
Fighting for.
Its meaning is, to release a long-term habit, you need to *accept* it first.
Because your habit of avoiding it is relatively strong.
The **Release Method** process does not include *accepting* emotions.

===== Page 27 =====

What Lester Levenson actually said was *"accept the event, allow the emotion to surface."*
Let it up, let it go.

Wind 2020-10-08 10:36:07
I have been in closed-door retreat, **releasing continuously** for five days.

I 2020-10-08 10:36:17
How is it? Share?

Wind 2020-10-08 10:36:57
By the third day, I didn't need to sleep.
Very energetic.
But on the fifth day, I couldn't help glancing at my phone again.

Two Large Steamed Buns 2020-10-08 10:36:26
I released for a long time yesterday, but kept getting **stuck**. I also released the **wanting to change** the ***stuckness***, but just couldn't let go. I felt that bunch of feelings still operating, still some effort remaining.

Wind 2020-10-08 10:38:07
Yes, this situation often occurs. Being **stuck** is also a long-standing habit for you.

Kuang Bo 2020-10-08 10:38:35
Allow the emotion, face it, *accept* it, say yes to it, it's probably the same, right?

Wind 2020-10-08 10:39:02
Not *accepting* the emotion.
It's *accepting* a habit.
Then letting your feelings about it surface.
When you're **stuck**, the thing you need to release has changed.
You need to release the ***"wanting to change"***.
Because this ***stuckness*** is actually a program.
If you don't release it, it will keep operating you.

Two Large Steamed Buns 2020-10-08 10:40:51
I am releasing the **wanting to change**, but it doesn't seem to work.

Wind 2020-10-08 10:41:03
How are you releasing it?
The process is the same.
First, you need to be *aware* of it.
That is, you need to become *aware* of the **wanting to change**.

Two Large Steamed Buns 2020-10-08 10:41:55
But yesterday I released all day, and felt like I was just standing still.

Wind 2020-10-08 10:42:16
Of course it would be like that. You brought a lot of *resistance* into it.
You want to **control** it.
If you particularly want to **control** what happens during **release**,
you will get **stuck**.

Because **wanting control** = *lack of control*.
The principle is very simple.
So when you want to **control** the **releasing process**, you need to notice it.
Then you need to notice what you are using to **control** the **releasing process**.
For example, clenching your fists.
For example, trying hard to figure out what the current feeling is.
For example, your body might just clamp down on the emotions.
Do you know why you can't **release** at this point?
Because this is a very strong habit.
There are many, many emotions behind it.
And you intend to release them all at once.
If you get **stuck**,
notice the **wanting control**,
then relax and look at this **wanting control**,
try to release it.
You're not releasing all the **wanting control**, you just need to release the bit you see right now.
This is my personal experience in dealing with ***stuckness***.
You release a little **wanting control**, and you feel a bit smoother.
Then you invite more **wanting control** to be released.
Sometimes you will continuously release this **wanting control**,
for an hour or two,
finally releasing this strong inertia of *"wanting to control the release process"*.
Then the release behind you will become smooth.
Because the program that was operating your ***stuckness*** has been released.
It's that simple.

Wind 2020-10-08 10:49:51
Yes, sometimes you get **stuck**, sometimes you don't.
But are you going to let this program operate you?
You can decide to release this habitual control, and then you basically won't get **stuck** anymore.
Rather than waiting for the moment you're not **stuck** to release.
I'll send this paragraph over. I estimate many people will get **stuck**.
Hope it helps.

Rong 2020-10-08 10:55:07
Thank you?? Master Wind [Grin][Rose]

Wind 2020-10-08 10:55:15
Not a master.
Just a student of the **Release Method**.
I'm going back into retreat to release soon.
See you later.

Wind 2020-10-08 10:59:09
@Two Large Steamed Buns? By the way, when you were releasing the ***stuckness***, were you very unwilling to admit you were **stuck**?

===== Page 29 =====

Eager to skip past it.

This is **wanting to change**.

Be aware of this. Release this.
Be aware that this **wanting to change** is also just a feeling. And like all other feelings, it can be directly let go of and allowed to leave.

Wind 2020-10-08 11:05:27

Our discussion of *acceptance* and *surrender* now is meaningless. Including *letting God do it*, many people do that.
When an emotion surges up, saying to oneself *"Forget it, accept it,"* allows one's emotions to drop from levels like lust, anger down to apathy, despair.

This is **suppression**.

Lester Levenson said ***move up***. Rising is part of the teaching of Lester Levenson's **Release Method**. If the emotion hasn't ***moved up***, you haven't released. This is very easy to prove to yourself. This method is a test method. If your emotions haven't ***moved up***, then you haven't released. Simple stuff.

Wind 2020-10-08 11:25:32

The effect of **continuous release** is huge.

*One day of **continuous release** equals several years of intermittent release.*

Hong 2020-10-08 11:30:06
Wind? Does **continuous release** mean releasing one feeling continuously? Or releasing one feeling and then switching to another feeling?

Wind 2020-10-08 11:30:49
It means **continuous release**. Actually, I just listened to the audio, and Lester Levenson said *"make release constant"*. That is, make it a normal state like breathing. What does this mean? You are not not releasing at any time. Just like one breath after another. One release after another. But your current habit is *"one suppression after another"*. Through **release**, make **release** your new habit.

Zhang Dai 2020-10-08 11:33:20
How to release in daily life, when not sitting quietly? For example, when doing other things, and there's a mental background of releasing.

That would be much faster.

Wind 2020-10-08 11:34:51
Does your mind really help with doing things?
As long as you **release**, things can be accomplished.
No need to *"do"* things while releasing.

Free Life 2020-10-08 11:36:28
It's when doing things that emotions come up.
How to do it then?

Wind 2020-10-08 11:36:53
Release.
Just continue releasing.

Free Life 2020-10-08 11:37:37
By sitting down and releasing quietly?

Wind 2020-10-08 11:37:58
Once proficient, you don't need to sit down deliberately.
The more you **release**, the easier **release** becomes.

Hong 2020-10-08 11:38:14
My energy level is still in the fear stage [facepalm].

Wind 2020-10-08 11:39:04
Lester Levenson said that 95% of people in the world are in states of apathy, grief, fear.
He calls it the *"having state."*
Equating *having more* with happiness.
So, it's nothing.

I 2020-10-08 12:04:32
Surrender is good, but *surrender* is not the **Release Method**. The difference here is really huge.
But the **Release Method** is another path, another system.

Wind 2020-10-08 12:06:00
Surrender is the *"Bhakti"* path.
I'll post another passage from Lester Levenson's autobiography.

There is a natural way for each nature to achieve realization. What's natural to you is the best way for you. That's why there are four major ways that embrace everyone's nature.

===== Page 31 =====

4

The four ways are the rational, which is the mental way; the scientific, which is the specific methodological way; the emotional, which is the love and devotional way; and the active way, which is rendering selfless service to mankind.

To uncover yourself it takes only wanting to and looking in the right direction.

Surrender is the *"Bhakti"* path, the *love and devotional way*.

The **Release Method** is the *scientific path*.

The *specific methodological way*. Different paths have different requirements.

The *scientific path* cannot delete or modify the method itself.

Because it is done and verified through a specific method. People with different natures can choose their own suitable path.
All **release**. **Continuous release** is very ***high***.

2020-10-12 (New) Wind guides releasing **wanting control**, explains it very clearly.

Hong 2020-10-12 07:10:34
Always having random thoughts, is it the **desire for control**?

Wind 2020-10-12 07:35:49
Can you directly perceive what you **want**? Analysis is not necessary. Right now, appearing in your awareness, there is one most obvious one.

Hong 2020-10-12 07:47:37
The most obvious is the entanglement about work. Feeling that I'm not suited for my job, yet powerless to change.

Wind 2020-10-12 07:47:55
Wanting control. Stay *aware* of it. Can you directly let it go?

===== Page 32 =====

2020-10-12 07:48:52
Release the **desire to change**, can't release it [facepalm]
Can't

Wind 2020-10-12 07:49:50
Stuck
Stuck
Do you want to **change** this ***stuckness***?

Hong 2020-10-12 07:50:52
Yes

Wind 2020-10-12 07:51:00
Look at this **wanting to change**
Allow it to enter your awareness
Become more *'aware'* of it
Can you let it go directly now?

Hong 2020-10-12 07:52:14
Can't [facepalm]

Wind 2020-10-12 07:52:45
Do you **want** to **change**?

Hong 2020-10-12 07:52:55
Yes

Wind 2020-10-12 07:53:14
Can you allow yourself to be *aware* of this **wanting to change**?

Hong 2020-10-12 07:53:26
Yes

Wind 2020-10-12 07:53:55
Can you allow it to be released?

Hong 2020-10-12 07:54:17
No

Wind 2020-10-12 07:54:30
Is there still **wanting to change**?

Hong 2020-10-12 07:54:40
Yes

Wind 2020-10-12 07:54:58
Can you just allow yourself to be *aware* of it?

Hong 2020-10-12 07:55:19
Yes

Wind 2020-10-12 07:55:39
Can you let it leave?

Hong 2020-10-12 07:56:01
No

Wind 2020-10-12 07:56:18
Look at your current situation. Do you **want to control** this process?
Do you want it to go according to your will?

Hong 2020-10-12 07:56:40
Yes

Wind 2020-10-12 07:56:57
Can you just be *aware* of this **wanting control**?

Hong 2020-10-12 07:57:10
Yes

===== Page 33 =====

Wind 2020-10-12 07:57:44
Has it left?
Hong 2020-10-12 07:57:59
No [facepalm]
Wind 2020-10-12 07:58:26
Continue to notice this **wanting control**. Look at your current situation. Has more **wanting control** been stirred up?
Hong 2020-10-12 07:59:10
Yes
Wind 2020-10-12 07:59:32
Relax, just look at it.
Hong 2020-10-12 07:59:58
Okay
Wind 2020-10-12 08:00:03
Has it left?
Hong 2020-10-12 08:00:37
Still not

Wind 2020-10-12 08:01:01

It's okay, keep looking. Do you **want to control** this **release** process? Don't struggle or effort over it, just be *aware* of the **wanting control** right now. Has it left?

Hong 2020-10-12 08:03:10

@Wind? Okay. Thank you very much [Rose][Rose][Rose]. I'll try a few more times on my own.

Wind 2020-10-12 08:03:57

Just try like this, stay relaxed throughout. Then constantly allow yourself to touch your *wanting*. Be *aware* of **wanting control** or **wanting approval** right now. Then consciously observe and see if you let it go. Then observe your *wanting* again. In this process, your attention doesn't need to be on the feeling. Place it on your *wanting*. When you **release** the *wanting*, the feeling will dissipate on its own.

Hong 2020-10-12 08:06:48

Wanting seems to have layers, one after another.

Wind 2020-10-12 08:07:09

Don't try to dig for the layers underneath the topmost one. That's **wanting control**. Every time you try to use *effort*, it's **wanting control**. Relax and notice this point.

Hong 2020-10-12 08:08:39

Yes, trying to use *effort* adds another layer of *wanting*.

Wind 2020-10-12 08:09:03

So when I say **wanting to control** the current situation, what you need to notice is this. This attempt to use *effort* is **wanting control**. The moment you notice it, you can immediately let it go.

===== Page 34 =====

The moment you let go, you will immediately feel ease and a reduction in *resistance*. You don't need any other guidance or operation. Just be *aware* of the **wanting control**, and then allow it to be released.

Hong 2020-10-12 08:13:19
Okay [Coffee]. I'll try a few more times.

Wind 2020-10-12 08:16:30
Have you noticed? Can you let it go?
Just become *aware* of your current *wanting*.
Become *aware* of it.
Then allow it to leave.
After it leaves, become *aware* of more.
Up and out.

Free Life 2020-10-12 08:07:19
@Wind? When I release, I focus on the feeling.

Wind 2020-10-12 08:08:01
If you haven't yet learned **basic release**, then focus on the feeling and use the **basic process**.
If you have learned, you can directly release the **basic wants**.
When releasing **basic wants**, you will come into more direct contact with *"wanting"*.

D 2020-10-12 08:02:55
I release like this: *Can you release? Yes! Are you willing to release? Willing! When? Okay, it's all over, I've experienced you, you can go.* Then it's gone. @Wind?

Wind 2020-10-12 08:03:09
Why **change** the process?

Wind 2020-10-12 08:24:39
Who else wants me to guide them? I can try to help you.
This thing is simple.
Experience it, and you'll get it.

DMX 2020-10-12 08:29:15
@Wind? I want to release the craving for approval from others.

Wind 2020-10-12 08:29:59
Can you feel the **wanting approval** right now?

DMX 2020-10-12 08:30:27
Yes

Wind 2020-10-12 08:30:37
Just allow yourself to feel it.
Has it left?

DMX 2020-10-12 08:31:10
No

Wind 2020-10-12 08:31:32
Do you want it to leave?

DMX 2020-10-12 08:31:41
Yes

Wind 2020-10-12 08:31:45
Can you notice that this is **wanting control**?

DMX 2020-10-12 08:32:25
It is **wanting control**

Wind 2020-10-12 08:32:29
Has this **wanting control** left?
DMX 2020-10-12 08:32:45
No
Wind 2020-10-12 08:32:56
Do you still **want control**?
DMX 2020-10-12 08:33:28
Wanting
Wind 2020-10-12 08:33:32
Just look at it. Has it left? Look again, do you **want to control** your feeling, **want to change** it? Can you be *aware* of this *wanting*?
DMX 2020-10-12 08:34:51
Yes, I can be *aware*
Wind 2020-10-12 08:35:03
Has it been released?
DMX 2020-10-12 08:35:44
Released a bit, not completely
Wind 2020-10-12 08:35:57
Okay, so there's still **wanting control**? Can you just be *aware* of it? It's simple
DMX 2020-10-12 08:36:51
Yes
Wind 2020-10-12 08:37:03
Become more *aware* of it. See if it has been released?
DMX 2020-10-12 08:41:42
Released a bit, but still not completely
Wind 2020-10-12 08:42:03
Continue this process. Be *aware* of it. Then, can you let it go?

Zhang Dai 2020-10-12 08:50:02
@Wind? I'm under a lot of debt pressure, very painful, and it's difficult to make money. I'm eager to change the current situation. How to release?

Wind 2020-10-12 08:51:11
Do you **want control**?
Zhang Dai 2020-10-12 08:51:22
Yes
Wind 2020-10-12 08:51:35
So you can clearly perceive it?
Zhang Dai 2020-10-12 08:51:47
Yes
Wind 2020-10-12 08:51:57
Has it been released?
Zhang Dai 2020-10-12 08:52:08
No
Wind 2020-10-12 08:52:21
Can you be *aware* of that **wanting control**? Allow yourself to just look at this *wanting*.

Zhang Dai 2020-10-12 08:52:38
I can be *aware*.
Wind 2020-10-12 08:52:53
Has it left?
Zhang Dai 2020-10-12 08:53:31
Not very clear about whether it has left. It should have left some.
Wind 2020-10-12 08:53:42
Do you still have any perceived **wanting control**? Whether towards this situation or towards this question.
Zhang Dai 2020-10-12 08:54:06
There is **wanting control**.
Wind 2020-10-12 08:54:16
Look at it.
Allow it to be perceived.
Has it been let go? Has it left now?
Zhang Dai 2020-10-12 08:55:40
I think some **wanting control** has left, I'm not gripping it as tightly anymore.
Wind 2020-10-12 08:55:54
Okay, is there any remaining **wanting control**?
Zhang Dai 2020-10-12 08:56:19
Yes.
Wind 2020-10-12 08:56:28
Can you let it go?
Zhang Dai 2020-10-12 08:56:57
Not sure if I can, but I **want** to let it go.
Wind 2020-10-12 08:57:07
Do you **want control**?
Control this **release** process.
Zhang Dai 2020-10-12 08:57:34
Want to figure it out clearly.
Wind 2020-10-12 08:57:43
Just be *aware* of this **wanting to figure it out**.
Can you be *aware* of it?
Zhang Dai 2020-10-12 08:58:10
Yes.
Wind 2020-10-12 08:58:15
Has it been released?
Zhang Dai 2020-10-12 08:59:28
Not yet, do I need the **three questions** to guide?
Wind 2020-10-12 08:59:44
No.
Can you feel the **wanting control**?
Zhang Dai 2020-10-12 09:00:59
Constantly **wanting control**.
Wind 2020-10-12 09:01:04
When you **want to change** your emotions, **want to control** the **release** process, or **want** to use some other tool.

Zhang Dai 2020-10-12 09:01:04
Can be *aware*.

===== Page 37 =====

Zhang Dai 2020-10-12 09:04:20
Unsure whether **release** is complete, leading to unclear action instructions. Should I release this **wanting control**?

Yes, be *aware*, can you let it go?
Zhang Dai 2020-10-12 09:06:08

Yes, thank you for sharing and guiding [Rose]

Wind 2020-10-12 09:11:21

You're welcome, I'm going back to **intensive release**.

Wind 2020-10-12 09:20:17

Learning by using **release** cases is the simplest method. To learn how the process operates, the best way is to experience it yourself, see how others operate it, follow along yourself, or have someone guide you. You'll learn quickly. So you'll see that the **Sedona Institute** teaches very little "theory," and the practical part is entirely guided by examples. The entire eight videos are just showing you how others **release**.

One word to emphasize: ***stir up***. This is a guidance often used in later videos. What is the current feeling? What **desire** does it ***stir up***? Because using "what **desire** does it come from" might make people subconsciously use their minds to analyze the cause. So it can be emphasized: use ***stir up***. Look at your current feeling, see if it ***stirs up*** in you **wanting control** or **wanting approval**, or **wanting safety**.

Group Member: I feel like I still don't know how to **release**. How do I allow the **desire** to leave? If I allow it to leave, will it definitely leave?

Wind: Yes, it wants to push itself out. You just need to let go of the force of **suppression**.

Ji Di: I understand, but I don't know how to do it myself.

Wind: Can you feel whether the current **desire** is **wanting control** or **wanting approval**?

Ji Di: Yes, I can.

Wind: Can you just be *aware* of it?

Ji Di: I allow it, but it doesn't seem to leave. Hmm.

Wind: Has it left?

Ji Di: Yes, it left a little.

Wind: Look again. Is there still **wanting control** or **wanting approval**?

Ji Di: If I don't pay attention to it, it seems fine. The more I **want** it to leave, the more it won't. Is it just being *aware*, and it leaves?
Wind: Desires are like that. As soon as you become *aware* of it, it has a natural tendency to leave.
Ji Di: Oh, I see. And then? Just keep being *aware*?

===== Page 38 =====

Wind: After it leaves, continue to see if there is still **wanting control** or **wanting approval**. Continue to be *aware*, and then see if it leaves.
Ji Di: Oh, so this is **releasing**? It did leave.
Wind: Yes. A clear feeling of energy leaving, accompanied by a quieter **mind** and more pleasant feelings. That is **release**.

Zai 2020-10-12 10:30:04

@Wind? Finally found a kindred spirit! I just joined the group two days ago. I like the **Release Method**, but I feel it's slightly different from the methods of Hale Dwoskin and Larry Crane (Lawrence Crane). I feel that using the canister is unnecessary. Emotions leave on their own. And I think the most important thing in **releasing** is to release the force you apply (**wanting to change**: *resistance*, *grasping*). This force is even more subtle than emotional feelings, but it's what truly needs to be released. After this force is withdrawn (released), the emotional energy will leave on its own. If this force is not withdrawn (released), **release** cannot be completed. After this force is withdrawn, **release** is automatically completed, or rather, it **releases** automatically. Seeing Teacher Wind's method, I finally have the correct answer [fist] [fist] [fist]

Wind 2020-10-12 10:35:37

This is the **original process** used in the 1992 **Sedona Institute** videos, the **Release Method** founded by Lester Levenson. Later, Hale Dwoskin and Larry Crane (Lawrence Crane) each established their own organizations. Because they couldn't teach the same thing, they both made additions and changes to this method.

dj 2020-10-12 10:38:46

@Wind? Teacher, I'd like to ask for your advice. When I chat with one person or several people, I feel very nervous, dare not speak, dare not laugh, dare not look others in the eye. Sometimes I get the urge to rush out the door. **Releasing** after leaving the environment works okay, not **stuck**. I want to ask you, how can I **release** in that tense situation? Please guide me, teacher.

Wind 2020-10-12 10:39:23

Do you **want to control** that scene?

dj 2020-10-12 10:39:35

Yes.

Wind 2020-10-12 10:39:46

Can you be *aware* of this **wanting control**?

dj 2020-10-12 10:40:22

At the scene, I'm just nervous, no other feelings.

Wind 2020-10-12 10:40:31

Can you now? The **wanting control** over that scene?

dj 2020-10-12 10:40:54

After leaving that environment, the nervousness is gone, it's much lighter.

Wind 2020-10-12 10:41:56

Yes, I know. But now, do you **want to control** that scene?

dj 2020-10-12 10:42:22

Yes.

Wind 2020-10-12 10:42:24

You want to be able to **release** smoothly in that scene too, right?

dj 2020-10-12 10:42:34

===== Page 39 =====

Exactly right.

Wind 2020-10-12 10:42:45

Can you be *aware* of this **wanting control**?

dj 2020-10-12 10:42:56

Yes.

Wind 2020-10-12 10:43:02

Has it left?

dj 2020-10-12 10:43:32

After leaving that scene, it's fine.

Wind 2020-10-12 10:44:18

Has this **wanting control** left? Do you still **want to control** that scene?

Wind 2020-10-12 10:44:31

Now it's much less.

Wind 2020-10-12 10:45:40

But there's still **wanting control**, right?

dj 2020-10-12 10:46:02

Teacher, I want to **release** smoothly in that environment.

Wind 2020-10-12 10:46:27

No problem. Now, continuously **release** this **wanting control**, and you'll be fine.
You cannot **release** smoothly while letting this **wanting control** stay inside.
Because it is operating you.
So you can **release** the **wanting control** over that scene right now.
If you **release** enough, next time you encounter that scene, you'll find you can **release** smoothly.

dj 2020-10-12 10:50:55

@Wind? So you're saying that in that on-site environment, you cannot **release** smoothly. Because you cannot have this **wanting control** inside and **release** smoothly at the same time.

Wind 2020-10-12 10:51:12

You can.
As long as you can notice the **wanting control** on-site
and **release** it.
But the best time to **release** is right now.
You don't have to wait until then.

If you consider it a problem now,
you can **release** those **wanting controls** now.

2020-10-12 Wind leads the original releasing steps for demonstration and explains the key points.

Z0EY 2020-10-12 08:18:22

@Wind? Thank you [Rose][Rose] I still have a specific practical question about **release**. If I'm alone, **releasing** is very convenient. But on weekdays, I feel like there's not enough time. Something needs to be dealt with, and before I can perceive the **desire** and **release**, it's on to the next thing. Any good suggestions for **releasing** while working?

Wind 2020-10-12 08:18:49

Do you **want control**?

===== Page 40 =====

I can try to guide you now. Just follow the instructions, and you might find it simple.

Z0EY 2020-10-12 08:20:50
Yes, **want control**.

Wind 2020-10-12 08:20:59

Has it left?

Z0EY 2020-10-12 08:21:14
Partially left.

Wind 2020-10-12 08:21:24
Do you still have **wanting control**?

Z0EY 2020-10-12 08:21:33
A little.

Wind 2020-10-12 08:21:42
Has some left now?

Z0EY 2020-10-12 08:22:12
Some has left.

Wind 2020-10-12 08:22:16
Look again, do you still **want control**?

Z0EY 2020-10-12 08:22:32
Still a little bit.

Wind 2020-10-12 08:22:46
Has it left?

Z0EY 2020-10-12 08:23:20
Yes, continuously leaving, very little now.

Wind 2020-10-12 08:23:36
Okay, keep checking for **wanting control**.

Wind 2020-10-12 08:24:16
Continue this process on your own.

Fang Fei 2020-10-12 08:34:14

Releasing a feeling, I feel energy go out. Releasing a **desire**, I also feel energy go out. I always remember what you said, *"let the feeling surface and leave,"* and I've been operating like this [Grin]. Releasing a **desire**, is it putting attention on the thought? Or is it also a deeper energy going out? @Wind?

Wind 2020-10-12 08:34:30

Not a thought.
It's *wanting*.
It's a *tendency*, an *intention*.
Try that process, it works well.

Fang Fei 2020-10-12 08:40:50

I used to let feelings leave. Now I'm starting to let this *tendency* leave, is that right?

Wind 2020-10-12 08:41:20

Yes, look at your present moment, do you **want control**, or do you **want approval**?

===== Page 41 =====

Just be *aware* of it. Then see if it has left. Be *aware* of it, allow it to leave.

Fang Fei 2020-10-12 08:43:31 So **wanting control**, **wanting approval**, are also *tendencies*?

Wind 2020-10-12 08:44:00 Yes, you **want control**, you **want approval**. You can feel it directly. For example, right now you're releasing, and you feel **stuck**. Immediately you **want to control** it. This *tendency* is very easy for you to perceive.

D 2020-10-12 08:49:23 Wind? I don't want to use the process, can I just use the **three questions**?

Wind 2020-10-12 08:49:54 The **three questions** release emotions. When **releasing desires** with the **Release Method**, there is a simpler process. It's the one I just guided Zoey through. That's the method in videos 5, 6, 7, 8 of the '92 course.

Learning by using **release** cases is the simplest method. To learn how the process operates, the best way is to experience it yourself. See how others operate it, follow along yourself, or have someone guide you. You'll learn quickly. So you'll see that the **Sedona Institute** teaches very little theory, and the practical part is entirely guided by examples. The entire eight videos are just showing you how others **release**.

One word to emphasize: ***stir up***. This is a guidance often used in later videos. What is the current feeling? What **desire** does it ***stir up***? Because using "what **desire** does it come from" might make people subconsciously use their minds to analyze the cause. So it can be emphasized: use ***stir up***. Look at your current feeling, see if it ***stirs up*** in you **wanting control** or **wanting approval**, or

wanting safety.

We really live in *wanting* every moment. It's like seawater, and we are like fish. Lester Levenson said *wanting approval + control = world*. Our world is constructed by these two **wants**. When you think of anything in the world, it's either **wanting control** or **wanting approval**. This becomes even more apparent after you've **continuously released** a large chunk.

If you are in a state of *wanting*, you are not free. This is very simple. If you are in a state of *wanting*, you are not free.

===== Page 42 =====

When a **want** is released, you gain a little freedom. It wants to push itself out. When these **wants** are **continuously released**, you will feel mental conflict stop. With each **release**, the **mind** quiets down a lot, and at the same time, it becomes full of energy. Each time, it brings great rest to the body-mind system. This is much more efficient than sleep.

Fang Fei 2020-10-12 10:41:03

*"Does this feeling come from what **desire**?"* — it's easy to fall into thinking with the head, and the energy moves towards the surface. But asking *"what does it **stir up**?"* — the energy goes deeper. Is this understanding correct? @Wind?

Wind 2020-10-12 10:41:26

Because you **want** to *"become aware of the **desire**."*
Not use knowledge to analyze.
Conceptual things are of no help to **release**.

Times Everything Connected 2020-10-12 10:44:44

@Wind? *"What **desire** does the current feeling **stir up**?"* — isn't this something to think about?

Wind 2020-10-12 10:44:53

No. You **want control**. This is very simple. For example, you **want to change**. This can be perceived immediately.

Times Everything Connected 2020-10-12 10:45:50

For example, the bank just called, saying it's been overdue for a few days, asking for repayment. I feel fear. Does this fear feel what **desire** or something?

Wind 2020-10-12 10:48:35

What do you **want** to do? Do you **want** to push it away? Do you *resist* it?

Yi Tian 2020-10-12 10:43:27

@Wind? What about pleasant feelings?

Wind 2020-10-12 10:43:53

They also **stir up basic wants**.
With pleasant feelings, you **want** more.
With flat feelings, you **want to change** them.
With uncomfortable feelings, you **want to escape** them.
These are all **wanting control**.
You have such *tendencies* and *intentions*.
It's actually quite strange.
You live in *wanting* every moment,
yet you can't perceive the *wanting*.

===== Page 43 =====

2020-10-12 10:52:12
The essence of the **mind** is *wanting*. To **control**? And **wanting to figure out**.

2020-10-12 10:52:38

The essence of the **mind** revolves around maintaining the survival of a body. For survival, it developed **wanting approval** and **control**. **Control** includes changing, figuring out, making things happen the way you **want**.

2020-10-12 10:53:16

Mind = ***survival programs***. Can it be understood like this?

2020-10-12 10:53:22

Of course, this is Lester Levenson's original words. ***Survival programs***.
*All feelings are **survival programs**.*

2020-10-12 10:53:47

Oh, **wanting to figure out** also belongs to **control**.

2020-10-12 10:53:58

Release all feelings, and the **mind** is completely released.

2020-10-12 10:54:13

The **mind** is the system software of life. What is the difference between the **mind** and the *soul*?

2020-10-12 10:54:57

There is no such thing as a *soul*.
The **mind** is just a collection of thoughts (emotions).
And in fact, there is no *soul*.
Soul is a glorified ego concept of the ego.
Soul is a glorified ego concept of the ego.
Lester Levenson's original words.

*The **mind** is the only thing that keeps us from seeing our Infinity. The **mind** is nothing but a collection of thoughts of limitation.*
It is nothing more than that.
The *soul* is just a concept created by people who think this collection is *"me"*.

2020-10-12 11:04:35

Is it not oneself releasing?
Then what is it?
Does the **desire** itself want to leave?

2020-10-12 11:05:09

It is you releasing. It is also the **desire** itself wanting to leave. But I am **infinite existence**.

===== Page 44 =====

Therefore, I have the ability to **release**.
Anything your **mind** tells you *"I am"* is actually wrong. The **mind** cannot imagine **infinite**

existence. The *"soul"* in people's concepts is just such an imagined product. Therefore, continue releasing, and you will have more direct experience of *"I"*.

Fang Fei 2020-10-12 11:14:15

Continuous release means putting awareness on inner feelings (*tendencies*), and then letting them leave uninterruptedly?

Wind 2020-10-12 11:14:33

You can understand it that way. When doing it, it's continuously becoming aware of the **three major wants**, and then letting one go. Another comes, and it's let go again. Keep letting go, letting go. It will get easier and easier later.

Fang Fei 2020-10-12 11:17:44

Yes, I find that I constantly want to **control**. Isn't manifestation a kind of **control**?

Wind 2020-10-12 11:18:39

Control is a good thing. What is released is **wanting control**. Every time you release **wanting control**, you find you are more able to **control**. Because ***wanting* ≡ *lack***.

Fang Fei 2020-10-12 11:19:07

Last night before bed, I had a thought. Today it came true, matching exactly. **Wanting control** means you can't **control**.

Wind 2020-10-12 11:19:29

That's great. Why not make it the norm? Why not make it the main way you live? Yes, check: Every time you release **wanting control**, you become more able to **control**. But once you **want control**, then you will be unable to **control**.

Fang Fei 2020-10-12 11:20:47

I feel there is a greater power and arrangement, I need to *surrender*.

Wind 2020-10-12 11:20:48

Not like that. You don't need to consider a power greater than yourself outside. The course talks about the other side of **wanting control** is ***wanting to be controlled***.

It is ***wanting to be controlled***.
Hoping for something to control oneself.
What many people call *"surrender"* is actually this thing.
But this is also **wanting control**.

It is also the *tendency* of **wanting control**.
It also needs to be released.

Fang Fei 2020-10-12 11:22:48

Everyone can make things happen according to their thoughts, is that right?

Wind 2020-10-12 11:23:02

Everything is created. Every single thought manifests.
Manifestation is not a special case. It is the way the world operates.

Fang Fei 2020-10-12 11:23:28

Now that I can manifest things, I still feel like I might be **controlling**. I want to *entrust* it to the heavens. I perceive that I am afraid that if this thing doesn't happen as I think, I will be disappointed. So my *entrustment* still contains *wanting*, is *lack*.

Wind 2020-10-12 11:24:55

Release these *lacks*. Each time you will be freer. Freedom is really something you have to experience to understand. We like to limit freedom with the **mind** [chuckle].

Wind 2020-10-12 11:28:10

@Star of Bethlehem? How is your **release** going?

Star of Bethlehem 2020-10-12 11:28:33

I can't say for sure. Keep releasing. You've been in retreat these days?

Wind 2020-10-12 11:28:51

Yes, doing **release** alone, nothing else.

Times Everything Connected 2020-10-12 11:29:47

When releasing alone, without triggers, do you need to *"imagine"*?

Wind 2020-10-12 11:29:54

No.

Times Everything Connected 2020-10-12 11:30:26

What do you mean?
@Wind? Then how to operate?

Wind 2020-10-12 11:31:06

You are like being in water, surrounded by water. All is *wanting*.
Need to ***stir up***?
After releasing one, another one comes up to fill in.
Just become *aware*.

===== Page 46 =====

2020-10-12 12:25:33

Release all emotions about rent, and then use an effortless thought—*"My rent always arrives on time"*—and then that's it? @Wind?

Wind 2020-10-12 12:26:29

You don't even need that thought. But I don't really recommend doing this. If you want to do this, it's fine. Continuously release the **wants** of **control**, **approval**, and **safety**. Just release continuously.

Su 2020-10-12 12:29:37

@Wind? Sometimes the feeling about the financial situation is anxiety. It's hard to categorize it accurately into the **three major wants**. Can I just release the anxious feeling? What should I do correctly?

Wind 2020-10-12 12:30:43

You don't need to suppress that anxious feeling. But what is your **desire**? Do you **want to change** it? If you **want to change** it, this is **wanting control**. Sometimes you will feel **wanting safety**. Whichever you are more *aware* of, you can release that one.

Hui Xuan 2020-10-12 12:35:20

Can **wanting control** and **wanting approval** coexist?

Wind 2020-10-12 12:37:04

Many times they do.
Because **wanting control** is actually developed from **wanting approval**. Be *aware* of whichever one is present and release it. For example, if **wanting control** is on the surface right now, then release **wanting control**. If you **want to skip** this process, you are actually being operated by **wanting control**, and you will get **stuck**.

Miracle 2020-10-12 12:42:24

I've been resisting **release** lately, resisting feeling.

Wind 2020-10-12 12:42:27

Yes.
Aversion.
Aversion is a feeling.
When you feel *aversion*, immediately it is **wanting control**.
When you release **wanting control**, this feeling of *aversion* will also dissipate. Try it.

hai 2020-10-12 12:56:27

@Wind? Teacher Wind, how to release illness?

Wind 2020-10-12 12:57:04

===== Page 47 =====

Wind 2020-10-12 13:01:08
What **desire**, then release?

Wind 2020-10-12 13:01:08
Do you **want to change** it?

hai 2020-10-12 13:01:13
Yes.

Wind 2020-10-12 13:01:20
Can you be *aware* of it?

hai 2020-10-12 13:01:26
Yes.

Wind 2020-10-12 13:01:47
See if it has been released?

hai 2020-10-12 13:02:15
A little. Just releasing the **wanting to change** like this is enough?

Wind 2020-10-12 13:02:21
Yes.
There is still remaining **wanting to change**.
Continue to be *aware* of it.
Then see if it has left?
Look again, do you still have **wanting to change**?
When you are *aware*, you release it.

Release whatever you are most *aware* of.
What's underneath will naturally appear, allowing you to perceive it clearly.

hai 2020-10-12 13:04:47
No need to follow the method written in the abundance book, right?

Wind 2020-10-12 13:04:56
Yes, no need.
I'm talking about the **original process**.
Just release.
Implanting beliefs is the method from *"The Ultimate Freedom"* and is an early teaching. The principle is correct, but it's not applicable.

Times Everything Connected 2020-10-12 13:07:54
Isn't releasing **wanting to change**?

Wind 2020-10-12 13:08:08
Release is **change**.
Not **wanting to change**.
Control, **approval**, **safety**—these are all good things.
Wanting, however, is not.
Wanting* equals *lack.

===== Page 48 =====

As Wind said, *"The Ultimate Freedom"* has too high a starting point.

Wind 2020-10-12 13:09:55

The principle is fine, the method is not applicable. This was verified by Lester Levenson. He didn't teach many successful students with those methods.

Wind 2020-10-12 13:14:21

I'm also going back to closed-door retreat to release. See you later.

2020-10-14 (New) Sharing experiences of **continuous release**

Wind 2020-10-14 12:42:38

I've been releasing continuously these past few days and have had some experiences. I didn't share them in the first two days because it might be exerting influence. I'll talk about some now, hoping to encourage you all. This is a chat between me and a friend; I've removed his parts.

Wind 2020-10-14 12:45:54

[Chat log between Wind and Star of Bethlehem]

[

Wind: I've been releasing continuously these days and experienced some things.
Wind: Continuous release indeed releases strong energy.
Wind: And indeed twice I detached from the body center.
Wind: Last night, I really couldn't sit still anymore...

]

Wind 2020-10-14 12:47:30

[Chat log between Wind and Star of Bethlehem]

[

Wind: I have to say, you reminded me.
Wind: It seems I wasn't releasing.
Wind: I found that when you **release** and get very ***high***, the form of *resistance* changes...

]

D 2020-10-14 12:47:43

How come I don't realize that every time I move my body, it's **wanting control**? How can I become as detailed in my *awareness* as you?

Wind 2020-10-14 12:48:14

Continuously release.
Because **wanting control** is a basic *tendency* you can immediately perceive.

I am infinite 2020-10-14 12:57:13

@Wind You release **wanting control**, but what I release is **wanting to change**. I rarely have **wanting control**. I think **wanting control** is composed of a lot of **wanting to change**. What's your view?

===== Page 49 =====

The course is about **wanting control**. When Lester Levenson speaks, he often uses **wanting to change**. But he says it that way. **Wanting to change**, wanting to push it away, wanting to grasp it—these are all **wanting control**. **Wanting to change** is a type of **wanting control**. If you want to be specific, then say **wanting to change**. Sometimes we **want to change**, sometimes we want to maintain. This is all ***wanting of control***.

I am infinite 2020-10-14 13:00:05
Yes, what you said is very good.

Wind 2020-10-14 13:00:16
I've been using the **Release Method** intermittently for six years, but the effect of a few days of **continuous release** is not as good as several years of intermittent release. How important continuity is!

I am infinite 2020-10-14 13:01:09
Yes, **continuous release** will keep deepening. Intermittent release won't work.

Wind 2020-10-14 13:01:57
I experienced what Lester Levenson said in the video: helping others is helping yourself. A while ago, I translated Lester Levenson's audios and the 1992 **Release Method** course. During the translation process, I essentially reviewed it myself. And this time, I found problems that I hadn't noticed even after listening many times. This allowed me to continue releasing.

I am infinite 2020-10-14 13:03:13
The method of **continuous release** is very important. Previously, there was no method, so it was fundamentally impossible to release continuously. Because the previous methods used were *evocation methods*, which make **continuous release** very difficult. What was the process and approximate method like when you **continuously released** until you reached the *fear of death*? @Wind

Wind 2020-10-14 13:05:05
Lester Levenson: *Releasing **wanting approval** and **control** is also a shortcut, compared to releasing all the emotions underneath them. **Approval** and **control**. When you no longer have **wanting approval** and **control**, all the emotions underneath them are gone. But until you release the fear of death, you still have **wanting approval** and **control**. The only reason you **want** everyone's **approval** is so that you can be safe and survive. If we don't get **approval**, you **want** to force them to approve, and then you can be safe. That is **control**. But when you release **wanting approval** and **control**, all the feelings underneath them are gone. Next, what remains is just **wanting approval** and **control**. By releasing the fear of death, you release them all. When you get there, you will very easily allow the fear of death to surface. You reach a point where it will push itself up and out. You sit there, completely watching it, and it will expel itself. Then you will laugh, and your **mind** will be shut down. What a foolish joke, playing on your Self, thinking you are limited, but you never were.*

Wind 2020-10-14 13:05:19
The method is very simple.

===== Page 50 =====

Keep the **Six Steps** by your side. *What is my current feeling? **Wanting control** or **wanting approval**? Can I be aware of it? Has it left? Can I be aware of more **wanting control** or **wanting approval**? Can I let it go?*

Wind 2020-10-14 13:07:02

I use the 1992 **Release Method** process for **releasing desires**. With each **release**, I see a little freedom. Then I remind myself of the **Fourth Step**: **continuous release**. The method of **continuous release** is to continue looking at what I am feeling now: is it **wanting control** or **wanting approval**? If I feel vague about it, I immediately feel that I **want to change** this situation. And this is **wanting control**. Becoming *aware* of it, there is immediately a *tendency* to let it go. During the process, of course, there are many situations that cause me to stop (get **stuck**). Notice them, remind myself of the **Fourth Step** (**continuous release**). If I find myself using force, effort, being **stuck**, remind myself of the **Fifth Step** (release **wanting to change**). Later, when strong joy emerges and there is no motivation to **release**, remind myself of the **First Step** (what I **want** is freedom).

I am infinite 2020-10-14 13:11:57
I find that when I **release continuously**, I focus too much attention on the feeling. I should focus directly on **wanting control** or **wanting approval**.

Wind 2020-10-14 13:11:59

Whenever this happens, I immediately perceive this **wanting control** or **approval**. Desires come and go, one by one, released as they come. The *fear of death* (**wanting to survive**) spontaneously surfaces, as Lester Levenson said.

I am infinite 2020-10-14 13:12:48

And indeed, **wanting control**, **wanting to change** is just a part of **wanting control**.

Wind 2020-10-14 13:13:10

The first **release** of the *fear of death* is the most difficult. The first time the *fear of death* surfaces, it's like touching a red-hot iron. It immediately shrinks back. I repeatedly released **wanting control**. Then, when I touched it again, I released it once. After that, it became simple. The *tendency* to avoid is so strong that we tend to suppress the *fear of death* deep down. Each **release** of the *fear of death* (**wanting to survive**) weakens this habit of avoidance.

===== Page 51 =====

Wind 2020-10-14 13:17:35
I'll still reach the end first, then come back to share. I'm going to **release** now. Good luck, everyone. See you later.

2020-10-15 (New) Wind explains what **wanting control** is, what **being stuck** is, and leads releasing **wanting control** and ***stuckness***.

[Happiness] Lucky Cat [Happiness] 2020-10-14 12:05:14
I often have that kind of lukewarm anxiety, worry, fear. If you don't look carefully, you can't find it. If I release this, is it directly releasing the deepest fear?

Wind 2020-10-14 12:10:35
No, that's here (Note: referring to the emotional level of fear).
Lester Levenson's *"fear of death"* is expressed in the **Release Method** course as *"wanting survival/safety."*
This is the bottom layer.
Keep releasing continuously. I'm going back to retreat.

Z0EY 2020-10-14 12:19:22
@Wind? Teacher Wind, can you wait a moment? I have a question.

Wind 2020-10-14 12:19:46
Yes.

Z0EY 2020-10-14 12:21:18
When **releasing desires**, perceiving *"wanting,"* sometimes it pops up: *wanting equals lack*—is this using thinking?
Or must it be just *awareness*, just being *aware* of that *"wanting"* and letting it go?

Wind 2020-10-14 12:22:02
Do you **want to figure out** this question?

Z0EY 2020-10-14 12:22:52
Yes, it is. It's **wanting control** again.

Wind 2020-10-14 12:23:03
Can you now be *aware* of that **wanting control**? Do it.

Z0EY 2020-10-14 12:24:05
Yes.

Wind 2020-10-14 12:24:21
Has it left?

Z0EY 2020-10-14 12:24:36
Partially. I'll continue the process.
When questions arise, I go to release **wanting to figure out**, **wanting control**.

Wind 2020-10-14 12:24:40
Look at whether you still have more **wanting control** over that question.
Yes, just do it.
The answer belonging to you is right there.
You will *"know"* it, rather than using a theory to fix your **mind**.
Ten thousand explanations are not as good as you experiencing it once.

===== Page 52 =====

So, use this process to handle any problem.

D 2020-10-14 12:41:25

@Wind? I have an exam coming up. If I **release** on *"perfect wisdom,"* can I finally obtain perfect wisdom and get a perfect score?

Wind 2020-10-14 12:41:34

Yes.

D 2020-10-14 12:47:43

How come I don't realize that every time I make my body *"move"* it's **wanting control**? How can I become as detailed in my *awareness* as you?

Wind 2020-10-14 12:48:14

Continuously release.

D 2020-10-14 12:48:18

Why, when sleepy, should I release **wanting control**? Instead of releasing *"wanting to sleep"*?

Wind 2020-10-14 12:48:41

Because **wanting control** is a basic *tendency* you can immediately perceive.
I'm going to continue releasing now.
Good luck.

I 2020-10-14 12:57:13

Wind? You release **wanting control**, but what I release is **wanting to change**. I rarely have **wanting control**. I think **wanting control** is composed of a lot of **wanting to change**.
What's your view?

Wind 2020-10-14 12:57:40

The course is about **wanting control**.
When Lester Levenson speaks, he often uses **wanting to change**.
But he says it that way.
Wanting to change, wanting to push it away, wanting to grasp it—these are all **wanting control**.
Wanting to change is a type of **wanting control**.
If you want to be specific, then say **wanting to change**.
Sometimes we **want to change**,
sometimes we want to maintain.
This is all ***wanting of control***.

Wind 2020-10-15 10:59:12

Control is the only component of ***stuckness***.
I plan to record this in my *gainbook*.
This is an insight I've recorded as I **release**.

===== Page 53 =====

*There is nothing outside. The only component of things is my feelings. They are all **wanting control** and **wanting approval**.*
*Infinite energy is constantly being suppressed by me. When I release a **desire**, a portion of it emerges.*
*I don't need to understand a thing through the **mind**. Every thought obscures some original "knowing". When I abandon knowledge and the **mind**, I directly know everything.*
***Continuously release**. Just **continuously release**. The path is already clear, the final goal is in sight. Just keep going.*
***Follow through** with the **Six Steps**. When I don't **want** freedom, remind myself how good freedom is. Make a decision. All obvious and non-obvious feelings are **wanting control** and **wanting approval**. Release them. Each **release** will make me freer.*
*I cannot be **stuck**, because my **stuckness** is actually **wanting to change**. This is something that needs to be released. Release cannot be **stuck**; it cannot passively stop.*

===== Page 54 =====

*I don't have to think, strive for the things I **want** to obtain, like **wanting approval**, and still have it.*
*If you don't release that **stuckness**, and the smaller tendencies, you are letting it run you.*
*The more **stuck** you are, the more you need to continue releasing.*
*If you don't release the tendency you use to avoid, then you will avoid, pressing the deeper things you **want** to avoid underneath.*
Find the guidance that works for you and do it, rather than entangling yourself in several pieces of guidance and falling into confusion.
Deeply experiencing that we live in "wanting" every moment. Releasing a motive of "wanting" terminates related emotions and thoughts, giving rise to a profound tranquility. Continuously releasing "wanting" continuously weakens the awareness of being the "doer," making life more like a happening, scene after scene.

*There is nothing outside. The only component of things is my feelings. They are all **wanting control** and **wanting approval**.*

I 2020-10-15 11:06:00
@Wind? Yes, I also discovered this when releasing ***stuckness***. It is **wanting control**, and then you get **stuck**. Actually, I feel that the entire emotion and **desire** are **stuck**, layers of ***stuckness*** stacked together, collectively covering the *fear of death*.
Wind 2020-10-15 11:07:03
Wanting approval and **wanting survival** (*fear of death*) do not automatically get **stuck**. It immediately develops a **wanting control** to stick to it.

===== Page 55 =====

Release this **wanting control** that it has developed, and you can directly face it. It is immediately released. Release the **wanting control**, and you immediately feel everything is under control (smooth). Release the **wanting approval**, and you can immediately feel love. Release the **wanting survival** and **safety**, and you can feel **safety**. Use this to confirm **release**. This is the **Sixth Step**. The **Six Steps** are everything. Lester Levenson said, *take the six steps*. ***Follow through** with the **Six Steps**, and everything needed to reach the final goal is within the **Six Steps**.*

Ran 2020-10-15 11:12:54

Feeling blank. Do I need to evoke these feelings through imagination?

Wind 2020-10-15 11:13:08

It depends on your stage. If you are in the learning stage of **release**, you need it. If you already know how to **release**, you don't need it.

Release the **wanting to change** the blankness. The blank feeling will become clear. *Post graduated way of releasing.*

Free Life 2020-10-15 11:23:22

Can't feel it. Seeing the outside, there is the **desire** to **control**, but less anger.

Wind 2020-10-15 11:23:37

Do you **want** to feel it?

Free Life 2020-10-15 11:23:49
Yes.

Wind 2020-10-15 11:24:02

Can you be *aware* of this **wanting to feel** it?
This is **wanting control**.

Free Life 2020-10-15 11:25:34

Oh, without you asking, I wouldn't know how to **release**. Can't feel the feeling. Is releasing **control** effective?

Wind 2020-10-15 11:26:16

Right now, can you be *aware* of this **wanting control**?

Free Life 2020-10-15 11:26:56

Can't feel it. Feel very calm.

Wind 2020-10-15 11:27:05

Do you **want to change** this calmness?

Free Life 2020-10-15 11:27:15

Yes.

Wind 2020-10-15 11:27:28

Look at this **wanting to change**.

===== Page 56 =====

Has it left?

Free Life 2020-10-15 11:27:55
No feeling.

Wind 2020-10-15 11:28:16

Do you still **want to control** this **release** process? Is there an obvious **wanting control** now?

Free Life 2020-10-15 11:28:32
Yes.

Wind 2020-10-15 11:28:43

Just stay *aware*.

Free Life 2020-10-15 11:28:50
Don't know.

Wind 2020-10-15 11:29:20

Okay, do you **want to control** this unclearness?

Free Life 2020-10-15 11:29:33
Yes.

Wind 2020-10-15 11:29:48

Look at this **wanting control**. Has it left?

Free Life 2020-10-15 11:30:13
Not clear.

Wind 2020-10-15 11:30:22

Okay, look again at your **wanting control**. You still have **wanting control** over this unclearness, right?

Free Life 2020-10-15 11:30:44
Right.

Wind 2020-10-15 11:30:55

Look at it. Has it been released?

Free Life 2020-10-15 11:31:20
Not obvious.

Wind 2020-10-15 11:31:35

Okay, can you see this *"not obviousness"*?
Can you see your **wanting to change** this *"not obvious"* feeling?

Free Life 2020-10-15 11:31:51
Can't see.

Wind 2020-10-15 11:32:03

Do you **want to control** yourself to see it?

Free Life 2020-10-15 11:32:14
Now there is.

Wind 2020-10-15 11:32:24
Okay, has it left?

Free Life 2020-10-15 11:32:43
Yes.

Wind 2020-10-15 11:32:55

===== Page 57 =====

Look again, do you have more **wanting control**? Allow it to continue surfacing.

Free Life 2020-10-15 11:37:05

Thank you, Wind. That day you showed them the guidance, and later I did it myself, and felt very calm inside. I don't see anger outside anymore. I feel joy inside, but then I don't know how to **release**. Thank you @Wind? [Bow][Bow][Bow]

Wind 2020-10-15 11:37:59
You're welcome.

Rong 2020-10-15 11:36:40

@Wind? Master Wind, what should I do if I just can't **release**? [Cry][Embarrassed] I've asked all kinds of questions, but it just won't come out. Deep down, I have a clutching, uneasy feeling that I can't let go of.

Wind 2020-10-15 11:38:25
Right now, can you notice this uneasy feeling?
Rong 2020-10-15 11:38:33

@Wind? Master Wind, when I **release** myself, no matter how I ask, the answer is unwilling.

Wind 2020-10-15 11:38:51
Do you **want to control** it?

Rong 2020-10-15 11:38:59
Yes.

Wind 2020-10-15 11:39:03
Become *aware* of **wanting control**. Has it left?

Rong 2020-10-15 11:39:12
Yes, no.

Wind 2020-10-15 11:39:28
Look again, do you still **want to control** this feeling now?

Rong 2020-10-15 11:39:48
Don't know.

Wind 2020-10-15 11:39:57
Not clear.

Rong 2020-10-15 11:40:07
Yes.

Wind 2020-10-15 11:40:10
Do you **want to control** it to become clear?

Rong 2020-10-15 11:40:53
Yes.

Wind 2020-10-15 11:41:14
Has it left?

Rong 2020-10-15 11:41:31

===== Page 58 =====

Not yet.

Wind 2020-10-15 11:41:34

Look again, is this **wanting control** still there? Just allow yourself to be *aware*.

Rong 2020-10-15 11:42:47

Aware, it's still there, but much better.

Wind 2020-10-15 11:43:15

Okay, can you allow the remaining **wanting control** to be *aware* of? See if it has been released?

Rong 2020-10-15 11:43:36

Allow.

Wind 2020-10-15 11:44:07

Okay, has it left?

Rong 2020-10-15 11:44:08

Yes, much better.

Wind 2020-10-15 11:44:17

Continue this process until you feel free.

Rong 2020-10-15 11:44:31

Just much better, but much more comfortable.

Wind 2020-10-15 11:44:48

Yes, so you need to continue releasing.

Rong 2020-10-15 11:45:05

Thank you?? Master, thank you?? [Coffee][Rose] @Wind? Gratitude, gratitude.

Wind 2020-10-15 11:46:32

You're welcome.

Zi 2020-10-15 11:45:09

Release **wanting to feel sleepy** and go to sleep? What to do when you **want** to feel sleepy and go to sleep during **release**?

Wind 2020-10-15 11:45:33

Do you **want to control** that sleepy situation?

Zi 2020-10-15 11:45:42

Yes.
Because I want to **release** smoothly.

Wind 2020-10-15 11:46:07

Okay, right now, can you be *aware* of this **wanting control**?

Zi 2020-10-15 11:46:17

===== Page 59 =====

I **want to change** the **stuck** situation [facepalm]. Can't **release**, discouraged.

Wind 2020-10-15 11:47:26

Can you feel this discouraged feeling?

Zi 2020-10-15 11:47:49

I perceive my **wanting to control** the **release**, **wanting** to **release** successfully [facepalm].

Wind 2020-10-15 11:48:02

Okay, can you be *aware* of it?

Zi 2020-10-15 11:48:19

I am *aware*.

Wind 2020-10-15 11:48:37

Has it left?

Zi 2020-10-15 11:49:36

Seems a bit better.

Wind 2020-10-15 11:49:53

Okay, do you still have **wanting control**?

Wind 2020-10-15 11:50:00

Allow yourself to be *aware* of the remaining **wanting control**.

Zi 2020-10-15 11:50:39

Seems like a sense of urgency.

Wind 2020-10-15 11:50:49

Do you **want to change** it?

Zi 2020-10-15 11:50:57

Yes.

Wind 2020-10-15 11:51:04

Look at this **wanting to change**. Has it left?

Zi 2020-10-15 11:52:36

Yes, it seems not obvious anymore.

Wind 2020-10-15 11:52:56

Do you **want to change** this not-obvious feeling?

Zi 2020-10-15 11:53:41

Don't know if it's released or if it's become vague again.
A bit blank, no thoughts or feelings.

Wind 2020-10-15 11:54:59

That means it's not released.
Look at this blank feeling. Do you **want to change** it?

Zi 2020-10-15 11:56:10

Doesn't seem like I really **want to change** it. Feeling a bit sleepy.
Am I showing *avoidance*?

Wind 2020-10-15 11:56:57

Do you feel comfortable with the current feeling?

Zi 2020-10-15 11:57:30

Better than just now.

===== Page 60 =====

Wind 2020-10-15 11:57:52

Do you **want** to continue staying in this feeling, or not?

Zi 2020-10-15 11:58:10

Doesn't seem as compulsive to have feelings. Seems like I've given up on myself [facepalm].
What does it mean to continue staying in this feeling? @Wind?

Wind 2020-10-15 11:58:54

Wanting to maintain this situation.
Is also **wanting control**.
Wanting control has different manifestations.
For something you don't like, you **want to change** it.
For something you like, you **want to maintain** it.
Attachment and aversion.

Chu Xia 2020-10-15 11:59:38

I **want** to release my anxiety and worry when my child is sick. @Wind?

Wind 2020-10-15 12:00:05

Right now, can you feel this anxiety and worry?

Chu Xia 2020-10-15 12:00:15

I can feel it.

Wind 2020-10-15 12:00:27

Do you **want control**?

Chu Xia 2020-10-15 12:00:35

Want control.

Wind 2020-10-15 12:00:50

Just be *aware* of this **wanting control**.

Chu Xia 2020-10-15 12:01:04

I can be *aware*.

Wind 2020-10-15 12:01:21

Has it left?

Chu Xia 2020-10-15 12:01:24

A lot has left.
But there's still some.
Continue observing, more has left.

Wind 2020-10-15 12:01:48

Yes, allow yourself to be *aware* of more **wanting control**.

Chu Xia 2020-10-15 12:02:17

There's still a part tightly gripped, can't let go.

Wind 2020-10-15 12:02:18

Allow it to leave.
Do you **want to control** this tightly gripped part?
Do you **want to change** it?

===== Page 61 =====

Chu Xia 2020-10-15 12:02:40
Yes.
Wind 2020-10-15 12:03:18
Be *aware* of this **wanting to change**.
Chu Xia 2020-10-15 12:03:26
I am *aware*.
Wind 2020-10-15 12:03:29
Has it left?
Chu Xia 2020-10-15 12:03:33
It left. Thank you??
Wind 2020-10-15 12:03:46
Look, do you still **want to change** this situation? Allow more of the **wanting to change** to be perceived.
Chu Xia 2020-10-15 12:03:57
There's still some, but much less.
Wind 2020-10-15 12:04:00
You're welcome. Continue the process until you've released it all.

2020-10-15 Wind continues guiding the original releasing process. If you release something you think is impossible, after releasing, that impossible thing seems a bit more possible.

Wind 2020-10-15 17:40:58

We need to remind ourselves to use the **Sixth Step** to verify this. Each **release** will make you lighter, happier, freer. If you feel more pain, you know you are **stuck**. Freedom is freedom, actually it doesn't need conceptual limitations. Once you use your small experience to say *"what freedom is,"* you actually limit it. Before we reach it, we really cannot understand its grandeur. But after **releasing**, you will be noticeably freer than before. This can be clearly experienced. For example, after **releasing**, do you feel freer? Has *impossible* become *possible*? If you **release** something you think is *impossible*, after **releasing**, that *impossible* thing seems a bit more *possible*.

===== Page 62 =====

Fang Fei 2020-10-15 17:45:07
What does that mean?

Wind 2020-10-15 17:45:28

Do you have anything you think is *impossible*?

Fang Fei 2020-10-15 17:45:34

Something I think is *impossible*—like me winning a Nobel Prize.
I think it's *impossible*.

Wind 2020-10-15 17:45:39

Yes.
What feeling do you have about it? **Wanting control** or **wanting approval**?

Fang Fei 2020-10-15 17:47:53

When I think about winning the Nobel Prize—my heart keeps saying *impossible*, can't.

Wind 2020-10-15 17:48:21

There's a **wanting control** or **wanting approval**, right?
You can be *aware* of it now.

Fang Fei 2020-10-15 17:48:31

There is **control**.

Wind 2020-10-15 17:48:36

Yes.

Wind 2020-10-15 17:48:41

Can you be *aware* of this **wanting control**?
Just be *aware*.

Fang Fei 2020-10-15 17:48:58

Yes, like a pair of invisible hands.

Wind 2020-10-15 17:49:18

Has it left?

Fang Fei 2020-10-15 17:50:36

Seeing this **control**, there's an uncomfortable, blocked feeling in my heart. It's left a little.

Wind 2020-10-15 17:51:06

Yes, can you still be *aware* of it?
Wanting control.

Rui Lan 2020-10-15 17:56:31

Feeling that after **releasing**, invisible limitations are a bit less.
There's a slight feeling of loosening the grip, letting go.

Wind 2020-10-15

After **releasing**, you can self-check. Your limiting thoughts will become fewer and fewer.
Things that originally felt *impossible* will feel more *possible*.
This is freer.
Lester Levenson said a sentence.
Every impossible, no matter how impossible, become immediately a possible, as you completely released on it.
So freedom is something you can clearly experience.

===== Page 63 =====

Wind 2020-10-15 17:57:50

Do you **want to change** the situation of having no emotions? Can you be *aware* of **wanting to change**?

Wu Xin 2020-10-15 17:58:57

I also have this problem. Yes.

Wind 2020-10-15 17:59:31

Yes, allow yourself to be more *aware* of it. Has this **wanting to change** been released?

Wu Xin 2020-10-15 18:00:23

No.

Wind 2020-10-15 18:00:36

Can you still be *aware* of **wanting to change**?

Wu Xin 2020-10-15 18:00:47

Yes.

Wind 2020-10-15 18:01:05

Yes, allow yourself to be *aware* of it.

Wu Xin 2020-10-15 18:01:23

Want emotions to come out.

Wind 2020-10-15 18:01:32

Look again, has this **wanting to change** left?

Wu Xin 2020-10-15 18:01:49

Still there.

Wind 2020-10-15 18:02:17

Be *aware* of this **wanting to change**.
Has it left?

Wu Xin 2020-10-15 18:03:01

Left a little.

Wind 2020-10-15 18:03:10

Yes, is there still **wanting to change**?

Wu Xin 2020-10-15 18:03:35

Yes.
I understand.

Wind 2020-10-15 18:03:44

Can you allow it to surface?
Yes, continue this process.

Hao Xiang Yang 2020-10-15 18:06:01

Even the **wanting to release** needs to be released?

===== Page 64 =====

Wind 2020-10-15 18:06:19

Yes, this is **wanting control**. It makes you **stuck**. **Wanting control** = you will get **stuck**.
Continue releasing.

Wu Xin 2020-10-15 18:08:55

@Wind? When I don't feel calm, I ask like this. When I have a feeling, I **release** it. When I feel calm, I ask like this again. This way I can achieve **continuous release**, right?

Wind 2020-10-15 18:09:31

When you have a feeling, you can also see if it is **wanting approval** or **wanting control**.
Then **release** like this.
When you have no feeling, your **wanting control** (**change**) over it is very obvious.
Every time you say you have no feeling, actually there is a **wanting control**.
It's not that there is no feeling, just that there isn't a feeling you **want**.
You see, problems with the **Release Method** can be solved through the **Six Steps**.

I 2020-10-15 18:39:56

The **Release Method** is actually too simple. Like today, just teaching and chatting like this, you can actually learn it.
With a little guidance, you can progress.

Wind 2020-10-15 18:44:00

Yes, the **Release Method** is indeed very simple.
I thought of a funny thing.
When I first started learning the **Release Method**, because it was so simple, my **mind** always resisted using it.
I thought: Did I have to learn Pali, read the Tripitaka, learn German to study classical philosophy, learn countless Buddhist,
Taoist, philosophical, and theological theories, only to end up using such a simple method?
I was very resistant to using the **Release Method** at that time.
The more effective it was, the more entangled I became.
Were all those things learned in vain?
Now I can answer myself very clearly.
Yes, learned in vain.
People who **want** freedom will not deceive themselves.

I 2020-10-15 18:49:02

Not only learned in vain, but also need to be thrown away early. Just like Lester Levenson threw away all his knowledge, and then directly explored on his own.

Wind 2020-10-15 18:50:21

As I **release**, although I argue less and less with others, I become more and more certain inside.

Wu Xin 2020-10-15 19:00:07

In the future, whoever's financial luck increases through **release** should send red envelopes to celebrate.

Wind 2020-10-15 19:00:53

Release to the point where you don't need money to operate your life.
I basically don't use money in my life now.

===== Page 65 =====

For example, I'm in Shanghai now. A friend had something to do at home and asked me to house-sit. I've been living inside these past few days, releasing.

Guidance of Wisdom 2020-10-15 19:03:02

How many hours a day do you **release**? Do you recall past events to **release**, or do you set goals to **release**?

Wind 2020-10-15 19:03:31

I stopped quite a bit today, probably about five hours without releasing.

Guidance of Wisdom 2020-10-15 19:04:03

Besides eating and sleeping, you spend most of your time **releasing**?

Wind 2020-10-15 19:04:15

The previous few days were all-day **release**.
I don't set goals. I just keep the **Six Steps** by my side, and let go of whatever comes.
Just a few days of **continuous release**.

Wind 2020-10-15 19:05:35

It should be about a week now.

Guidance of Wisdom 2020-10-15 19:05:16

In the previous years, were you releasing intermittently?

Wind 2020-10-15 19:05:46

Yes, in the previous years, it was just small bites.

Guidance of Wisdom 2020-10-15 19:05:50

Is this the rhythm of awakening?

Wind 2020-10-15 19:06:03

That's the goal.

Guidance of Wisdom 2020-10-15 19:06:16

If you awaken, don't forget your group friends.

Wind 2020-10-15 19:06:25

Haha, of course.
If I awaken, I'll teleport over to see you, okay?
Teleport.

I 2020-10-15 19:08:00

Wind? When you **release continuously**, does the **desire for control** or the **desire for approval** arise accompanied by events that you see, or does this **desire** arise simply on its own?

Wind 2020-10-15 19:08:28

I focus on the two **wants**.
Sometimes, it's accompanied by events.
Sometimes, it's just a *tendency* of *wanting*.
I don't mind.
I only focus on the *wanting*.

Times Everything Connected 2020-10-15 19:08:52

===== Page 66 =====

Wind 2020-10-15 19:09:05

What do you **want** to release?

Times Everything Connected 2020-10-15 19:09:11

My chest is blocked right now. It's been several days.
Not released.

Wind 2020-10-15 19:09:42

Do you **want to change** this situation?

Times Everything Connected 2020-10-15 19:09:49

Yes.

Wind 2020-10-15 19:10:12

Can you be *aware* of this **wanting to change**?

Times Everything Connected 2020-10-15 19:10:25

Yes.

Wind 2020-10-15 19:10:34

It's okay.
Do you **want** to see clearly?

Times Everything Connected 2020-10-15 19:10:54

Yes.

Wind 2020-10-15 19:11:04

Can you be *aware* of this **wanting control**?

Times Everything Connected 2020-10-15 19:11:06

I **want** to see clearly. Not clear about what **desire**.

Wind 2020-10-15 19:12:04

Do you **want to change** this unclearness?

Times Everything Connected 2020-10-15 19:12:15

A bit.

Wind 2020-10-15 19:12:25

Look at this *wanting* of yours.
Has it left?

Times Everything Connected 2020-10-15 19:12:37

See a little.

Wind 2020-10-15 19:12:56

Yes, look again. Do you still have **wanting to change**?

Times Everything Connected 2020-10-15 19:13:18

Still not very clear.

Wind 2020-10-15 19:13:50

Do you **want** it to be clearer?

Times Everything Connected 2020-10-15 19:13:56

Yes.

Wind 2020-10-15 19:14:06

Can you see this *wanting*?

===== Page 67 =====

I see it.

Wind 2020-10-15 19:14:35
Yes, be *aware* of it. Has it been released?

Times Everything Connected 2020-10-15 19:14:52
Released a little.

Wind 2020-10-15 19:15:09
Yes, there's still some left.

Times Everything Connected 2020-10-15 19:15:16
Yes.

Wind 2020-10-15 19:15:18
Continue to allow it to surface.
See if it has left?

Times Everything Connected 2020-10-15 19:16:36
Not yet.

Wind 2020-10-15 19:16:46
Do you **want to control** this process?

Times Everything Connected 2020-10-15 19:16:58
Want it to go faster.

Wind 2020-10-15 19:17:10
Yes, can you be *aware* of this **wanting control**?

Times Everything Connected 2020-10-15 19:17:26
Not very clear.

Wind 2020-10-15 19:17:45
Still **want** to see it more clearly, right?

Times Everything Connected 2020-10-15 19:17:51
Yes.

Wind 2020-10-15 19:18:01
Allow yourself to be *aware* of this *wanting*.
Has it been released?

Times Everything Connected 2020-10-15 19:19:40
Not sure.

Wind 2020-10-15 19:20:15
Do you still **want control**?

Times Everything Connected 2020-10-15 19:20:49
Yes.

Wind 2020-10-15 19:20:59
Can you be *aware* of it?

Times Everything Connected 2020-10-15 19:21:06
Yes.

Wind 2020-10-15 19:21:14
Has it been let go?

===== Page 68 =====

A little has gone.
Wind 2020-10-15 19:21:52
Yes, can you still be *aware* of it?
Times Everything Connected 2020-10-15 19:22:18
Feel it's there.
Wind 2020-10-15 19:22:48
Continue to be *aware*.
Times Everything Connected 2020-10-15 19:23:19
[Strong] Thank you, teacher.
Feeling like I'm starting to get it.
ZOEY 2020-10-15 19:21:55
@Wind? Is it that you don't sleep at all? Or do you wake up and then **release**?
Wind 2020-10-15 19:22:13
On the third day of my **continuous release**, I stopped feeling tired.
Except for a short nap today.
I haven't slept on the other days.
ZOEY 2020-10-15 19:22:46
Completely not tired?
Wind 2020-10-15 19:23:04
Yes, I even need to run to vent excess energy.
Energy kept welling up.

It lasted a long time.
It's calmed down a bit now.
But I can still feel abundant energy.
ZOEY 2020-10-15 19:25:56
@Wind? I want to ask, is this not sleeping a natural result, or did you have a goal for it beforehand?
Wind 2020-10-15 19:26:25
No such goal.
Just remembered to **release continuously**.
Then the next day, sleep naturally decreased.
Waking up, seeing the **Six Steps** stuck on the ceiling,
my first reaction was to continue releasing.
By the third day of **release**, each **release** brought forth very strong energy.
My body felt extreme comfort.
Then, **releasing** further, my body couldn't quite handle it.
So our bodies are really very fragile.
The experience of this retreat is unique.
It's an upper limit I've never experienced before.
ZOEY 2020-10-15 19:29:51
What do you mean by *"couldn't handle it"*? Need to rest?
Wind 2020-10-15 19:29:59

===== Page 69 =====

Need to vent.
I ran on the overpass.

Times Everything Connected 2020-10-15 19:32:24

I feel like I'm still at the basics.
You all are **advanced**.

Wind 2020-10-15 19:32:53

From basic to **advanced**, it only takes less than a week of **continuous release**.
This hurdle isn't that difficult.
Alright... after chatting, I successfully got down.
I'm going to **release**.

Fang Fei 2020-10-15 20:01:23

Two **wants**? — Where does the **desire for safety** fit in? Is this the bottom layer?

Wind 2020-10-15 20:02:22

If it surfaces clearly, just release it.
Lester Levenson: *What was it last time? OK, the first thing we suppress is the **desire** to survive as a body, appearing as the "fear of death". How does it develop into other feelings?*

*If I get everyone's **approval**, I am **safe**, I can survive as a body. If I cannot get their **approval**, I **want** to force them to approve, then I can be **safe** and survive—this is **control**. But, because you are so afraid to allow these feelings of fear of death to surface, you need to first deal with **wanting approval** and **wanting control**. When you release those, the "fear of death" at their base will naturally and noticeably surface for you to release. But I think you have released enough **wanting approval** and **wanting control** to attack the fear of death directly. Do it, keep doing it. When you get **stuck**, use the "how to" process in this method, let go of the **desire to change** the feeling of being **stuck**. If it's a vague, unclear feeling, let go of the **desire to change** this vague, unclear feeling. When you release it, you can again attack that feeling of fear of death. A small release on it at first will allow you to move to a state where you can discern and realize that the "fear of death" is just a feeling, whereas now you equate it with actual death. That's why you don't allow it to come out. If you don't equate the fear of death with death itself, you can let it out and become free in about one to two weeks. It strives to push itself out, wants to come out and leave, so it is our most suppressed feeling. You have done an extremely good job of suppressing and keeping it at the bottom. So last time we focused for the first time on releasing the fear of death. I usually avoid it because most people don't release it smoothly but get blocked on it. But I think you are ready. If you are as determined as you say you are, you will allow those feelings of fear of death to surface, allow them to leave. Did you notice the word "allow"? That's how it happens. You no longer hold them down; you allow them to surface and leave. Because it also constantly*

===== Page 70 =====

tries to push itself up and out—every suppressed feeling does this. So when you do it, it's very easy. They surface and leave like waves, until the waves stop, and you are done.

Lester Levenson believes that the *fear of death* (**wanting survival/safety**) is covered under **approval** and **control**. You only need to focus on releasing these two **wants**, and the underlying layer will automatically surface for you to release. So although there are **three major wants** overall, you indeed only need to pay attention to these two **wants**.

D 2020-10-15 20:06:16

@Wind? I've been releasing all day today. All emotions are attributed to ***"wanting approval"*** or ***"wanting control."*** Didn't use the **three questions**.
The release was very successful. Much better effect than the **three questions**.

Wind 2020-10-15 20:06:43

Yes, the **three questions** are for beginners. If you can **release desires**, use this. No need for the **three questions** anymore. Continue.

Zi ins 2020-10-15 20:07:26

@Wind? The way you guided us today also didn't use these **three questions**. I also don't want to use the **three questions**.

Wind 2020-10-15 20:08:16

That's right. In the 1992 **Release Method** course, videos 1, 2, 3, 4 use the **three questions** for **releasing emotions**. Videos 5, 6, 7, 8 use the method I guided today.

This is **releasing desires**.

Releasing desires is many times more efficient than **releasing emotions**.
Ultimately, students are meant to use this method. If you have learned it, use it. If you really can't find the feeling of **releasing desires**, then use the **three questions** to first become familiar with **releasing emotions**. That's probably it.

D 2020-10-15 20:11:29

They leave so quickly. For a new student like me who has only been using it for a day and a half, it's incredible. Anything requires hard practice to get quick results. The **Release Method** fundamentally doesn't require that. Incredible.

Wind 2020-10-15 20:12:32

Yes. The **Release Method** is efficient and concise.

D 2020-10-15 20:13:44

It's so simple. Why did Lester Levenson teach it for decades?

Wind 2020-10-15 20:14:47

It's not the same group of people.

===== Page 71 =====

Many batches of graduates. How many days do you think the **Release Method** course is? Only four days. The first two days are learning to **release emotions**, the **three questions**. The last two days are learning to **release desires**, the **Six Steps**. All the tools for leading to freedom are there.

D 2020-10-15 20:16:09

I think all emotions are **desires**.

Wind 2020-10-15 20:16:16

Yes.

Desires are the cause of emotions.

Therefore, after learning, the method for **releasing emotions** is no longer used. Only **release desires**.

Zhao Jiaman 2020-10-15 20:24:34

@Wind? Where in Shanghai are you? Without teleportation skills, can I take public transportation to see you? [Grin]

Wind 2020-10-15 20:25:48

Pudong. Like Lester Levenson, living in seclusion in the bustling city.

Su 2020-10-15 20:28:11

I want to ask, if I decide I **want** freedom rather than **wanting** the world, how should I **release**? Is it continuously perceiving **desires**, or can I still **release** on life's difficulties?

Wind 2020-10-15 20:28:35

Both are fine.
Difficulties in life are also **desires**.
Just keep releasing.
Lester Levenson said, at the beginning you have no choice.
Because you are too miserable, living in pain.
So you can only **release** to get out of pain.
But when you **release** to a point where you feel very good, you need to **release** for freedom.

I 2020-10-15 20:46:24

What I mean is @Wind? It's okay to come out more often to guide [Chuckle]

Wind 2020-10-15 20:46:46

I will. But I also don't want to become like Hale Dwoskin, guiding so many people to learn **release**, but themselves not reaching the final goal.

Qing Xi 2020-10-15 21:20:05

@Wind? May I ask, is *proving* also a disguised **desire for approval**?

Wind 2020-10-15 21:20:38

Proving?

Qing Xi 2020-10-15 21:21:18

The **desire** to prove oneself strong?

Wind 2020-10-15 21:22:08

If you feel it, then it should be.

Qing Xi 2020-10-15 21:22:14

Also *resistance*.
It seems I can feel the *wanting to prove* and *resistance*. Not sure how to accurately categorize it into which type of **desire**?

Wind 2020-10-15 21:23:36

Resistance is an emotion.
See if you are **wanting control**.
Could be **wanting approval**.
Or both.
Wanting approval is the cause of **control**.

Lester Levenson: *Releasing **wanting approval** and **control** is also a shortcut, compared to releasing all the emotions underneath them. **Approval** and **control**. When you no longer have **wanting approval** and **control**, all the emotions underneath them are gone. But until you release the fear of death, you still have **wanting approval** and **control**. The only reason you **want** everyone's **approval** is so that you can be **safe** and survive. If we don't get **approval**, you **want** to force them to approve, and then you can be **safe**. That is **control**. But when you release **wanting approval** and **control**, all the feelings underneath them are gone. Next, what remains is just **wanting approval** and **control**. By releasing the fear of death, you release them all. When you get there, you will very easily allow the fear of death to surface. You reach a point where it will push itself up and out. You sit there, completely watching it, and it will expel itself. Then you will laugh, and your **mind** will be shut down. What a foolish joke, playing on your Self, thinking you are limited, but you never were.*

Wanting control is a **desire** developed from **wanting approval**.
To obtain survival, you **want approval**.
You **want approval**, but others don't give it, so you develop **wanting control**.
You **want** to force others to approve of you.
By **wanting to control** various things.

Ruo Ruo 2020-10-15 21:29:29

@Wind? Teacher Wind, when continuously releasing **wanting control** and **wanting approval** for one very important event, and then perceiving **wanting approval** and **wanting control** for another event that makes you very uncomfortable, what should you do? Which one to **release** first?

Wind 2020-10-15 21:30:56

Release the one you are most *aware* of.

Yi Tian 2020-10-15 21:31:05

When I can't tell if it's **wanting approval** or **wanting control**, can I directly release that *"wanting"*? @Wind

Wind 2020-10-15 21:31:57

Yes, then release **wanting control**.
Then you will be able to distinguish.

===== Page 73 =====

2020-10-15 Wind explains and guides release using the process, shares an experience of one *"knowing"* happening after another.

Zi ins 2020-10-15 10:05:54

Feeling vague, not sure what I **want**. Feels like **wanting to control** emotions. Seeing the *wanting to be controlled*, it obscures itself.

Wind 2020-10-15 10:08:35

When your feeling is vague, **wanting control** is very obvious. **Wanting to change** the current situation.
Use the **Six Steps** to see your feeling is **wanting control** or **wanting approval**. Sometimes, you see **wanting approval**, but at that moment you immediately develop a **wanting control** over it.
You **want to change** it. This manifests as a feeling of being **stuck**.
Can you be *aware* of this **wanting control**? Has it left? This is the usage of the **Fifth Step**.
Also, please do not neglect the **Sixth Step**. Each time you **release**, you become more pleasant, lighter, and freer. This will bring you back to the **First Step**, and you will **want** freedom more.
If you are not more pleasant, lighter, and freer when **releasing**, then you are not **releasing** but rather **wanting control**. At this point, apply the **Fifth Step**: be *aware* of this **wanting control** (**change**), release **wanting control**.
After **releasing**, you feel light, and there will be a subconscious *tendency* to do other things. Because you **want** to maintain this comfortable feeling. This is also **wanting control**.
Remind yourself to notice this **wanting control**, and keep **releasing**.
Emphasize the **Sixth Step** again: **releasing** is very easy. I find that many times we **release** with *resistance*, rather than with the experience of lightness, pleasantness, and freedom. Bringing this experience with you will be a very powerful motivation.

===== Page 74 =====

Releasing with *resistance* (**wanting control**), you will get **stuck**. It's that simple. It's all in the **Six Steps**.

Yi Tian 2020-10-15 10:21:13

***"Wanting to change** the current situation"* is the key. But if the current situation is very terrible, how to let go of this *wanting*?

Wind 2020-10-15 10:21:40

It's just a feeling. The only component of things is your feeling. You say it's terrible, it's just a feeling.

Yi Tian 2020-10-15 10:23:00

For example, when I meditate, I know that pain is just a feeling, but I cannot not **want** to not be in pain.

Wind 2020-10-15 10:23:38

It's best not to mix **release** with meditation.
Because when you meditate, you carry a **wanting control**.
You **want** to maintain a posture without moving, and at the same time you **want** to **release**.
But if you do it consciously, you will get **stuck** there. Because when you consciously do it, you carry **wanting control**. If you are passively bound, as long as you *accept* the situation and then **release**, you will not get **stuck**.

Wind 2020-10-15 10:26:41

Yesterday I had an even deeper experience. I thought about it a bit and decided to share it. It was when I was crossing the street to buy water and food. I noticed myself defending subconsciously.
At a more subtle level, I saw my **wanting control**.
So I released it.
I released continuously for over ten minutes.
I naturally closed my eyes.
I was guided step by step by an inner *"knowing"* all the way back home.
This *knowing* is not visual, not auditory, not anything in the senses.
But it is more pervasive than sight and hearing.
It was just step-by-step, very steadfast *awareness*.
There was no hesitation.

Yu Sheng Ke Gui 2020-10-15 10:31:18

Is it a kind of trust?

Wind 2020-10-15 10:31:31

If you say trust, there is still duality within it.
But that feeling was not separate.
It was one *"knowing"* followed by another *"knowing."*
I knew I needed to go this way, I knew next I needed to go that way.

===== Page 75 =====

Today I am still **releasing**.
Because this morning I used my eyes to work again. But I found I could use *awareness* to work. Now it's about half and half. Sometimes I habitually use my eyes to work, but after perceiving it, I release the **wanting control** of trying hard to see, and can return to working with *awareness*.

I 2020-10-15 10:33:56

You're still working, not in retreat?

Wind 2020-10-15 10:34:16

The *"work"* I mentioned refers to things like looking at the road, looking at things. For example, brushing teeth, washing face.
The problem here is that these are really **wanting control**.
When you go deeper, you will encounter them.
I even saw myself consciously operating my internal organs.
But these things don't need to be considered at first.
When some of the *fear of death* is released, I find that the **control** over the body itself becomes more obvious.
For example, sitting in a simple posture requires using energy, requires evoking **control** to maintain the body, and also requires evoking **wanting control**.

Zi ins 2020-10-15 10:38:41

Is it that the **mind** thinks that without **control**, you would die, so because you *fear death*, you **want** to **control**?

Wind 2020-10-15 10:39:06

Yes, the bottom layer is **wanting to survive**. It becomes clearer with **release**.
My biggest problem now is that it's very easy to stop **releasing**.
I have to constantly remind myself with the **Six Steps**. Otherwise, I will enter a state of *awareness*, feeling that everything around me is very perfect and harmonious. Whenever this happens, I need to remind myself of the **First Step**.
Because this stopping is also because of **wanting control**.

Zi ins 2020-10-15 10:43:08

The Six Steps to Freedom

1. *You must **want** freedom more than you **want** the world. (You must **want** freedom more than you **want approval** and **control**. **Wanting approval** and **control** = **wanting** the world.)*
2. *Make the decision to be free.*
3. *All feelings come from **wanting approval** and **wanting control**. They are **survival programs**. Release them.*
4. *Release continuously.*
5. *When you get **stuck**, release the **wanting to change** the **stuckness**. **

===== Page 76 =====

6. *Each time you **release**, you are happier, lighter, and more free from limitations. As you **release**, you will become increasingly happier, lighter, and more free from limitations.*

@Wind? Is this the Nine Steps?

Wind 2020-10-15 10:43:53

Yes, this is what I pieced together using words from Lester Levenson's audio (*The Way*).
Use the freedom from the **Sixth Step** to increase the *wanting freedom* from the **First Step**.
Make the decision.
The entire world is your feelings, feelings are **wanting control** and **approval**.
Continuously release them. You won't get **stuck**. The only component of ***stuckness*** is **wanting control** (**change**).

An Xin Zi Zai 2020-10-15 10:46:15

Yesterday, I was in a very calm state, with no emotions or **desires**. I don't know what to **release**. How to continue **releasing**?

Wind 2020-10-15 10:46:27

Wanting control. You **want** change to happen.

An Xin Zi Zai 2020-10-15 10:47:29

I also felt the **control** over the body and the incomplete relaxation of the heart. Is this being **stuck**?

Wind 2020-10-15 10:48:44

Yes, **control** = **stuck**. No **control** = not **stuck**. That's it. But achieving no **control** is not through suppressing your **wanting control**.
It's through perceiving your **wanting control** and letting it leave.
Every time you get **stuck**, you can immediately perceive the **wanting control**.

It's very obvious.
You don't need to care about the reason for the ***stuckness***.
Is it because the feeling is strong? Because you **want** it very much? Because you are too tense?
Because of gain and loss? Because you like comfortable feelings? Because you dislike pain?
You don't need to care about any of this.
Just see the **wanting control**.
Perceive that right now you simply **want control**, regardless of the reason.
The moment you perceive it, you can easily release it.
I've recorded some insights in my *gainbook* as I **release**. I recommend you also use a *gainbook* in the way of the course.
This is actually the **Sixth Step** of the **Six Steps**.
It will give the **First Step**'s *wanting freedom* an obvious motivation.

Fan Xing 2020-10-15 15:16:45

@Wind? Through **release**, have you become calm, peaceful, and comfortable? Our purpose in **releasing** is to retrieve the peaceful self-nature, right? Not **releasing** for the sake of **releasing**, maintaining a posture of **continuous release**. If you are already peaceful, why force yourself to **release**? Unpeacefulness requires **release**.

===== Page 77 =====

Each time you **release**, you will feel ***higher***. Original peace is only relative. It's just that when you reach a comfortable stage, you lack motivation. Previously, because you lived in pain, you had a strong motivation to **release**.
Later, you must strengthen the **First Step**, **releasing** for freedom.
Lester Levenson has an audio, *"Get High to Release,"* specifically criticizing this approach.
Doing this, you will never reach the final goal.
Because this is **releasing** to *feel good*.
When you *feel good*, you stop.
When you stop, you are suppressing, and **survival programs** will develop.
If you are not moving towards freedom, you are moving towards limitation.
Therefore, Lester Levenson emphasizes **releasing** when you feel very good.
Go ***higher*** when you are ***high***.
Higher and ***higher***.
Cannot stop in this very perfect and harmonious feeling right now.
Go listen to *"Get High to Release,"* and you'll understand.
You don't have to wait till you're down then release.
Get high to release.
If you feel peaceful, release that *"peace,"* and you'll feel even better.
Try it and see.
If you don't **release**, you are suppressing.
There is no so-called stillness.
If you are not moving forward, you are moving backward.
If you are not undoing your **mind**, making it quieter, then your **mind** is becoming more noisy.
Therefore, before reaching the final goal, you must continue **releasing continuously**.

Make it constant.
This is precisely the **Fourth Step**.
Survival programs are your feelings.
Feelings drive feelings.
If you suppress them, hide them.
If you don't suppress them, they are released.
If you release all feelings, i.e., **survival programs**, everything ends. You are free.
There is no need for an intermediate point to stop.
So when a student asked him how to do it, what to do,
Lester Levenson said in the audio,
"You stopped. There is no stop in the Six Step."
Wanting to maintain this comfort is also **wanting control**.
"There is no stop in the Six Step."
Lester Levenson's original words.

===== Page 78 =====

How many of you wait until you get high before your release? how many wait or go high to release?? There's your problem. You're not doing it.? What are you doing? You're wanting to feel good so you're waiting till you get down and then you're released to feel good. Because it's only one to feel good that release to make you feel good and that's it.

The time being and so you feel not good again; you'll release again to feelgood again thereby dragging out the whole process. Now if you would release for the purpose of one in the go free then it would take you months to clean out all the garbage. But you're not releasing the goal free. You're releasing to get out of the misery. It's a drawn- out process that way.

I translated a section of *"Get High to Release"* live.

Miracle 2020-10-15 15:58:41

I will *resist* **release**.

Wind 2020-10-15 15:59:17

Yes, do you **want to control** this situation? @Miracle

Miracle 2020-10-15 15:59:53

@Wind? Yes, I don't know why. When my heart **wants** to let go, my **mind** comes out with another force.

Wind 2020-10-15 16:00:16

Do you **want to control** that situation now? [Laughing]

Miracle 2020-10-15 16:00:33

It's always blocked in my chest.
Yes, I **want** to **control**.

Wind 2020-10-15 16:00:16

Can you be *aware* of that **wanting control**?

Miracle 2020-10-15 16:01:18

Yes. I can be *aware* of the blockage.

Wind 2020-10-15 16:01:39

===== Page 79 =====

Can you be *aware* of your **wanting to control** it?

Miracle 2020-10-15 16:02:04
I can be *aware*, and I can also be *aware* that I **want** to resist my **control**.
Wind 2020-10-15 16:02:13
Yes, has this **wanting control** left?
Miracle 2020-10-15 16:02:31
No.

Times Everything Connected 2020-10-15 16:15:50
Want to ask Wind, are you financially free?

Wind 2020-10-15 16:16:06

I have always been financially free.

Times Everything Connected 2020-10-15 16:17:30
What is your standard for financial freedom?

Wind 2020-10-15 16:18:08

Completely not needing to think about money. Does that count as financial freedom?

Times Everything Connected 2020-10-15 16:18:50

Yes.

Wind 2020-10-15 16:21:28

Yes, my dad runs a company. My family background is okay. But my financial freedom is not because of this. It's because I don't need it. I'm a freelancer doing data analysis. One job can support me for half a year. I get paid in USD.

Zhao Jiaman 2020-10-15 16:30:42

I came across [someone] because the group owner recommended her, saying she was enlightened. The group owner also pulled me into her group [Grin]

Wind 2020-10-15 16:31:48

Actually, we cannot judge whether someone is enlightened or not. We can only experience it ourselves. As we **release**, we will increasingly find that the extent of freedom is not as small as we think. The concept of the possibility of awakening will also become clearer. So from my personal perspective now, I think most new age spiritual practices are not enlightened, even if they claim to be. Among them, *A Course in Miracles* is included.

Zhao Jiaman 2020-10-15 16:38:44

Dr. Yang Dingyi leads group practice for several tens of days, sleeping only a few hours.

Wind 2020-10-15 16:39:11

Everyone might not know about traditional meditation. Those meditations can also achieve that. But meditation is not enlightenment.

===== Page 80 =====

Having whatever you want is supernatural power, not necessarily enlightenment. Yogananda wrote about it in his book.

Wind 2020-10-15 16:40:37

Yes, Lester Levenson also said that.
Living by miracles doesn't mean any spiritual progress.
There are many problems, but I don't intend to really criticize it.
Everyone has their own **karma**.
Even theoretically, *A Course in Miracles* has many problems.
I studied many theories before.
This era has many specious things.
Fortunately, the **Release Method** is not one of them.
The **Release Method** really works.

I 2020-10-15 16:48:02

A Course in Miracles: first, it wasn't written directly by an enlightened person, it's transcribed. Second, it needs translation.

Wind 2020-10-15 16:48:47

An enlightened person would not transmit their teachings in this way. Channeling.

Lan Ruo 2020-10-15 16:53:00

@Wind? So how would an enlightened person transmit their teachings?

Wind 2020-10-15 16:53:20

They might do it through the **causal body**.
Directly transmit teachings.
Maybe through a physical body.
Like Lester Levenson did.
But they would not transmit teachings through channeling.

Leaping Flame 2020-10-15 16:54:32

Maybe it's a way. I think those books are good. The principles aren't twisted.

Wind 2020-10-15 16:54:55

You can't look at it like that.
There is a concept called *teachings that resemble the truth*.
That is, teachings that are specious.
If you **want** freedom, you will discard these superficially similar sayings.
That is a very natural behavior.
How simple is it for someone to pretend to be enlightened?
Just say a few words of light and love.
But my dear, is that really it? We cannot judge.

Fang Fei 2020-10-15 17:01:26

Wind, if you're embarrassed to ask for money, normal charging, but you're embarrassed to mention it to the other party, where does this come from? I'm trying to break through this point. @Wind?

Wind 2020-10-15 17:01:43

Wanting approval?

===== Page 81 =====

Perceive this yourself. Don't analyze. Once you perceive, release immediately. Can you perceive this *wanting*?

Fang Fei 2020-10-15 17:04:59

Want to **release**?

Wind 2020-10-15 17:05:32

Yes, look at this *wanting*. Has it left?

Fang Fei 2020-10-15 17:06:22

How come when you say it, I feel calm?
Seems like it left.
I kept asking myself before: *can I let go of the **desire to change**?* I kept feeling like I hadn't.

Wind 2020-10-15 17:06:45

Think of that situation. Do you still **want approval** or **want control**?
Is there more?
Allow it to surface.

Fang Fei 2020-10-15 17:07:33

Still **wanting approval**.

Wind 2020-10-15 17:07:48

Be *aware* of this **wanting approval**.
Look again, has it left?

Fang Fei 2020-10-15 17:08:23

If I perceive it and see it, can it leave?
I am calm now indeed.

Wind 2020-10-15 17:08:42

Look again, do you still have **wanting approval**?
If so, allow yourself to be *aware* of it.
Try it.

Fang Fei 2020-10-15 17:09:06

Just a little.

Wind 2020-10-15 17:09:17

Yes, be *aware* of it.
Has it left?

Fang Fei 2020-10-15 17:09:26

I'm *aware*.

Wind 2020-10-15 17:09:26

Has it been released?

Fang Fei 2020-10-15 17:09:38

Basically left.

Wind 2020-10-15 17:09:38

This is the process for **releasing desires** later.
Good, look again, is there any remaining **wanting approval**?

Fang Fei 2020-10-15 17:10:01

===== Page 82 =====

Still a tiny bit.

Wind 2020-10-15 17:10:20

The process for **releasing desires** is very simple.
When you perceive a **desire**, there is a natural *tendency* to let it go.

Fang Fei 2020-10-15 17:10:44

Now very calm and cool.

Wind 2020-10-15 17:10:54

Continue this process until you feel completely free.

Fang Fei 2020-10-15 17:11:35

Just be *aware* of it, and then ask yourself—*has it left now?*

Wind 2020-10-15 17:11:42

Yes.
Ask.
Don't skip steps in the process.
Otherwise, you'll get **stuck**.
Can I let it go?
Sometimes, before you ask, it's already gone.

Wind 2020-10-15 17:12:49

There are several cases today.
You can refer to them.
Look at these processes.
They are all very simple.
It's just that we are used to suppressing, not used to **releasing**.
Simply use the process. It's very simple.
And very easy.
If you have difficulty **releasing**, I can help guide you at any time. But it's better not to rely too much on others' guidance.
The reason Lester Levenson didn't leave any guided **release** teaching videos or audios is to prevent people from thinking that *"he"* did it.
Don't think I helped you do it; you did it yourself.

Rui Lan 2020-10-15 17:24:33

@Wind? I need guidance [Grin][Grin]. Just starting to learn.

Wind 2020-10-15 17:24:57

What do you **want** to release?

Rui Lan 2020-10-15 17:25:27

Wanting approval. That is, not daring to ask others for money.

Wind 2020-10-15 17:25:40

Yes, can you be *aware* of this **wanting approval**?

Rui Lan 2020-10-15 17:25:52

Yes.

Wind 2020-10-15 17:26:07

Has it left?

===== Page 83 =====

Heart very blocked. When you ask, I feel a gas diffusing from all around. Not sure if it's leaving.

Wind 2020-10-15 17:27:02
It's okay, regardless of what happens, look again. Do you still have **wanting approval**?

Rui Lan 2020-10-15 17:27:10
Yes.

Wind 2020-10-15 17:27:11
Can you still be *aware* now?

Rui Lan 2020-10-15 17:27:17
Yes.
Dizzy.

Wind 2020-10-15 17:27:34
Do you **want to control** this dizziness?

Rui Lan 2020-10-15 17:27:47
Yes.

Wind 2020-10-15 17:27:58
Can you let it go?

Rui Lan 2020-10-15 17:28:07
Not sure.
Inner fear.
Fear.

Wind 2020-10-15 17:28:28
Can you be *aware* of this fear?

Rui Lan 2020-10-15 17:28:33
Yes.

Wind 2020-10-15 17:28:40
Do you **want to change** it?

Rui Lan 2020-10-15 17:28:44
Yes.

Wind 2020-10-15 17:28:53
Has this **wanting to change** left?

Rui Lan 2020-10-15 17:29:22
Not sure. Feel a bit stupefied.

Wind 2020-10-15 17:29:37
It's okay.
Do you still **want to change**?

Wind 2020-10-15 17:29:54
Just be *aware* of it.

Rui Lan 2020-10-15 17:29:54
Yes.
Very much.

===== Page 84 =====

Wind 2020-10-15 17:30:13
Yes, be *aware* of it. Allow yourself to stay *aware* of it. Has it left?

Rui Lan 2020-10-15 17:31:04
Now the **wanting to change** is not as strong.

Wind 2020-10-15 17:31:14
Look again at the remaining **wanting to change**. Can you just be *aware* of it at this moment?

Rui Lan 2020-10-15 17:31:44

Wanting to change the blockage in the heart and the stiffness in the shoulders.

Wind 2020-10-15 17:31:58
Yes, see if it's been released?

Rui Lan 2020-10-15 17:32:01
Want them to leave quickly. Yes, it's reduced a bit.

Wind 2020-10-15 17:32:17
Do you **want to control** them to leave quickly?

Rui Lan 2020-10-15 17:32:23
Yes.

Wind 2020-10-15 17:32:37
Yes, be *aware* of this **wanting control**.

Rui Lan 2020-10-15 17:32:57
Very eager for them to leave.

Wind 2020-10-15 17:33:08
Just look at the **wanting control**. Don't worry about anything else. Do you **want control**?

Rui Lan 2020-10-15 17:34:01
When I look at this **wanting control**, I'm not as anxious. Yes, there is.

Wind 2020-10-15 17:34:39
But you still have **wanting control**, right?

Rui Lan 2020-10-15 17:34:47
Yes.

Wind 2020-10-15 17:34:47
Yes, just be *aware*.

Wind 2020-10-15 17:34:59
Has it left?

Rui Lan 2020-10-15 17:35:11
Still there. A bit better.

Wind 2020-10-15 17:35:20

Yes, allow it to surface.

===== Page 85 =====

Rui Lan 2020-10-15 17:35:57

Inside there is also some criticism: how come there's so much **wanting control**?

Wind 2020-10-15 17:36:29

Allow yourself to be *aware*. Has more left?

Rui Lan 2020-10-15 17:36:33

I see a lot of **wanting control**, constantly **wanting control**. It's left a bit, because there's too much.

Wind 2020-10-15 17:37:51

Yes, repeat this process.

Rui Lan 2020-10-15 17:38:15

Yes, the blockage in the heart has reduced a bit.

Rui Lan 2020-10-15 17:38:46

But I see a lot, a lot of **wanting control**. Feeling that without **control**, I wouldn't be able to live [pout]

Wind 2020-10-15 17:38:57

It's okay, just continue **releasing**. Each time you **release**, is there a bit more lightness and freedom? So, continue **releasing**.

2020-10-15 (New) Wind explains karma, mind, how to release pain, and that Lester Levenson only began teaching the Release Method later in life.

Zhao Yan 2020-10-15 12:06:10

Wind? Teacher Wind, can **release** eliminate **karma**?

Wind 2020-10-15 12:06:36

Karma is just your feelings. Lester Levenson calls it *programs*. Only in your **mind**. Answer you with Lester Levenson's original words.

Lester Levenson: ***Karma*** *is in the thought, not in the act. When you do something, it's the thought that's carried over in the subconscious that instigates the act next time. Eliminate subconscious thought and you eliminate future* ***karma****.*
It's the thought that carries over from lifetime to lifetime. So if you bring the thought up and you reverse it, karmically it's gone.

I'd like to know a little more about how ***karma*** *works and why it works. I'd like to know what puts it into effect; what starts the wheel. In your book, you mention that it's the thought.*

===== Page 86 =====

Lester Levenson: *The word "**karma**" is a Sanskrit word meaning action. Its general use means action and the reaction to the action. Other explanations are cause and effect; what you sow you reap; what you give out comes back to you.*

Karma *is initiated in thought. Thought is the cause and action is the effect. When we create a* ***desire*** *we* ***want*** *something. The* ***desire*** *initiates the thought of wanting something. Wanting something causes us to act to get that something. That something does not satisfy us and therefore we increase the* ***desire****. That goes on and on and on, and we become bound by* ***desire****, never able to satisfy it. If our* ***desires*** *were capable of being satisfied, we would have no* ***desires****, right?*

Wind 2020-10-15 12:10:03
Karma is action. The habits of the **mind** are **karma**. Habitual thoughts are your world.

Wind 2020-10-15 12:10:47

Actually, others cannot help you judge your basic **desires**. Your **wanting control** is developed for **wanting approval**, and your **wanting approval** is for surviving as a body. But right now, what you perceive is what you need to release.

Wind 2020-10-15 12:12:13

You can look at the Lester Levenson audio series *"The Way"* that I translated. It talks about the basic **desires**.

Zhao Yan 2020-10-15 12:12:24

@Wind? Why can't I have what I want manifest?

Wind 2020-10-15 12:12:55

Every single thought manifests. I'll use Lester Levenson's original text. It's in the group owner's public account.
The only function of the **mind** is to create. But your feelings are programmed.

===== Page 87 =====

Therefore, you cannot **control** the inertia of your subconscious thoughts.

Zhao Yan 2020-10-15 12:16:36

@Wind? If the **mind** is creating in groups, why are most scripts painful?

Wind 2020-10-15 12:17:16

Because you have programmed it. Those thoughts you don't **want** to see, you suppress them into the subconscious. The subconscious doesn't mean they are not operating; it means you are not looking.

Zhao Yan 2020-10-15 12:17:46

@Wind? How do I reverse it?

Wind 2020-10-15 12:17:59

Through **release**, you can. **Karma** is only in your **mind**.
Release your feelings, and you clear a part of the **mind** program.

RainForest 2020-10-15 12:14:10

Teacher Wind, every time I perceive a feeling, such as **wanting control**, my **mind** immediately surfaces a concept. At this point, I can't distinguish between the feeling and the **mind**'s concept... Then I don't know what to **release**. My **mind** might even raise a question: past feelings have become memories, future feelings haven't come yet, what am I supposed to **release**... Then I get trapped in the **mind**.

Wind 2020-10-15 12:16:41

Do you **want control**?

RainForest 2020-10-15 12:18:35

Want to, but when answering *"want,"* I feel a sense of **control**, and then the **mind** quickly conceptualizes this sense of **control**??

Wind 2020-10-15 12:18:55

Yes, do you **want to control** this process?

Yan 2020-10-15 12:19:41

Haha, asking for advice: my body is not well, I have a deep sense of fear, how to release the **desire to die**?

Wind 2020-10-15 12:20:12

If you perceive the *fear of death*, you can release it. But covering it are many **wanting controls** and **approvals**.

Yan 2020-10-15 12:20:32

I see it, but it's still very deep.

Wind 2020-10-15 12:20:52

Do you **want to change** that *fear of death*?

Yan 2020-10-15 12:21:05

Yes, very much.

Wind 2020-10-15 12:21:32

Can you be *aware* of this **wanting to change**?

Yan 2020-10-15 12:21:42

Yes.

===== Page 88 =====

Wind 2020-10-15 12:22:00
Has it left?
Yan 2020-10-15 12:22:21
Is it necessary to release the first two **desires** first to easily release the **wanting to die**?
Wind 2020-10-15 12:22:32
Yes.
Yan 2020-10-15 12:22:32
It hasn't left. I like **control**.
Wind 2020-10-15 12:22:43

Look again, do you still **want control**? Just be *aware* of it.
Yan 2020-10-15 12:23:07
Still do. I'm a control freak.

Zhao Yan 2020-10-15 12:23:12

Release everything. For example, if you reach this energy level, is there no **mind** left?

Wind 2020-10-15 12:23:23

I'm still far from it. But as I **release**, the **mind** continuously disintegrates. This can be experienced.

Yan 2020-10-15 12:24:27

So that means first release **wanting control**, **wanting to change** death, **wanting to live**.

Wind 2020-10-15 12:24:48

Release **wanting control**, and you will no longer suppress the *fear of death*.
It will surface for you to **release**. Lester Levenson said, release the **mind**, and what remains is **infinite existence**.
That's it.
The **mind** is nothing but the collection of your feelings and thoughts.
The **three major wants**: **wanting control**, **approval**, **safety** (**survival**). Lester Levenson sometimes uses *fear of death* to mean **wanting to survive**. **Wanting to change** is also a type of **wanting control**. So just release three things: **wanting control**, **approval**, **wanting to survive** (*fear of death*).

Zhao Yan 2020-10-15 12:27:44

Is **karma** the thoughts and emotions attached to the **mind**?

Wind 2020-10-15 12:27:59

Not attached to the **mind**.
The **mind** is not a container.
The **mind** is the collection of thoughts and emotions.

===== Page 89 =====

When thoughts and emotions are released, there is no **mind**. Release whichever one is easiest to perceive. Release the one that surfaces, whether it's **wanting control** or **approval**. After releasing the *fear of death*, the **mind** is cleared. Completely over. Because it is the cause of all feelings. All feelings are **survival programs**. Use Lester Levenson's original words:

Lester Levenson: *What was it last time? OK, the first thing we suppress is the **desire** to survive as a body, appearing as the "fear of death". How does it develop into other feelings? If I get everyone's **approval**, I am **safe**, I can survive as a body. If I cannot get their **approval**, I **want** to force them to approve, then I can be **safe** and survive—this is **control**. But, because you are so afraid to allow these feelings of fear of death to surface, you need to first deal with **wanting approval** and **wanting control**. When you release those, the "fear of death" at their base will naturally and noticeably surface for you to release. But I think you have released enough **wanting approval** and **wanting control** to attack the fear of death directly. Do it, keep doing it. When you get **stuck**, use the "how to" process in this method, let go of the **desire to change** the feeling of being **stuck**. If it's a vague, unclear feeling, let go of the **desire to change** this vague, unclear feeling. When you release it, you can again attack that feeling of fear of death. A small release on it at first will allow you to move to a state where you can discern and realize that the "fear of death" is just a feeling, whereas now you equate it with actual death. That's why you don't allow it to come out. If you don't equate the fear of death with death itself, you can let it out and become free in about one to two weeks. It strives to push itself out, wants to come out and leave, so it is our most suppressed feeling. You have done an extremely good job of suppressing and keeping it at the bottom. So last time we focused for the first time on releasing the fear of death. I usually avoid it because most people don't release it smoothly but get blocked on it. But I think you are ready. If you are as determined as you say you are, you will allow those feelings of fear of death to surface, allow them to leave. Did you notice the word "allow"? That's how it happens. You no longer hold them down; you allow them to surface and leave. Because it also constantly*

===== Page 90 =====

tries to push itself up and out—every suppressed feeling does this. So when you do it, it's very easy. They surface and leave like waves, until the waves stop, and you are done.

Student: *Through **releasing** day by day, moment by moment, or by taking the shortcut, **releasing** the fear of death. This is a considerably long process, right?*

Lester Levenson: *Releasing **wanting approval** and **control** is also a shortcut, compared to releasing all the emotions underneath them. **Approval** and **control**. When you no longer have **wanting approval** and **control**, all the emotions underneath them are gone. But until you release the fear of death, you still have **wanting approval** and **control**. The only reason you **want** everyone's **approval** is so that you can be **safe** and survive. If we don't get **approval**, you **want** to force them to approve, and then you can be **safe**. That is **control**. But when you release **wanting approval** and **control**, all the feelings underneath them are gone. Next, what remains is just **wanting approval** and **control**. By releasing the fear of death, you release them all. When you get there, you will very easily allow the fear of death to surface. You reach a point where it will push itself up and out. You sit there, completely watching it, and it will expel itself. Then you will laugh, and your **mind** will be shut down. What a foolish joke, playing on your Self, thinking you are limited, but you never were.*

*The first thing we suppress is the **desire** to survive as a body, appearing as the "fear of death". How does it develop into other feelings? If I get everyone's **approval**, I am **safe**, I can survive as a body. If I cannot get their **approval**, I **want** to force them to approve, then I*

*can be **safe** and survive—this is **control**. But, because you are so afraid to allow these feelings of fear of death to surface, you need to first deal with **wanting approval** and **wanting control**. When you release those, the "fear of death" at their base will naturally and noticeably surface for you to release.*

Wind 2020-10-15 12:32:34

This passage from Lester Levenson explains why all feelings are **survival programs**. *All feelings are **survival programs**.*

Wind 2020-10-15 12:33:35

"The Ultimate Freedom" is a collection of early audios. At that time, he hadn't invented the **Release Method** yet. He tried many ways to teach, but nothing was very effective.

The effect of meditation.

In 1975, Mr. Lester Levenson obtained that method and discovered that one **release** equaled several months of meditation effect.
Then he passed on the **Release Method**. What I am translating now are the later audios after Lester Levenson invented the **Release Method**. *The Way* is a later audio from 1989. Lester Levenson only teaches around the **Release Method**.

===== Page 91 =====

And another video I translated is the 1992 **Release Method** course. At that time, Lester Levenson was still alive, the **Sedona Institute** was still Lester Levenson's own, and the course was set by Lester Levenson himself, not altered. Later, Hale Dwoskin started his own **Release Method** organization, and Larry Crane (Lawrence Crane) also started one, as did other students with niche teachings. They couldn't teach the same thing, so they all made many additions and changes. But based on the detours I have taken myself, these additions and changes only weaken the power of the **Release Method**. In the early days, they didn't change it too much. But I've been following Hale Dwoskin and Larry Crane (Lawrence Crane) for a long time. His later shares are basically unrelated to the **Release Method**. Stephen was also a student of Lester Levenson's. He thinks Larry Crane (Lawrence Crane) and Hale Dwoskin changed the method, reducing its power, so he also started teaching. But some kind person uploaded the 1992 original version to YouTube. So we can use that directly. Actually, if you watch the video directly and follow along, you can master it. The **Release Method** doesn't require reading books. The video also has basically no theoretical explanations. It just continuously guides students to do **releases**. If you follow along, you will naturally learn it. You will be amazed at the simplicity and effectiveness of this method. Next, you can listen to Lester Levenson's **advanced course** for Sedona graduates, which is *The Way* series. It will give you some guidance towards freedom. You follow through with one of them, and do it, **releasing continuously**. That's it. The autobiography was written in 1972, before he got the **Release Method**. So it can be used as theoretical reference. I'm going to continue **releasing**. Those intellectual questions are actually not very important. Write down those gains; they will support you towards freedom.

D 2020-10-15 12:55:32
Originally, I really, really wanted to eat, couldn't bear the hunger. After **releasing** it, it finally went away. @Wind? But I can't **release** pain. Why? Asking for advice, Teacher Wind.

Wind 2020-10-15 12:55:59

This is normal. Releasing hunger and sleepiness is normal. Especially after you **release** the **wanting control** over it, the hunger disappears.

===== Page 92 =====

So how exactly do you solve pain?

Wind 2020-10-15 12:56:50

Pain is the same.

Pain is the expression of emotions in the body.

Towards death.
Lester Levenson said that physical pain actually points towards death.
If you don't **release** it, you are expressing it on the body.
Body pain.

Group Member 2020-10-15 12:58:26

Many higher-dimensional beings and aliens are watching Earth's humans graduate, from third level to fourth level [Grin]

Wind 2020-10-15 12:58:29

Actually, according to Lester Levenson, we are the **advanced** classroom, and they are the lower level.
I'll answer you with Lester Levenson's autobiography.
Just take a look.

*There are different grades of schoolrooms for different planets. This one is a postgraduate course. It is of the most difficult, and therefore affords the greatest growth. All of us who are here are **advanced** souls- **advanced** in that we have chosen an extremely difficult place of abode. We wanted a higher course, a tougher one, and we've got it!*

The more difficult, the more **advanced**.

Small Cleverness 2020-10-15 13:03:15

*The first thing we suppress is the **desire** to survive as a body, appearing as the "fear of death". How does it develop into other feelings? If I get everyone's **approval**, I am **safe**, I*

*can survive as a body. If I cannot get their **approval**, I **want** to force them to approve, then I can be **safe** and survive—this is **control**.*
This passage explains it all clearly. Human survival generates **approval** and **control**. That explains everything.

Wind 2020-10-15 13:04:20

Yes, Lester Levenson spoke very concisely.
Clear and powerful.
We don't need to mix in any other concepts.
He uses everyday English.

Rarely uses spiritual vocabulary.

Therefore, modern people can have a very direct contact with his experience through these words.

===== Page 93 =====

Lester Levenson's later teachings are very simple: **release**, ***follow through** with the **Six Steps**, and you are free.* Metaphysical discussions are unhelpful, because the **mind** can never imagine **infinite existence**.

Don't play conceptual games.

Go through **release** and actually experience freedom. I'm going back to closed-door retreat. See you later. Good luck.

Rong 2020-10-15 13:10:34
Thank you?? Master Wind.
Wind 2020-10-15 13:11:59
Don't call me master. I'm still far from it.

Small Cleverness 2020-10-15 13:11:32

Actually, I still have a question, no problem. **Wanting to release approval** is **wanting control**. Then, releasing **wanting control** and **approval**, the second *wanting to release* is very vague. After releasing it, do I still need to release the first one if I can't find the feeling of the first one?

Wind 2020-10-15 13:12:17

Always **release**. After you **release**, what is your current feeling? Is it **wanting control** or **wanting approval**? Continue **releasing**.

Small Cleverness 2020-10-15 13:12:48

I don't **want control** anymore, but I can't find that feeling of **wanting approval**. Do I need to grab it back and **release** it?

Wind 2020-10-15 13:13:04

Do you **want** to find it?

Small Cleverness 2020-10-15 13:13:11

Yes.

Wind 2020-10-15 13:13:16

Is this **wanting control**?

Small Cleverness 2020-10-15 13:13:23

Yes.

Wind 2020-10-15 13:13:28

Yes, release it.

Small Cleverness 2020-10-15 13:13:58

I understand. Always **release** the topmost **wanting control**.

D 2020-10-15 13:13:58
How to **release** pain? @Wind?

Wind 2020-10-15 13:15:15

===== Page 94 =====

Do you **want to change** the pain?
D 2020-10-15 13:16:52
Of course.
Wind 2020-10-15 13:17:07
Yes, can you be *aware* of that **wanting to change**?
D 2020-10-15 13:17:21
If I don't **want to change** it, wouldn't that mean letting it hurt all the time? Can perceive it comes from **wanting control**.
Wind 2020-10-15 13:17:37
Can you let it go?
D 2020-10-15 13:17:40
I see its motivation. It left.
Wind 2020-10-15 13:17:49
Yes, continuously release. **Wanting to change** ≡ cannot **change**. Once the **wanting to**

change is released, you will find it **changes** automatically. Once the **wanting control** is released, you immediately have **control**.

Wind 2020-10-15 13:14:07

Personally, I don't have reactions like hiccupping when **releasing**. The experience of **releasing** is that your emotions dissipate, accompanied by energy leaving and a feeling of lightness and pleasantness. It makes your emotions ***move up***.

Happy Cat 2020-10-15 13:15:06

Whenever I **release**, I hiccup non-stop, exhausted. Is this the wrong method?

Wind 2020-10-15 13:15:23

Yes, the method is wrong. Feeling tired when **releasing** means the method is wrong. You might be paying too much attention to body sensations, forming potential **suppression**. Because tiredness itself is caused by **wanting control**.

Wind 2020-10-15 13:23:54

I'm going to continue **releasing**. Any questions can be solved in the **Six Steps**. When there is no one to answer questions about the **Release Method**, you can refer to the **Six Steps**. Good luck.

===== Page 95 =====

2020-10-16 Wind discusses reasons for joining the group, methods to release the fear of death, and views on A Course in Miracles.

Yi Tian 2020-10-16 08:58:57
Is the **Release Method** modifying programs?

Wind 2020-10-16 08:59:18

It is undoing programs.
You don't need any programs.
Release breaks habits often.
Habits are automation.
Automation means **survival programs** suppressed into the subconscious.
That is, those feelings.
Three major habits or *tendencies*: **control**, **approval**, **safety**.
Release these three, and all habits and *tendencies* are removed.
Because it is the basis of all automated programs.

Yi Tian 2020-10-16 09:05:12

Feelings themselves contain programs. Eating the same chili pepper, one person feels *"spicy,"* another feels *"awesome."* This is due to different internal programs. What are programs, after all? Just habits.

Wind 2020-10-16 09:05:27

Feelings are programs.
*Feelings are **survival programs**.*

Mu 2020-10-16 09:09:37

@Wind? Do you go out?
Or are you **releasing** at home every day?

Wind 2020-10-16 09:10:12

Previously **releasing** at home every day.
Today, I'm out **releasing** at a Starbucks.

Roller Coaster 2020-10-16 09:10:29

Like this, are these the **Six Steps** from the '92 video?

Wind 2020-10-16 09:10:55

Yes, I sent them before.
I translated two versions.
One is the 1992 course version.
One is the version I pieced together from Lester Levenson's audio where he explains the **Six Steps**.
Both versions work.
Pretty much the same.
Use whichever you like.

Roller Coaster 2020-10-16 09:12:25

Sometimes feel it's clearer to understand in English.

Wind 2020-10-16 09:12:44

===== Page 96 =====

If you can understand English, it's certainly best to read English. Some sentences I find difficult to translate because the concise and direct power of Mr. Lester Levenson's words is hard to render. Also, you don't need to **control** what to **release** first and what to **release** later. **Release** whatever you are most *aware* of. Keep **releasing continuously**. That's the **Six Steps**. No matter what **desire**, you don't need to suppress it. You can **release** it the moment you perceive it.

I 2020-10-16 09:23:19
Seems about the same, these two versions.

Wind 2020-10-16 09:23:45

Pretty much the same. Just changed *"freedom"* to *"imperturbability."* Changed the **Fifth Step**'s *"change"* to *"control."* The rest is basically the same. In Lester Levenson's **advanced course**, he likes to say *"freedom."* In the course, he might have felt this concept wasn't very meaningful for beginners, so he changed it to *"imperturbability,"* which is more in line with the course standards. *Imperturbability*, according to Lester Levenson's explanation, is a state where no person or thing can disturb you.

Absolute tranquility.

Yi Xuan 2020-10-16 09:43:27
Instinctive **suppression**, instinctive *resistance*, instinctive self-protection. Unconscious, numb for too long.

I 2020-10-16 09:44:38
Don't push it onto instinct.

Wind 2020-10-16 09:45:05
Just habits.

Yi Xuan 2020-10-16 09:45:50
Teacher Wind isn't in retreat?

Wind 2020-10-16 09:46:54
My friend came back these two days, no free time. Keep the **Six Steps** by my side. Every step must be valued. Every step can remind me. This is what I pieced together from several of Lester Levenson's audios.
He mentioned bits and pieces of the **Six Steps**.

===== Page 97 =====

3. *All feelings culminate in two wants:* ***wanting of approval*** *and* ***wanting of control****.*
4. *Make release constant.*
5. *If you get stuck, let go of the* ***wanting to change*** *the stuckness.*
6. *Each time you release, you are happier and lighter. You have more motivation to go free.*

The course version is a bit more standardized. Lester Levenson's version is more concise. He added *"separation"* that he talked about elsewhere. It should be from the *"Goals and Winning"* audio. Lester Levenson talked about *separation*. He sees it as the most fundamental, but this is not something to deliberately **release** within the method. Lester Levenson only asks you to **release** three things.

First, **release** the two major **wants**: **approval** and **control**.
Then, the *fear of death* (**wanting survival/safety**) will automatically surface for you to **release**. Then the entire driving force of the **mind** is gone. The **mind** is completely quiet. You no longer identify with your body-**mind**, but identify with your **infinite beingness**. This *separation* ends. Only *oneness* remains.
Hale Dwoskin adding *separation* and *oneness* to the list of **desires** to **release** is not in line with the method. Just **release** the two **wants**. If you often feel **wanting safety**, then **release** the three **wants**. In the eighth video of the course, all three **wants** are asked together. Possibly in just a few days they have already touched upon **wanting safety**. The key is to only **release wanting control** and **wanting approval**. Nothing else matters. All feelings are driven by them. **Release** the two **wants**, and those feelings will dissipate on their own.

Release the two **wants**, and those feelings will dissipate on their own.

Times Everything Connected 2020-10-16 10:23:45
I **want to change** the current situation now. Is this **wanting control**?
Wind 2020-10-16 10:24:01
Yes.
Yes.

Star of Bethlehem 2020-10-16 10:25:41

Last night, I tried to enter the *fear of death* twice. Felt it wasn't very **safe** and retreated.

Wind 2020-10-16 10:26:11

Haha, succeed once and you can do it a second time.

===== Page 98 =====

Then again, and again, and again.
Star of Bethlehem 2020-10-16 10:26:38
Now that I think about it, I definitely won't die. I released enough **wanting control** and **approval** during the day, and before going to bed at night, I felt I could dive into the *fear of death* and take a look.

Wind 2020-10-16 10:28:47

Yes, just need a *decision*, and you'll see it.

Star of Bethlehem 2020-10-16 10:29:12

The prerequisite is to release **wanting control** and **approval** first. Then you clearly see that underneath is **wanting to survive**. Then you can *decide* to dive in. I still want to go in and see now. I didn't succeed **releasing** yesterday.

Wind 2020-10-16 10:30:10

Yes, just need to release the covering **wanting control** and **approval**. The *fear of death* can then naturally surface.

Star of Bethlehem 2020-10-16 10:30:36

The *fear of death* will be very obvious. Once you face it, next time you will be more confident to overcome it. Essentially, it's just a feeling. Because we usually don't see it, we can't do anything about it. It keeps driving us with **wanting control** and **approval**.

Wind 2020-10-16 10:30:49

Now, for me too, whenever I *decide* to face the *fear of death*, it immediately pops up. The tranquility after **releasing** it is indescribable. The *fear of death* drives a huge amount of mental activity. The progress during this period is greater than ever before. Even though I've mastered the **original process** for a long time. It seems sharing is indeed useful.

Star of Bethlehem 2020-10-16 10:33:50

Yes, many people in the group have made more progress in these two days than in a long time before.

Miracle 2020-10-16 10:33:11

@Wind? Besides the feeling of **wanting control** in my chest and abdomen, I also have it in my head. Do I need to **release** it separately? The **desire** to **control** what I think.

Wind 2020-10-16 10:33:44

See the **wanting control**, just release it. Until you have no more **wanting control**.

Wind 2020-10-16 10:36:15

The progress of people in the group can be predicted.

===== Page 99 =====

Because when I first encountered the **original process**, I also made great progress. What I just said is that after translating and sharing those things, I also made great progress during this time.

I 2020-10-16 10:37:07

I found that the suffering I endured because of incorrect **release** methods in the past has now turned into a huge driving force now that I have the correct method. I cherish it very much and practice diligently.
Using the wrong method, forcing **release**, is very hard, but it was all worth it.

Star of Bethlehem 2020-10-16 10:38:15

Haha, I found it very interesting back then. I found someone like me who had watched all of Lester Levenson's recordings and videos. @Wind

Wind 2020-10-16 10:39:33

I came into contact with the **Release Method** very early on. At that time, I watched many people teach.
But I basically didn't speak.
At that time, I felt that everything taught in the market had problems, so I quit all groups.
I started looking for materials myself.
After I found them, I went to **release** on my own.
I basically don't interact with anyone in the spiritual practice circle.

The reason I joined this group was because I was **stuck** at the time.

I wanted to exchange experiences with others.
But I found that no one seemed to know the **original process**, so I didn't say anything.
After a few days, seeing everyone **releasing** in all kinds of strange ways, I couldn't help but translate a few of Lester Levenson's audios.
Then I translated part of the 1992 videos.
Actually, I had shared my method with others before.
But they were more willing to believe in *"teachers."*
So in these two years, I haven't successfully shared with anyone.
Only here, with the group owner, did sharing succeed.
Many teachers even claim to be enlightened.
But the methods they teach are completely wrong.

Star of Bethlehem 2020-10-16 10:46:18

My standard for enlightenment is very high.

Wind 2020-10-16 10:46:37

I can't tell who is truly enlightened, but I can tell fake enlightenment within minutes.
Because the rhetoric is the same.

Star of Bethlehem 2020-10-16 10:47:07

Only someone like Lester Levenson is enlightened. *Beingness only.*

Wind 2020-10-16 10:49:06

But I generally don't judge: who is enlightened or not enlightened.
I judge their methods.

I won't say a person is bad, a person is good.
But I will say a method is good.
Another method cannot reach the final goal.

===== Page 100 =====

I 2020-10-16 10:49:38

A few days before you joined the group, I suddenly started a *"rectification movement."* I suddenly got tired of some incorrect **release** practices. I kicked out all the *"teachers"* in the group, or group members who relied on various other teachers' methods. Then I started discussing **release** in the group. But after a few days, I suddenly felt very emotional. I felt that after **releasing** for several years, I hadn't met anyone I thought **released** well. All those so-called **release** teachers taught incorrectly. There wasn't even anyone I could communicate with normally, anyone who could understand me. Then I sighed, thinking it would be great if there was someone who could communicate with me and help me promote **release**. Unfortunately, there wasn't. I didn't expect you to appear [Chuckle] @Wind

I find that these things are still omen-like. That is, my sudden *"rectification movement"* seemed to be for your arrival.

Wind 2020-10-16 10:51:13

The group owner is still conservative. He said *A Course in Miracles* can also reach the final goal. I think it can't. People aiming for freedom will immediately abandon *A Course in Miracles*. The **Release Method** is not the only method to reach the final goal, but *A Course in Miracles* is not one.

I 2020-10-16 10:53:22

@Wind? I said *A Course in Miracles* can enlighten people, meaning that there are some words in it, like it also talks about the *fear of death* being the last thing to face. So based on these words, people who understand can be inspired by these words and have hope of enlightenment. I didn't say that the method of *A Course in Miracles* itself can enlighten people.

Wind 2020-10-16 10:54:13

If it's inspiration, then one would have to realize the method themselves. How difficult is self-realization?

Star of Bethlehem 2020-10-16 10:54:37

A Course in Miracles is not suitable for everyone because the threshold is very high.

I 2020-10-16 10:54:42

I practiced it for a few months and indeed found it useless. And there are too many concepts in it, the brain gets confused.
For someone like me with some foundation, I can still see a little something in it. For someone without any foundation, it's just chaos.
I see many people practicing *A Course in Miracles* are silly, and they easily fall into ego-clinging.

Star of Bethlehem 2020-10-16 10:55:57

The foreign ACIM circle is the same too @I am infinite.

Wind 2020-10-16 10:56:30

I don't see it that way. I think *A Course in Miracles* is a similar teaching.
Because I feel I can clearly distinguish between the words of someone who has truly experienced it and conceptual statements.
Of course, personal opinion, for reference only.
After all, I haven't reached the final goal either.

I 2020-10-16 10:57:12

===== Page 101 =====

For example, the **Release Method** speaks very clearly and explicitly. But *A Course in Miracles* is chaotic. Anyway, I think it's hard for me to sort anything out from it.
Star of Bethlehem 2020-10-16 10:57:21
From my perspective, many people can't understand *A Course in Miracles*.

Wind 2020-10-16 10:57:28
However, Lester Levenson is the clearest.
Especially the more I **release**,
the more I experience that miracles are similar teachings.
Before, I wouldn't have said it so directly.
After experiencing the closed-door retreat, I directly say *A Course in Miracles* is a similar teaching.
It cannot lead people to the final goal.
Because the person who conveyed this method probably wasn't awakened themselves.
Maybe it was some high being playing tricks on people.
I do know someone very capable privately, but he doesn't participate in any spiritual circles.

I 2020-10-16 11:03:19
If a non-enlightened person teaches the Dharma, and if they teach based on their own understanding, it's very easy to make mistakes because they are limited by their own understanding.
This is how important it is to find the teachings from Lester Levenson himself.
Just like *"The Abundance Book"* and *"The Sedona Method."* Although the books say those things, if you change it, add a little, subtract a little, it all gets confused.

Like in a **release** process by Hale Dwoskin, everything is fine in the front, but the last step becomes *acceptance*. He says to *accept* that thing.

Leaping Rocket 2020-10-16 11:05:47
I think *A Course in Miracles* is okay.
The things it talks about are not biased.
You can feel love. I've only read two chapters [facepalm].

Wind 2020-10-16 11:06:59
Your requirement is *"not biased."*
My requirement is a correct map.
A miss is as good as a mile.

I 2020-10-16 11:07:35
If *A Course in Miracles* is really an enlightened Dharma transmitted by Jesus, but because it's a transcription, like Hale Dwoskin's situation, it gets twisted in the transmission, and you can't make heads or tails of it.

Wind 2020-10-16 11:08:04
Jesus would not transmit through channeling.
Lester Levenson said that Jesus himself can have coffee with you.
He has already returned.
Look at Yogananda's autobiography, the **astral body** can directly appear before you.
The **causal body** can appear anywhere.
There is no need for a channel or possession.
Lester Levenson also mentioned that high beings like to fool people.

Qian 2020-10-16 11:11:31

So according to you, if I make a wish now and ask Lester Levenson to appear before me as an **astral body**, this is also possible, right?

Wind 2020-10-16 11:11:37

Yes.
Even through the physical body.

Wind 2020-10-16 11:12:02

If you are willing, they are willing. You just need to *accept* it. Many **Release Method** students have seen Lester Levenson. Regarding the judgment of a certain method, I'll only say it once. Next, I won't discuss it. Only discuss the **Release Method**.

Roller Coaster 2020-10-16 11:13:12

Wind, when you **release**, do you feel Lester Levenson's blessings?

Wind 2020-10-16 11:14:16

I don't **want** blessings.

I feel I can reach the final goal on my own. I can do it myself without any external force. So I have never called upon Lester Levenson. Having the method is enough. No need to trouble him.

I have actually studied and researched many methods.
But no need to patch together with the **mind**.
Just now about *A Course in Miracles*, that was a calm judgment. I didn't intend to convince people who practice it. Maybe it takes a process.
But I think anyone who deepens their **release** can experience this.
If you truly **want** freedom, you won't intersperse it.

My personal preference is for methods that rely purely on self-power.
As long as something mixes in reliance on external help, I'm not too interested.
In the past, when studying Buddhism, there were many methods relying on other-power.
But Theravada Buddhism mainly relies on self-power, so I practiced it for a while.
Ultimately, it must be self-power.
Because there is no other.

I 2020-10-16 12:18:48

The **Release Method** was discovered by Lester Levenson when he found that **releasing** for one day had a better effect than meditating for several months. So he started teaching the **Release Method**.

Wind 2020-10-16 12:19:04

It's one **release**.
One **release**.
One **release** equals several months of meditation.

I 2020-10-16 12:19:29

===== Page 103 =====

I just felt like I might have exaggerated, but it turns out I wasn't enough. So how important direct transmission is! With just one careless mistake, a word is wrong, and the meaning is greatly reduced.

Yi Xuan 2020-10-16 12:29:09

Is there a minimum time for one **release**? Does a few minutes count?

Wind 2020-10-16 12:30:51

One successful **release**.

hai 2020-10-16 12:37:34

I did pray for Lester Levenson's help because **releasing** was very strenuous. Then, a few days later, Wind joined the group. I basically don't look at the group much. That day, I somehow was compelled to come in and look. I saw Wind's initial posts from those few days. It felt like Teacher Wind was a guide sent by Lester Levenson. Grateful to Teacher Wind, grateful to Lester Levenson. This only represents my personal view.
Is this a coincidence? Really, it wasn't many days apart.

Wind 2020-10-16 12:46:33

Anything like this, just treat it as a coincidence. I don't dare to use statements that would boost the **ego**. We are all people learning the **Release Method**. Together, let's do our best.

Sophie 2020-10-16 14:19:56

@Wind? I would like to ask Teacher Wind to give me **release** guidance. I found that I have a pattern of showing strength because I'm afraid of being hurt by the outside world.

Wind 2020-10-16 14:20:42

Yes, look at your feeling about it now. Is it **wanting control** or **wanting approval**?

Sophie 2020-10-16 14:20:54

Wanting control.

Wind 2020-10-16 14:21:07

Can you be *aware* of this **wanting control**?

Sophie 2020-10-16 14:21:16

Yes.

Wind 2020-10-16 14:21:24

Has it left?

Sophie 2020-10-16 14:21:50

Some has left.

Wind 2020-10-16 14:22:18

Yes, is there any remaining **wanting control**?

Sophie 2020-10-16 14:22:41

Feeling a lot of **wanting safety**.

Wind 2020-10-16 14:22:53

Okay, can you be *aware* of it?

Sophie 2020-10-16 14:23:10

I am *aware*.
Also part of **wanting approval**.

Wind 2020-10-16 14:23:54

===== Page 104 =====

It's okay, pick one arbitrarily. Allow yourself to be *aware* of that *wanting*.
Sophie 2020-10-16 14:24:10
Yes.
Wind 2020-10-16 14:24:12
Has it left?
Sophie 2020-10-16 14:24:21
No.
Wind 2020-10-16 14:24:37
Are you **stuck**?
Sophie 2020-10-16 14:24:49
Yes.
Wind 2020-10-16 14:24:58
Do you **want to change** this **stuck** feeling?
Sophie 2020-10-16 14:25:12
Want to.
Wind 2020-10-16 14:25:39
Allow yourself to be *aware* of this **wanting to change**.
Sophie 2020-10-16 14:26:03
Okay.
Wind 2020-10-16 14:26:17
Has it left?
Sophie 2020-10-16 14:26:44
No.
Wind 2020-10-16 14:26:59
Do you **want to control** this process?
Sophie 2020-10-16 14:27:12
Want to.
Wind 2020-10-16 14:27:37
Can you be *aware* of this **wanting control**?

Sophie 2020-10-16 14:27:53
Yes.
Wind 2020-10-16 14:28:36
Has it left?
Sophie 2020-10-16 14:29:01
It left.
Wind 2020-10-16 14:31:36
Yes, is there more **wanting control**? Allow yourself to be *aware*.

Sophie 2020-10-16 14:32:13
Yes, there is. Yes.
Wind 2020-10-16 14:33:07
Has it left?

===== Page 105 =====

Sophie 2020-10-16 14:33:51
Some left.

Wind 2020-10-16 14:34:35

Yes, continue this process. Continuously allow yourself to be *aware* of **wanting control** or **wanting approval**, and then let them fly away and leave.

Sophie 2020-10-16 14:35:16

Yes, thank you, Teacher Wind.

Wind 2020-10-16 14:39:07

You're welcome.

Yi Tian 2020-10-16 15:30:28

Is **wanting approval** deeper than **wanting control**? @Wind? **Wanting safety** — **wanting approval** — **wanting control**, from deep to shallow, is this the order?

Wind 2020-10-16 15:33:05

Yes. Two passages from Lester Levenson explain it clearly.

Lester Levenson's early teachings are definitely not the same as *A Course in Miracles*.
Lester Levenson's early teachings are the truth spoken by an enlightened being.
Theoretically, there's no problem. But *A Course in Miracles* also has theoretical problems.
I have studied most cultivation methods.
And tried them.
Some are methods taught by truly enlightened beings, some are not.
Generally, I don't deliberately criticize a method.

But if someone asks me about authenticity, I won't shy away from it.
I will directly state my own judgment.
Because issues of authenticity can cause people to take a lifetime of detours.
Maybe more than a lifetime.
I won't muddle through for the sake of **approval**.

Ma Wei 2020-10-16 15:41:56

I haven't read much of *A Course in Miracles*. Studied it for a while. Read the companion books *"The Disappearance of the Universe"* and *"Your Immortal Reality."* Felt they were pretty good. Some insights in *"The Disappearance of the Universe"* resolved many of my doubts... But later I encountered *"Advaita Vedanta,"* which is straightforward and direct. So I stopped practicing *A Course in Miracles*. [Grin]

Wind 2020-10-16 15:42:31

Advaita Vedanta?
I've encountered all these.
The essence of *A Course in Miracles* also has problems.
Why do I say this?
Because the experience of awakening may be expressed very simply.
But judging it is not easy.

===== Page 106 =====

It's not that saying the same thing makes everyone an enlightened being. There are some subtle parts. Because I don't intend to get involved in spiritual circles, I don't plan to correct anyone. Generally, if someone talks to me about those things, I only ask them to continue **releasing**, and I won't argue about authenticity. But since you asked, I'll say it directly. Yes, and add, personal opinion. But personally, I think it's relatively reliable [chuckle]. New Age things, including the Seth books, anything I've encountered that is taught through channeling, is not the truth.

Ask: *All the books that I read say the same thing; Patanjali says it, Yogananda says it, the Gita says it and the Vedas say it; they all say it.*

Lester Levenson: *And they said it a thousand years ago, a million years ago, a billion years ago, a billion, billion years ago, and in the future, they'll say the same thing. Because Truth is that which never changes; It is changeless. The basic Truth will never change in all eternity and you can know this for the entire universe. If somebody comes from a planet billion and billions of light- years away and tells you otherwise, no matter how high he looks, acts and talks, if it doesn't fit in with what you know of the changeless Truth, you can be sure he's wrong, even though he's acting and looking like a god.*

Do you know what I'm saying? Even if an angel tells you something, if it's not in accordance with Truth, reject it, because there are so many high appearing beings that look like gods that you can be very easily fooled, until you know the Truth. Truth is the same throughout from infinity to infinity.

I don't comment on anyone. I only comment on methods. I have read the English version of *A Course in Miracles*. I can be 100% sure it is a false Dharma.

Times Everything Connected 2020-10-16 15:51:02
@Wind? What is truth?

Wind 2020-10-16 15:51:53
We are **infinite existence**.

Times Everything Connected 2020-10-16 15:52:29
This sentence is truth.

Wind 2020-10-16 15:53:08
Yes, truth can only be experienced. Cannot be conveyed through words.

Z0EY 2020-10-16 15:54:25
@Wind What do you think of Bashar's channeling?

Wind 2020-10-16 15:54:33
False.

A Zheng's Daughter: Demon Queen 2020-10-16 15:54:54
@Wind? What is *"Interstellar Home"* about?

Wind 2020-10-16 15:55:07
Never heard of it.

One hundred non-awakened people cannot piece together one awakened insight with their hundred **minds**.

Miracle 2020-10-16 15:58:31

But I have one question to ask Wind. For example, after **releasing** with the **Release Method**, will one's profession adjust?

Wind 2020-10-16 15:58:43

Release leads to freedom. After achieving freedom, you can engage in any profession you **want**. Because freedom means freedom. *Freedom means freedom.*

===== Page 108 =====

2020-10-16 15:59:21

For example, I plan to engage in insurance. But I hesitate. Insurance talks about risks and such. Would it conflict? My brain can't figure it out.

Wind 2020-10-16 15:59:43

It doesn't matter. Release **wanting control**.

Miracle 2020-10-16 16:00:18

I worry that insurance focuses on many fearful things, and the **mind** wouldn't be free. This is my **stuck** point.

Wind 2020-10-16 16:01:03

All thoughts are limiting thoughts.
They are all driven by feelings.
And all feelings are **wanting control** and **wanting approval**.
Including this thought of yours.

Miracle 2020-10-16 16:02:07

I'm not free yet. I bought insurance based on fear, thinking it's reliable, so I wanted to do it. This is also limitation, right?

Wind 2020-10-16 16:02:16

Yes.
But once you see the limitation, you can release your basic **wants** without entangling in these thoughts.
You can completely live without working.
You work to live; Lester Levenson calls this *slave consciousness*. You think you'll die if you don't work.

Wind 2020-10-16 16:11:53

Having been in contact with the *"world"* for two days, my state has noticeably declined.
Just now I felt a bit tired.
I'm going to continue **releasing**.
Can't regress again.
Good luck, everyone [Rose][Rose][Rose]
Encourage each other.

Miracle 2020-10-16 16:13:05

Teacher, wait a moment.
Guide me on how to ask this.
Just start the process.
Release fear directly?

Wind 2020-10-16 16:13:52

Think of your financial situation. What is your first feeling?
Wanting control or **wanting approval**?

===== Page 109 =====

Release the **wanting control** and **wanting approval** towards the goal. If **wanting safety** surfaces, release that too.

Yi Xuan 2020-10-16 16:16:15

@Wind? What would you be like if you were free?

Wind 2020-10-16 16:16:48

I don't know about being free either.
I'm going to **release**.

2020-10-16 (New) Wind summarizes the process for releasing desires, answers some questions, and leads the group in releasing.

I 2020-10-16 13:11:12

@Wind? Come to this group and guide the newcomers. It's all beginners here [Chuckle].

Wind 2020-10-16 13:15:05

Keep the **Six Steps** nearby.
All the knowledge needed for the **Release Method** is in there.

D 2020-10-16 13:17:21

@Wind? Why do I feel that when I **want** to sleep, it's **wanting** to identify with sleep, rather than **wanting control**? After **releasing** this, I'm not sleepy immediately.

Wind 2020-10-16 13:18:08

That works too. Perceiving the **desire** is a very personal thing.

Wind 2020-10-16 13:18:44

You don't need others to tell you which **desire** it is. When I guide, I just ask you which one it is. You think it's whichever, it is.

Luo Wanyu 2020-10-16 13:32:24

Do different emotions use different **release** methods?

Wind 2020-10-16 13:33:20

No need. The same process applies. Have you experienced the feeling of **release**?

Yan 2020-10-16 13:43:51

@Wind? Yesterday, following your advice, I released **wanting to change**, released the *fear of death*. Encountered another problem. During **release**, a thought popped up: *I only have ten years left to live. After ten years, I'll be dead.* Can I allow this thought? I haven't been allowing it, and it feels very uncomfortable. My mother has been sickly since childhood and passed away at that age. I'm afraid of being like her. How to get rid of this family destiny?
Is **releasing** the *fear of death* very difficult?
Thank you.

===== Page 110 =====

Wind 2020-10-16 13:47:19
Do you **want to control** that situation?
Yan 2020-10-16 13:48:22
I can't stand it. It'll be over in ten years. I **want** to **control**. **Want** to live longer. Even thinking, maybe I should cherish time from now on because I only have ten years left.
Wind 2020-10-16 13:52:22
Can you be *aware* of that **wanting control**? Do you **want** to be *aware* of the feeling?
Yan 2020-10-16 13:52:43
Can feel it.
Wind 2020-10-16 13:52:50
Yes, has it left?
Yan 2020-10-16 13:53:02
Hasn't left, still there.
Wind 2020-10-16 13:53:22
Do you still **want to control** that situation?
Yan 2020-10-16 13:53:45
Yes, still **want control**. **Want** longevity.
Wind 2020-10-16 13:53:58
Allow yourself to be *aware* of this **wanting control**.
Yan 2020-10-16 13:54:22
Yes, I see it.
Wind 2020-10-16 13:54:24
See if it has left?
Yan 2020-10-16 13:54:45
No, how to let it leave? Use the canister?
Wind 2020-10-16 13:56:39
Not needed. If it hasn't left, do you **want** it to leave?
Yan 2020-10-16 13:57:09
Want to.
Wind 2020-10-16 13:57:19
Can you be *aware* of this *wanting*?
Yan 2020-10-16 13:57:26
Yes.

Wind 2020-10-16 13:57:55
Yes, be *aware* of it.
Wind 2020-10-16 13:58:03
Has it left?

===== Page 111 =====

Will you still not **release** emotions? If you still don't know how, you can start by **releasing** emotions. Or you can directly try **releasing desires** following my guidance. The experience of **releasing** may be beyond your imagination. So try not to overthink it. Just try to do it.

Happy Cat 2020-10-16 13:55:10

Teacher Wind, when you **release**, you **release desires**, not feelings. Can I understand it that way?

Wind 2020-10-16 13:55:31

Yes, in the **original course**, **releasing** feelings is the first two days.
The last two days are **releasing desires**.
The process is even simpler.
Because **desires** are the cause of emotions.
So when one basic **desire** is released, thousands of emotions subsequently dissipate.

Luo Wanyu 2020-10-16 13:57:12
I can't perceive emotions. What to do?

Wind 2020-10-16 13:59:59
Just now, you couldn't feel emotions?

Luo Wanyu 2020-10-16 14:00:11
Yes.

Wind 2020-10-16 14:00:24

You can't feel emotions, but you **want** to feel them, right?

Luo Wanyu 2020-10-16 14:00:43
Yes.

Wind 2020-10-16 14:00:51

This is **wanting control**.
You are trying to **change** your current feeling.
Can you be *aware* of this **wanting control**?
Being *aware* means feeling it.

Yan 2020-10-16 14:02:02

Is just being *aware* enough?

Wind 2020-10-16 14:02:18

No.

Yan 2020-10-16 14:03:22

Do I need to ask the **three questions**, release **wanting to control** the body, **wanting to live longer**?

Wind 2020-10-16 14:03:40

No.

===== Page 112 =====

Luo Wanyu 2020-10-16 14:01:26
I can feel it.
Wind 2020-10-16 14:01:41
Yes, relax, just be *aware* of it. Allow yourself to be more *aware* of it. Has it left?
Luo Wanyu 2020-10-16 14:02:34
Yes, it seems to have left.
Wind 2020-10-16 14:02:50
There's still remaining **wanting control**, right?
Luo Wanyu 2020-10-16 14:03:02
Yes, there is.
Wind 2020-10-16 14:03:16
Be *aware* of it. Has it left?

Wind 2020-10-16 14:03:44

The process is very simple. You **want to control** that situation. You release that **wanting control**. Then allow more **wanting control** to be perceived. Then let it leave. Then allow more **wanting control** to be perceived. Let it leave. Releasing **wanting approval** is the same. However, it's possible that when **releasing wanting approval**, you might suddenly get **stuck**. This is because **wanting approval** drives the development of a **wanting control**, thus causing you to get **stuck**. So whenever you get **stuck**, you become *aware* that you are **wanting to control** this **stuck** situation. Release your **wanting control**. Your feeling of being **stuck** will turn into a feeling of smoothness. Then you can continue **releasing wanting approval**. The **Six Steps** contain everything you need to know.

Yan 2020-10-16 14:06:34

Letting it leave, is it an imagination in the **mind**? Or is there an action, like asking a question?

Wind 2020-10-16 14:06:42

The method I just guided you with is that simple process. Haven't you experienced it yet? If you haven't, let's do it again.

Yan 2020-10-16 14:07:13

Feels a bit lighter, but still don't understand.

===== Page 113 =====

Wind 2020-10-16 14:07:36

Just allow yourself to be *aware* of the current feeling. Ask yourself, is this **wanting control** or **wanting approval**? Perceive the *"wanting"* that you perceive most easily. Then ask yourself *"Has it left?"* or *"Can I let it go?"* Then look again and see if you have any remaining **wanting control** or **wanting approval**. Continue to allow yourself to be more *aware* of it.

Yan 2020-10-16 14:08:56
Then I might keep answering *"no."*

Wind 2020-10-16 14:09:08

OK. If you feel *resistance*, *effort*, you are trying to make the process go faster. That is **wanting control**. You perceive this **wanting control** and can release it. You continue trying.

Yan 2020-10-16 14:10:10
Yes, often **want** it to go faster, using force unsuccessfully.

Wind 2020-10-16 14:10:10
Can you feel the **wanting control**?
Yan 2020-10-16 14:10:19
Yes.
Wind 2020-10-16 14:10:30
Yes, has it left?

Yan 2020-10-16 14:10:38
No. Keep asking this question until the answer is yes?

Wind 2020-10-16 14:11:10
Do you **want to control** this process, make it go faster?

Yan 2020-10-16 14:11:20
Yes.

Wind 2020-10-16 14:11:29
Can you be *aware* of this **wanting control**? Just be *aware*.

Yan 2020-10-16 14:12:06
Yes.

Wind 2020-10-16 14:12:15
Yes, has it left?

Yan 2020-10-16 14:12:26
Seems less.

Wind 2020-10-16 14:12:42

===== Page 114 =====

Less, but still there, right?
Yan 2020-10-16 14:12:48
Yes.
Wind 2020-10-16 14:12:57
Allow yourself to just be *aware* of it. Has it left?
Yan 2020-10-16 14:13:27
Yes, I **want** it to go faster.
Wind 2020-10-16 14:13:40
Yes, can you see your **wanting to control** it?
Yan 2020-10-16 14:13:44
Yes.
Wind 2020-10-16 14:14:03
Yes, has this **wanting control** been released?
Yan 2020-10-16 14:14:14
About there.
Wind 2020-10-16 14:14:25
Repeat this process until you feel free.
Yan 2020-10-16 14:14:41
Yes, I understand. I kept asking in my **mind**. Why does your guidance feel so simple and easy, compared to my **three questions**? Asking myself felt very *effortful* and uncomfortable.
Wind 2020-10-16 14:15:51
Through practice, you will learn. Relax, take it easy, practice more. If you use force, that doesn't conform to the **Sixth Step** of the **Six Steps**. You need to release **wanting control**. This is the **Fifth Step**.
Yan 2020-10-16 14:16:36
Yes, using too much force won't work.
Wind 2020-10-16 14:16:41
The **Six Steps** contain everything you need to know.
Hong 2020-10-16 14:16:45
@Wind? For example, I have a severe headache. **Wanting** it not to hurt is **wanting control**. No matter how many times I **release**, the headache is still there, still **wanting** it not to hurt. This **wanting control** can't be released.
Wind 2020-10-16 14:17:03
Do you need to **control** this headache situation now?
Hong 2020-10-16 14:17:14

Yes.
Wind 2020-10-16 14:17:25

===== Page 115 =====

Can you see this **wanting control**?

Hong 2020-10-16 14:17:37
Yes.

Wind 2020-10-16 14:17:52

Allow yourself to be more *aware* of it.

Hong 2020-10-16 14:18:12

Yes.

Wind 2020-10-16 14:18:29

Has it left?

Hong 2020-10-16 14:18:39

No.

Wind 2020-10-16 14:18:53

Do you **want to control** this **release** process?

Hong 2020-10-16 14:19:06

Yes.

Wind 2020-10-16 14:19:17

Yes, can you be *aware* of this **wanting control**?

Hong 2020-10-16 14:19:27

Yes.

Wind 2020-10-16 14:19:39

Yes, see if it has left?

Hong 2020-10-16 14:20:34

The **wanting to control** the **release** process has lessened a bit.

Wind 2020-10-16 14:20:57

Yes, there's still some, right?

Hong 2020-10-16 14:21:07

Yes.

Wind 2020-10-16 14:21:18

Allow yourself to be *aware* of it.

Wind 2020-10-16 14:21:34

Has it left?

Hong 2020-10-16 14:21:43

Still there.

Wind 2020-10-16 14:22:01

Allow yourself to be *aware* of it at this moment.
Stay more *aware* of it.
See if it has left?

Hong 2020-10-16 14:22:52

Still there [facepalm].

Wind 2020-10-16 14:23:05

Are you **stuck**?

Hong 2020-10-16 14:23:20

Yes.

===== Page 116 =====

Wind 2020-10-16 14:23:26

Do you **want to change** this **stuck** feeling?

Hong 2020-10-16 14:23:34

Yes.

Wind 2020-10-16 14:23:42

Can you just be *aware* of this **wanting to change**?

Hong 2020-10-16 14:23:52

Yes.

Wind 2020-10-16 14:24:25

Has this **wanting to change** left? Just this **wanting to change**.

Hong 2020-10-16 14:24:59

No.

Wind 2020-10-16 14:25:19

Can you be *aware* of this **wanting to change**? Allow yourself to be *aware* of this **wanting to change**.

Hong 2020-10-16 14:25:33

Yes.

Wind 2020-10-16 14:25:57

Yes, just be easily *aware* of it.

Wind 2020-10-16 14:26:01

Has it left?

Hong 2020-10-16 14:26:56

Still there.

Wind 2020-10-16 14:27:09

Do you **want to control** this **release** process? It's okay, keep doing it. Do you **want to control** this **release** process?

Hong 2020-10-16 14:27:29

Yes.

Wind 2020-10-16 14:27:52

Can you be *aware* of this **wanting control**?

Hong 2020-10-16 14:28:01

Yes.

Wind 2020-10-16 14:28:12

Has it left?

Hong 2020-10-16 14:29:14

Doesn't seem like it. If it left, would that mean just letting the **release** be **stuck**?

Wind 2020-10-16 14:31:54

Do you **want** to continue? I can continue to guide you through the experience.

Hong 2020-10-16 14:33:20

@Wind? Thank you [Rose]. I'll continue with this process myself. Sorry to trouble you.

===== Page 117 =====

2020-10-16 14:33:47
It's okay. The main thing is to guide you to experience the process. Once you experience it, you'll know what it's about.

Hong 2020-10-16 14:34:22

[Strong], the more expectation, the easier to get **stuck**.

Wind 2020-10-16 14:34:23

Try it yourself. It's okay. Relax, let yourself easily follow the process. ***Keep it simple.*** *

Hong 2020-10-16 14:34:51

Okay, thank you [Rose]. Expecting **release** effect is again **wanting control**.

Yan 2020-10-16 14:27:57

Is it problematic if during **release** I have headaches, vomiting, strong physical reactions? Actual **release** is very easy?

Wind 2020-10-16 14:28:28

Sometimes it happens, most of the time it's easy.

Yan 2020-10-16 14:29:50

Also, must I put both hands on my chest and abdomen when **releasing**? To feel the reactions in the chest and abdomen?

Wind 2020-10-16 14:31:27

No, when it leaves, it becomes smooth.

Yan 2020-10-16 14:36:50

Wind, I **want** to worship you as my teacher [Grin].

Wind 2020-10-16 14:37:17

The **Six Steps** are the teacher. This is a self-growth process.

Yan 2020-10-16 14:38:49

You guide very well.

a man 2020-10-16 14:38:58

Everyone, regarding the **First Step** of the **Six Steps**, *"wanting freedom greater than **wanting approval** and **control**."* This *"wanting"* is lust. Is it the **desire for control**? Does it need to be released?

Wind 2020-10-16 14:40:43

According to Lester Levenson's words in the audio, you use *wanting freedom* to eliminate *wanting the world* (**wanting**

control and **wanting approval**).
After you release these two **wants**, the *fear of death* surfaces. You release it, and the entire **mind** is eliminated.
What remains is **infinite being**.
That is freedom.
So, as long as you **want** freedom, you will make the *decision* to be free, you will **release** continuously.
And it will lead you to the final goal.

Hypnotherapist - xuxu 2020-10-16 14:42:11

===== Page 118 =====

So there's no need to release *"wanting freedom"*. This is a foundation, right?

Wind 2020-10-16 14:42:37

Only need to release **wanting control** and **approval**.

If, when you think of the theme *"freedom,"* what you feel is **wanting control** and **approval**, then release.

Yan Gui Lai 2020-10-16 14:42:54

May I ask, how to release nervousness when speaking in public?

Wind 2020-10-16 14:43:13

Do you **want to control** that nervous situation?

Yan Gui Lai 2020-10-16 14:43:36

I **want** to become not nervous, become calm and composed.

Wind 2020-10-16 14:43:47

Yes, now can you be *aware* of this **wanting control**?

Yan Gui Lai 2020-10-16 14:44:01

Yes.

Wind 2020-10-16 14:44:11

Allow yourself to be more *aware* of it. Has it left?

Yan Gui Lai 2020-10-16 14:44:23

Yes.

Wind 2020-10-16 14:44:36

Do you still have remaining **wanting control** over that nervous situation?

Yan Gui Lai 2020-10-16 14:44:52

Too much. This nervousness has accompanied me for decades.

Wind 2020-10-16 14:45:08

Yes, do you **want to change** it?

Yan Gui Lai 2020-10-16 14:45:11

Still there.
I've always **wanted to change** it before.
Always troubled by it, never succeeded.

Wind 2020-10-16 14:45:43

Now, can you be *aware* of that **wanting to change**?

Yan Gui Lai 2020-10-16 14:46:03

I am *aware*.

Group Member 2020-10-16 14:48:45

Wind? I feel that while **releasing control**, the emotions suppressed underneath are released almost simultaneously.

Wind 2020-10-16 14:49:48

Yes.

===== Page 119 =====

Because **wants** are the cause of feelings. Releasing a **want** once will release the thousands of emotions underneath it.

Group Member 2020-10-16 14:52:25

It seems like releasing **control** is enough. **Control** feels omnipresent. Behind seeking **approval** is also **wanting to control** people's reactions.

Wind 2020-10-16 14:52:43

Approval is the cause of **control**. If you don't get **approval**, you **want** to **control** others to approve of you. **Wanting to survive** is the cause of **wanting approval**.

Group Member 2020-10-16 14:53:12

So first **want approval**, then **want control**?

Wind 2020-10-16 14:53:16

You feel that if others approve of you, you are **safe**. I'll send you Lester Levenson's original words.

Lester Levenson: *Releasing **wanting approval** and **control** is also a shortcut, compared to releasing all the emotions underneath them. **Approval** and **control**. When you no longer have **wanting approval** and **control**, all the emotions underneath them are gone. But until you release the fear of death, you still have **wanting approval** and **control**. The only reason you **want** everyone's **approval** is so that you can be **safe** and survive. If we don't get **approval**, you **want** to force them to approve, and then you can be **safe**. That is **control**. But when you release **wanting approval** and **control**, all the feelings underneath them are gone. Next, what remains is just **wanting approval** and **control**. By releasing the fear of death, you release them all. When you get there, you will very easily allow the fear of death to surface. You reach a point where it will push itself up and out. You sit there, completely watching it, and it will expel itself. Then you will laugh, and your **mind** will be shut down. What a foolish joke, playing on your Self, thinking you are limited, but you never were.*

Lester Levenson: *What was it last time? OK, the first thing we suppress is the **desire** to survive as a body, appearing as the "fear of death". How does it develop into other feelings? If I get everyone's **approval**, I am **safe**, I can survive as a body. If I cannot get their **approval**, I **want** to force them to approve, then I can be **safe** and survive—this is **control**. But, because you are so afraid to allow these feelings of fear of death to surface, you need to first deal with **wanting approval** and **wanting control**. When you release those, the "fear of death" at their base will naturally and noticeably surface for you to release.*

===== Page 120 =====

Wind 2020-10-16 14:57:29

The theory is very simple.
The practical process is also very simple.
Yet the power is huge.
Go **release** and reap all the benefits.
When guiding others to **release**, release your **wanting control** and **approval** towards them.
Then the guidance that occurs will be very effective.
In the past, Lester Levenson's **Sedona Institute** did this.
Release Method teachers would do the process before guiding students.

Wind 2020-10-16 15:02:55

Release **control** and **approval** together. Perceive whichever one and release it.

Free Life 2020-10-16 15:03:48

Oh, I see. Thank you, teacher??

Wind 2020-10-16 15:05:24

You're welcome.

JianWang 2020-10-16 15:05:22

Wind 2020-10-16 15:05:45

I'm in closed-door retreat in Shanghai's Pudong area, same as Mr. Lester Levenson, both in the bustling city [chuckle].
But these two days, a friend came over, so no retreat.

Luo Wanyu 2020-10-16 15:06:36

Wind 2020-10-16 15:07:19

You're welcome.

Free Life 2020-10-16 15:08:12

Wind 2020-10-16 15:08:41

Not necessarily.
Actually, it's all you disturbing yourself.

JianWang 2020-10-16 15:08:47

Wind 2020-10-16 15:09:00

At home.

Free Life 2020-10-16 15:10:55

Wind 2020-10-16 15:11:02

Release.
Have you learned to **release**?

===== Page 121 =====

Once you learn, use it. Once you use it, your **mind** becomes quieter. Lester Levenson said, just one **release** equals several months of meditation effect on quieting the **mind**.
One **release**.
Indeed.
I've learned many methods, practiced various types of meditation.
One **release** indeed equals several months of their effect.

Strategy 2020-10-16 15:14:28

@Wind? How to **release** specifically? Why do I feel more painful the more I **release**?
Forcefully recalling painful past events.

Wind 2020-10-16 15:14:49

Do you **want to change** that painful situation?

Strategy 2020-10-16 15:15:01
@Wind? Crying.

Wind 2020-10-16 15:17:34

Now, can you be *aware* of that **wanting to change**?

Yuan Yuan 2020-10-16 15:14:27

@Wind? May I ask how to judge if **wanting control** and **wanting approval** have left?

Wind 2020-10-16 15:15:00

Have you ever experienced the feeling of **release**?
Becoming lighter, more pleasant, accompanied by energy leaving from the chest and abdomen area.
A more pleasant feeling wells up.

Yuan Yuan 2020-10-16 15:15:44

@Wind? I have experienced **releasing** emotions in the chest and abdomen.

Wind 2020-10-16 15:15:51

Yes.
Releasing desires is an even deeper experience.
So when a **desire** leaves, you will noticeably feel lighter, more pleasant, freer.

Yuan Yuan 2020-10-16 15:16:59

@Wind? Is it that when **wanting control** and **approval** leave, the emotions in the chest and abdomen also dissipate? The heart feels very calm and light?

Wind 2020-10-16 15:17:05

Yes.
It will be deeper and more thorough.

Yuan Yuan 2020-10-16 15:19:36

===== Page 122 =====

Wind 2020-10-16 15:20:18

Yes. As soon as you recognize **wanting control** and **wanting approval**, there will be a natural *tendency* to let them go. They will leave. The many emotions they cause will also dissipate.

Yuan Yuan 2020-10-16 15:22:54
@Wind? Okay, I understand. Thank you! Also, may I ask, when you go into closed-door retreat like that, do you do nothing else but constantly observe the sensations in the chest and abdomen?

Wind 2020-10-16 15:23:52

Continuously perceive the current **wanting control** and **wanting approval**.

Repeat the process. ***Follow through*** *with the* ***Six Steps****.* Continuously **release**.

Yuan Yuan 2020-10-16 15:25:19
@Wind? Okay, thank you!

Elephant 2020-10-16 15:23:59
@Wind? How to **release** physical pain? First time in the group, don't know.

Wind 2020-10-16 15:24:23
Yes, now do you **want to change** that pain?

Elephant 2020-10-16 15:24:30
Aware of the feeling of pain in the right hand. **Want to change**.

Wind 2020-10-16 15:24:44
Can you be *aware* of your **wanting to change**?

Elephant 2020-10-16 15:24:53
Yes.

Wind 2020-10-16 15:25:07
Allow yourself to be more *aware* of this **wanting to change**. Has this **wanting to change** left?

Elephant 2020-10-16 15:25:39
Think about this **release** over and over like this?

Wind 2020-10-16 15:25:50
No. Have you not experienced **releasing** emotions?

Elephant 2020-10-16 15:26:14

Don't know. First time in the group.

Wind 2020-10-16 15:26:25

===== Page 123 [text layer] =====

117
The human feeling center is in the chest and abdomen.
You can experience emotions in the chest and abdomen.
Human emotions have nine types, from low to high.
*The feeling of **releasing** emotions is that your emotions dissipate,*
accompanied by lightness and pleasantness.
Elephant 2020-10-16 15:27:03
I only feel pain in the right hand, don't think about the chest and abdomen area.
I just think repeatedly: *I am willing to let go of the **control** desire for the right hand pain.*
Just think like this repeatedly. I don't know if it's right.
Wind 2020-10-16 15:27:47
Don't think like this.
This is **suppressing** emotions.
Elephant 2020-10-16 15:28:12
So that's why I'm asking you for advice @Wind.
Wind 2020-10-16 15:28:24
Yes, can you just be *aware* of this **wanting to change**?
Just allow yourself to be *aware* of it.
Feel it.
Elephant 2020-10-16 15:28:51
I can be *aware* of the **wanting to change** heart.
Wind 2020-10-16 15:30:25
Yes, stay *aware* of it.

Zhao Yan 2020-10-16 15:29:33
@Wind? Is apathy the hardest emotion to release?
Wind 2020-10-16 15:29:44
Releasing emotions is not difficult.
Zhao Yan 2020-10-16 15:29:49
They all feel like subtle feelings.

RainForest 2020-10-16 15:30:59
Teacher Wind, may I ask, for **wanting control** (e.g., **wanting to change**), is there no need to use the **three questions**? Because generally, as soon as you perceive **wanting control**, it leaves, right?
Wind 2020-10-16 15:31:07
Yes.
Zhao Yan 2020-10-16 15:31:08
I don't feel anything about the emotions within apathy @Wind.

Elephant 2020-10-16 15:31:10
Constantly *aware*?
Wind 2020-10-16 15:31:18
Not constantly *aware*.

===== Page 124 =====

The first step is to be *aware* of your feeling, recognize whether it is **wanting control** or **wanting approval**.

Elephant 2020-10-16 15:31:43

Want control.

Wind 2020-10-16 15:31:49

The second step is to ask if it has left?

Elephant 2020-10-16 15:31:57

No.

Wind 2020-10-16 15:32:16

Yes, if it hasn't left, then see if you **want to change** it?
Then be *aware* of this **wanting to change**.
Then ask yourself *"Has it left?"*

Elephant 2020-10-16 15:35:13

So this is **release**. I understand. I'll continue practicing.

Chloe· 2020-10-16 15:33:04

If it hasn't left, still especially **want** it.

Wind 2020-10-16 15:33:18

Yes, be *aware* of this *wanting*.
Allow it to surface.
Then, see if it has left?

Chloe· 2020-10-16 15:33:40

Almost.
Seems able to *accept* my original self. Not having so many **wants** makes me quite peaceful.

Zhao Yan 2020-10-16 15:32:04

No need to know the emotion?

Wind 2020-10-16 15:36:48

No need to specifically know the emotion.

Wen Lan 2020-10-16 15:36:36

Wind 2020-10-16 15:36:54

No.
Once you learn to **release desires**, you only **release desires**.
Those emotions will dissipate automatically.
Because they are all driven by **wanting control** and **approval**.

Wen Lan 2020-10-16 15:38:10

Okay.

Zhao Yan 2020-10-16 15:38:39

Releasing desires, you don't feel strong emotions, right?
Or you won't get stuck in emotions, right? @Wind

Wind 2020-10-16 15:39:15

===== Page 125 =====

Not necessarily. Sometimes, strong emotions are accompanied.

Group Member

Group Member: How many years have you been learning the **Release Method**?
Wind 2020-10-16 15:48:52
Six years.

Bing Zi 2020-10-16 15:49:03
@Wind? I love you so much??

Wind 2020-10-16 15:49:22
Thank you, I love you too.

Luo Wanyu 2020-10-16 15:49:47
@Wind? I **want to control** my son not to play with his phone. How to **release**?

Wind 2020-10-16 15:51:06
Can you be *aware* of this **wanting control**?

Luo Wanyu 2020-10-16 15:51:33
Yes, there is.

Wind 2020-10-16 15:51:41
Be *aware* of more. Has it left?

Luo Wanyu 2020-10-16 15:51:56
No.

Wind 2020-10-16 15:52:55
Do you **want to control** this process?

Luo Wanyu 2020-10-16 15:53:14
Yes.
I now **want** this emotion to leave.

Wind 2020-10-16 15:55:24
Yes, is this **wanting control**? Can you just be *aware* of this **wanting control**?

Luo Wanyu 2020-10-16 15:56:07
Yes, through observing the breath, I find it disappearing little by little.

Wind 2020-10-16 15:56:20
No need to observe the breath.
Just be *aware* of this **wanting control**. Then, see if it has left?

Luo Wanyu 2020-10-16 15:56:34
Yes.
Left.

Free Life 2020-10-16 15:53:25

===== Page 126 =====

Wind 2020-10-16 15:54:00

Being *aware* is allowing the feelings in the subconscious to surface to consciousness. Yes, only when you are *aware* can you **release** it.

2020-10-18 (New) Wind explains the Six Steps.

Wind 2020-10-18 11:00:19

Your understanding is wrong. The *"purpose"* is not the problem. Not conforming to the **Six Steps** is the problem. Let me explain further. When the process says *"allow yourself to be*

aware," it does not mean you forcefully dig, but rather, in this moment, without doing anything, what are you *aware* of? No need to summon *effort*, no need to use **control**. Why doesn't the course teach *"how to be aware"*? Because *"how"* implies an *effort* of the **mind**.

Wind 2020-10-18 11:07:49

For example, you ask yourself now: do you **want control** or do you **want approval**? You can be *aware* immediately. If you cannot, then you **want** to be able to. You **want** things to go your way. That is **wanting control**. It's very simple. So, I say again, keep the **Six Steps** in mind. Keep them by your side, refer to them often. Any problem in **release** can find its answer in the **Six Steps**.

Wind 2020-10-18 11:07:49

I can explain step by step.
The **First Step** is *"You must **want** freedom more than you **want control** and **approval**."*
Wanting control and **approval** are feelings that limit you. But sometimes we are just so foolish. We prefer limitations over freedom. Sometimes you get **stuck** simply because you are unwilling to release them. Just **want** it. When you realize that **wanting control** and **approval** limit you, you will **want** freedom more. So the **Six Steps** actually don't need explaining. They are concise, literal meanings.
The **Second Step**, *make the decision to be free.* A *decision* is a *decision*. Because you **want** freedom, you *decide* to do it.
The **Third Step** is, *all feelings come from **wanting control** and **approval**.* Every moment you have feelings. The entire world you see is **wanting control** and **approval**.

===== Page 127 =====

You are on guard 24 hours a day, preventing the *fear of death* from surfacing. The defense mechanism is **wanting control** and **approval**.
The **Fourth Step** is to *release continuously*. *Continuous* means *continuous*. You do it the first time, then you can do it the second, third, fourth... until the last time, reaching freedom.

Wind 2020-10-18 11:12:02

Lester Levenson said, *"There is no stop in the Six Step."* There is no *"stop"* within the **Six Steps**. *Continuous* means *continuous*.
The **Fifth Step** is probably the one you will use the most initially, because you will often get **stuck**. But getting **stuck** is only because you **want control**. The only reason for being **stuck** is **wanting control** operating. That's it.

Wind 2020-10-18 11:14:23

Release this **wanting control** that is operating you, and the feeling of being **stuck** immediately turns into smoothness.
The **Sixth Step** is also the one we most easily overlook. Each time you **release**, you become freer. Of course, it can also be described as lighter, more pleasant, but ultimately it's

freedom. The motivation brought by these experiences will strengthen the **First Step**'s *wanting freedom*. And Lester Levenson said, *"If you completely achieve the **First Step**, you will naturally follow through with the remaining five steps."*

Wind 2020-10-18 11:18:53

If you completely achieve the **First Step**, you have no obstacles left. **Control** is a good thing, **wanting control** is not. ***Wanting* = *lack***. **Wanting control** is a sense of *lack* regarding **control**.
OK, the **Six Steps** are the **Six Steps**. Keep them by your side, they will greatly accelerate your **release**. I'm going to **release**. Just use the **release** process. If you are not **releasing**, use the **Six Steps** to remind yourself. If you are **releasing**, then continue **releasing continuously**.

2020-10-20 What we call dreams are more real than the material world.

Wind 2020-10-20 22:10:29

Then I reset the Agamas. I reset the Bible. I reset the Vedas. I cleared all the **karma** of the **material world**. Clearing the **material world**'s **karma**, actually I saw that what we call dreams are more real than the **material world**. I saw that the seeds concerning it disappeared. Accompanied by the disappearance of sexual desire.

===== Page 128 =====

There is no difference between male and female. But I also know that I have retained the **karma** of the **astral body** and the **causal body**.

2020-10-20 Wind specifically guides group members to release before entering long-term retreat 1.

Wind 2020-10-18 12:16:23
I may go into a long-term retreat. So I'll summarize my current understanding of the **Six Steps**.

Star of Bethlehem 2020-10-18 12:24:08
@Wind? Good luck. Let's succeed together [hug][hug]

Wind 2020-10-18 12:25:52
Good luck [hug]

Wind 2020-10-20 10:06:00

Don't say those limited words. While **releasing**, I feel that many people in the group are deviating from the path of **release**. So during my retreat, I decided to set aside half an hour

each day to open my phone and receive messages. If someone needs my help, they can @ me during this time slot. You all choose a time.

Nothing 2020-10-20 10:11:29
@Wind? Now is okay?

Wind 2020-10-20 10:11:42
Okay. Then 10:00 to 10:30.

Hui Xuan 2020-10-20 10:12:15
@Wind? Need a red envelope? Add me on WeChat.

Wind 2020-10-20 10:12:25

No need for red envelopes. Money has no meaning to me now. Whoever has difficulty **releasing**, I'll guide them through the process. Theoretical answers are actually not very beneficial. *Limited thought.* Do you **want** to try? Who **wants** to try?

An 2020-10-20 10:16:55

@Wind? I'll go. I'm **stuck** on **control**. The more I **want** to let go, the more I **control**.

Wind 2020-10-20 10:17:18

Okay, one by one.
What is your current feeling? Is it clear?

An 2020-10-20 10:18:00

Nervous, clear. @Wind

===== Page 129 =====

Wind 2020-10-20 10:18:22
Now, do you **want control** or do you **want approval**?
An 2020-10-20 10:18:31
Control.
Wind 2020-10-20 10:18:42
Yes, are you *aware* of it?
An 2020-10-20 10:18:49
Yes.
Wind 2020-10-20 10:19:10
Has it been let go?
An 2020-10-20 10:19:40
When I think about it, it loosens a bit.
Wind 2020-10-20 10:20:00
You still **want** it to leave immediately, right?
An 2020-10-20 10:20:09

Right.
Wind 2020-10-20 10:20:27
All the *efforts* you are making now are **wanting** this process to happen immediately.
An 2020-10-20 10:20:41
Yes.
Wind 2020-10-20 10:20:41
You **want** it to leave. You are *efforting* to **control**.
An 2020-10-20 10:20:49
Yes.
Wind 2020-10-20 10:20:53
Can you notice this **wanting control**? Just be *aware* of this feeling of **wanting control**.
An 2020-10-20 10:21:10
Yes.
Wind 2020-10-20 10:21:25
Good. Allow yourself to just be *aware* of this **wanting control**. Has it left?
An 2020-10-20 10:21:49
But it is mostly generated in the brain.
Wind 2020-10-20 10:22:06
Do you **want** it to happen somewhere else?
An 2020-10-20 10:22:25
Yes.
Wind 2020-10-20 10:22:42
Can you be *aware* of this *wanting*?
An 2020-10-20 10:22:47
In other parts of the body, yes.

===== Page 130 =====

Wind 2020-10-20 10:22:58
Has it left?
An 2020-10-20 10:23:16
Left.
Wind 2020-10-20 10:23:35
Have you become lighter? Has your **wanting control** weakened?
An 2020-10-20 10:23:56
As soon as I think about the **control** desire, it comes back.
Wind 2020-10-20 10:24:15
There is still some left.
Wind 2020-10-20 10:24:31
Do you **want to change** this situation?
An 2020-10-20 10:24:39
Yes.
Wind 2020-10-20 10:25:09
Can you be *aware* of this **wanting to change**?
An 2020-10-20 10:25:47
Not really sure if it's correctly perceived.
Wind 2020-10-20 10:26:00
Do you **want** to be correct?

An 2020-10-20 10:26:16
Yes.
Wind 2020-10-20 10:26:22
See this *wanting*?
An 2020-10-20 10:26:35
See.
Wind 2020-10-20 10:26:41
Has it left?
An 2020-10-20 10:27:23
Halfway through, I suppressed it again.
Wind 2020-10-20 10:27:43
It's okay. Do you **want to control** this process to happen more smoothly?
An 2020-10-20 10:27:57
Yes.
Wind 2020-10-20 10:28:14
This **wanting control** has already been perceived by you. Can you just look at this **wanting control**? Don't worry about anything else, just this **wanting control**.
An 2020-10-20 10:28:56
Yes.
Wind 2020-10-20 10:29:04
Has it left?
An 2020-10-20 10:29:59
It rises, but still **stuck** in the stomach area.

===== Page 131 =====

Wind 2020-10-20 10:30:31

No. You haven't abandoned previous concepts about **release**. **Wanting control**, **wanting approval**, you don't need to pay attention to *where* it is. You don't need to operate your *"abdominal muscles"*.

An 2020-10-20 10:32:11

[Facepalm] I was paying attention to that.

Wind 2020-10-20 10:32:26

No need.

Remove extra steps.

Often the problem is not doing too little, but doing too much. When I guide, it's best to abandon all concepts. Just answer based on the sentence I just guided.

When I say *"be aware of **wanting control**,"* just be *aware* of it.

An 2020-10-20 10:33:59

Answer intuitively?

Wind 2020-10-20 10:34:13

Yes. If you feel it, it's there. If you don't feel it, it's unclear. Just answer me *"unclear."* Simple, right? @An? Continue @An?

Focus on your previous question. Do you **want control** or **approval**?

An 2020-10-20 10:36:20

Control.

Wind 2020-10-20 10:36:35

Can you be *aware* of it? At this moment.

An 2020-10-20 10:36:50

Yes.

Wind 2020-10-20 10:37:02

Just be *aware* of it. Has it left?

An 2020-10-20 10:37:27

No.

Wind 2020-10-20 10:37:45

Yes, do you **want to change** it? **Change** your current feeling.

An 2020-10-20 10:37:58

Want to change.

Wind 2020-10-20 10:38:08

Have you perceived this *wanting*?

An 2020-10-20 10:38:40

===== Page 132 =====

Wind 2020-10-20 10:38:48

Allow this *wanting* to be perceived by you more. Just relax, allow yourself to perceive it. Has it been let go?

An 2020-10-20 10:39:30
Can't relax.

Wind 2020-10-20 10:40:02

Do you **want to control** this process?

An 2020-10-20 10:40:13

No, I'm gripping too tight myself. **Want** to.

Wind 2020-10-20 10:40:38

Allow this **wanting control** to be perceived by you. Are you now, using force, *effort*, to do the action of *"perceiving"*?

An 2020-10-20 10:41:02

Yes, I am *aware* of it.

Wind 2020-10-20 10:41:30

See your *effort*. This is **wanting control**.

An 2020-10-20 10:41:41

Wind 2020-10-20 10:41:47

See that you are *efforting*. Has it left?

An 2020-10-20 10:42:03
Left.

Wind 2020-10-20 10:42:18

Do you still have **wanting control**? Do you still **want to control** that situation?

An 2020-10-20 10:42:38

Not really.
Loosened.
Don't **want** to.

Wind 2020-10-20 10:42:58

Then what is your current feeling?

An 2020-10-20 10:43:33

Lighter, no feeling.
Body lighter, no other obvious feelings.

Wind 2020-10-20 10:44:15

But still don't feel very pleasant, right?

An 2020-10-20 10:44:28

Yes.

===== Page 133 =====

Wind 2020-10-20 10:44:28
This is a subtle feeling. Look at this subtle feeling. Do you **want to change** it, make it more pleasant?

An 2020-10-20 10:45:34
Didn't think about it. Only thought about it when you mentioned it [facepalm].

Wind 2020-10-20 10:45:45
Because I helped pull it out for you. Subconscious things. Can you just be *aware* of this **wanting to change**?

Bing Zi 2020-10-20 10:46:27

Is this being **stuck**? @Wind?
Wind 2020-10-20 10:46:34
Yes.

An 2020-10-20 10:46:58
Yes, I am *aware*.

Wind 2020-10-20 10:47:15

Just lightly be *aware* of it. Has it left? Verify with the **Sixth Step** of the **Six Steps**. Has the feeling ***moved up***?

An 2020-10-20 10:48:05
Don't know if it left, but I already feel like laughing.

Wind 2020-10-20 10:48:25
Okay, it's okay. Look at your current feeling. Do you **want to change** it?

An 2020-10-20 10:48:54
Yes.

Wind 2020-10-20 10:49:08
Are you *aware* of this **wanting to change**?

An 2020-10-20 10:49:41
Can be *aware*.

Wind 2020-10-20 10:49:51
Yes, has it left?

An 2020-10-20 10:50:22
Not sure.

Wind 2020-10-20 10:50:39
Do you **want** to be sure?

An 2020-10-20 10:50:52
Yes.

Wind 2020-10-20 10:50:57
Is this **wanting control**? Has it left?

===== Page 134 =====

Yes, can be *aware* of **control**. **Control** left.

Wind 2020-10-20 10:51:40

Has your feeling become more pleasant?

An 2020-10-20 10:52:27

Yes, but not very clear.

Wind 2020-10-20 10:52:34

Do you **want** clarity?

An 2020-10-20 10:52:42

Yes.

Wind 2020-10-20 10:52:45

Be *aware* of this **wanting control**.

An 2020-10-20 10:52:59

Yes.

Wind 2020-10-20 10:53:02

Look, has it left?

An 2020-10-20 10:53:16

Left.

Wind 2020-10-20 10:53:28

Is there a pleasant feeling?

An 2020-10-20 10:53:38

Yes.

Wind 2020-10-20 10:53:49

Do you **want** more of this pleasant feeling?

An 2020-10-20 10:53:59

Yes.

Wind 2020-10-20 10:54:04

Be *aware* of this **wanting control**.

An 2020-10-20 10:54:17

Yes.

Wind 2020-10-20 10:54:17

Can you be *aware*?
Has it left?

An 2020-10-20 10:54:28

Yes.
Left.

Wind 2020-10-20 10:54:37

Has it become more pleasant?

An 2020-10-20 10:54:56

Yes, a bit more.

Wind 2020-10-20 10:55:08

Continue this process.

===== Page 135 =====

An 2020-10-20 10:55:31
Okay. Thank you, Wind. @Wind

Wind 2020-10-20 10:57:08

Okay, who's next? Anyone else need guidance?

Xiu Yuan 2020-10-20 10:57:20
Me.

Wind 2020-10-20 10:58:07

@Xiu Yuan? What is your current feeling?

Xiu Yuan 2020-10-20 10:58:28
@Wind? Calm, thank you.

Wind 2020-10-20 10:58:54

Yes, do you feel very, very pleasant, or is it a kind of calm with dissatisfaction?

Xiu Yuan 2020-10-20 10:59:43

@Wind? Probably a little bit unclear.

Wind 2020-10-20 10:59:59

Yes, do you **want** the feeling to become better?

Xiu Yuan 2020-10-20 11:00:50

@Wind? Feels okay, somewhat experiencing this feeling brought by encountering things.

Wind 2020-10-20 11:01:30

When I ask *"Do you **want** xxx,"* I mean what do you **want** to do now? You don't need to think, no need to look back. Just look simply at what you **want** now.

Xiu Yuan 2020-10-20 11:01:45

Calm, peaceful.

Wind 2020-10-20 11:02:24

Calm and peaceful are your current feelings.

Xiu Yuan 2020-10-20 11:02:32

Yes.

Wind 2020-10-20 11:02:35

Do you still have things you **want**?

Xiu Yuan 2020-10-20 11:02:42

Yes.
The debt situation.
Some **want** to pay it off.

Wind 2020-10-20 11:03:15

Yes, can you perceive whether this *wanting* is **wanting control** or **wanting approval**?

Xiu Yuan 2020-10-20 11:03:27

Approval.

Wind 2020-10-20 11:03:51

===== Page 136 =====

Just be *aware* of this **wanting approval**.

Xiu Yuan 2020-10-20 11:04:03

Yes.

Wind 2020-10-20 11:04:19

Has it left?

Xiu Yuan 2020-10-20 11:04:36

Left a bit.

Wind 2020-10-20 11:04:49

Is there more?

Xiu Yuan 2020-10-20 11:05:05

There are some other feelings.

Wind 2020-10-20 11:05:23

Can you be *aware* of them?

Xiu Yuan 2020-10-20 11:05:30

Yes.

Wind 2020-10-20 11:05:42

Has it left?

Xiu Yuan 2020-10-20 11:05:52

Left.

Wind 2020-10-20 11:06:08

Has it become a bit more pleasant?

Xiu Yuan 2020-10-20 11:06:20

Yes, laughing.

Wind 2020-10-20 11:06:46

Thinking back to that issue, do you have any remaining **wanting control** and **wanting approval**?

Yes, continue this process.

I'll guide two more, then I'll go continue **releasing**.
Only freedom can better help others.

Miracle 2020-10-20 11:09:43

The current situation is very resistant.
I'll go first.
I've been **stuck** for two or three days.

Wind 2020-10-20 11:10:34

@Miracle? What is your current feeling?

Miracle 2020-10-20 11:11:22

Blocked, feeling.
Very resistant towards myself.

Wind 2020-10-20 11:12:49

@Miracle? Do you **want to control** this situation?

Miracle 2020-10-20 11:13:06

Yes.
The sense of *resistance* is very strong.

===== Page 137 =====

Wind 2020-10-20 11:13:26
Can you be *aware* of this **wanting control**?
Miracle 2020-10-20 11:13:41
Yes.
Wind 2020-10-20 11:13:50
Has it left?
Miracle 2020-10-20 11:13:57
Not yet.
Wind 2020-10-20 11:14:39
When you feel your current feeling, are you *efforting*, using force to **want** to solve the current situation? Can you be *aware* of yourself using force?
Miracle 2020-10-20 11:14:51
Yes, that's it. Yes, I can.
Wind 2020-10-20 11:15:10
Yes, this is **wanting control**. Has it left?
Miracle 2020-10-20 11:15:23
Some left.
Wind 2020-10-20 11:15:44
It's less, but still there. Are you still using force?
Miracle 2020-10-20 11:15:53
Yes.
Wind 2020-10-20 11:16:07
This **wanting control**, can you let it go?
Miracle 2020-10-20 11:16:37

Can't completely let go, a bit resistant.
Wind 2020-10-20 11:17:04
Yes, are you still trying to solve this *resistant* feeling through *effort*? Are you *efforting* now?
Miracle 2020-10-20 11:17:33
Yes, I find I am constantly using force.
Wind 2020-10-20 11:17:49
This is **wanting control**.
Miracle 2020-10-20 11:17:49
But I feel I cannot influence its leaving.
Wind 2020-10-20 11:17:53
Can you be *aware* of it? Be *aware* of yourself using force.
Miracle 2020-10-20 11:18:14
I am *aware*.
Wind 2020-10-20 11:18:39

===== Page 138 =====

2020-10-20 11:19:03

I feel that underneath the *resistance* is fear. I find that I cannot face the fear, so this last little bit of *resistance* always can't be let go.

Wind 2020-10-20 11:19:30

Don't analyze.
Miracle 2020-10-20 11:19:36
Okay.

Wind 2020-10-20 11:19:42
Can you be *aware* that you **want to control** this situation?

Miracle 2020-10-20 11:19:50
Yes.

Wind 2020-10-20 11:20:15
Has it left?

Miracle 2020-10-20 11:20:33
No.

Miracle 2020-10-20 11:20:42
Left.

Wind 2020-10-20 11:20:44
Are you *efforting* to make it leave?

Miracle 2020-10-20 11:20:44
Just happened.

Wind 2020-10-20 11:20:49
Yes.
Do you have more **wanting control**?

Miracle 2020-10-20 11:21:12
Some, not much. This time I'm relaxed.

Wind 2020-10-20 11:21:24
Yes, invite them to surface. Let them go. Continue this process.

Miracle 2020-10-20 11:21:47
Yes, here they come, a bit blocked.

Wind 2020-10-20 11:22:04
Do you **want to control** this blockage? Are you using force to do so?

Miracle 2020-10-20 11:22:22
Yes, **control** comes out subconsciously.

Wind 2020-10-20 11:22:56
It's okay.

Just follow the process I just guided you through.

===== Page 139 =====

Wind 2020-10-20 11:23:17
Who needs guidance next?
Qian 2020-10-20 11:23:45
Me.

Wind 2020-10-20 11:25:12
Yes, what is your current feeling?
Qian 2020-10-20 11:25:26
No clear feeling, relatively calm.
Wind 2020-10-20 11:25:45
Do you **want** to be more pleasant?
Qian 2020-10-20 11:26:07
A bit, I always can't reach the **Sixth Step**.
Wind 2020-10-20 11:26:44
Yes, can you be *aware* of this *wanting*?
Qian 2020-10-20 11:27:10
Yes.
Wind 2020-10-20 11:27:23
Yes, be *aware* of it. Has it left?
Qian 2020-10-20 11:28:23
I feel anger.

Wind 2020-10-20 11:28:45
Do you **want control** or **approval**?
Qian 2020-10-20 11:29:05
Both, **approval** more.
Wind 2020-10-20 11:29:25
Can you be *aware* of **wanting approval**?
Qian 2020-10-20 11:29:46
Yes.
Wind 2020-10-20 11:29:58
Has it left?
Qian 2020-10-20 11:31:17
Some left.
Wind 2020-10-20 11:31:39
Yes, is there still **wanting approval**? Are you *"efforting to dig deep"*?
Qian 2020-10-20 11:32:29
Yes, a bit.
Wind 2020-10-20 11:33:24
Don't do that.
Qian 2020-10-20 11:33:29

===== Page 140 =====

Feel afraid.
Wind 2020-10-20 11:33:35
Be *aware* of what you can be *aware* of right now.
Qian 2020-10-20 11:33:41
Want to look but also don't **want** to.

Wind 2020-10-20 11:33:45

Any *effort* is **wanting control**. **Wanting control** will cause you to get **stuck**. This is a very simple principle.

Qian 2020-10-20 11:34:25

Current feeling is fear, **wanting to survive**.

Wind 2020-10-20 11:34:42

Can you be *aware* of it?

Qian 2020-10-20 11:34:53

Yes, but don't really **want** to continue.
Is continuing to **control** also **control**?

Wind 2020-10-20 11:35:39

You don't **want** to see it.

Wind 2020-10-20 11:35:45

You *resist* it.

Qian 2020-10-20 11:35:56

Yes.

Wind 2020-10-20 11:36:07

Can you notice this **wanting control**?

Qian 2020-10-20 11:36:16

Yes.

Wind 2020-10-20 11:36:27

Has it left?

Qian 2020-10-20 11:36:50

Yes.

Wind 2020-10-20 11:37:06

Do you feel more pleasant?

Qian 2020-10-20 11:37:23

text[[186, 815, 230, 827]]

I feel that I **want** to respond to you, but can't bring myself to say yes.

Wind 2020-10-20 11:38:48

Answer based on your actual feeling.

Do you **want** to become more pleasant?

===== Page 141 =====

2020-10-20 11:39:29
Yes.
Wind 2020-10-20 11:39:49
Can you just notice this *wanting*? This is **wanting control**.

2020-10-20 11:40:29

I'm a bit resistant. What my mother shows in front of me is all my own subconscious. Draw a clear line. Very much **want** to.

Wind 2020-10-20 11:42:31

@Times Everything Connected? Still there?

2020-10-20 11:43:25

Can't proceed. Switching to someone else?

Wind 2020-10-20 11:43:45

@Qian? Do you still need guidance? If so, you can continue. Also, guidance is just to let people experience the process. If you understand how to do it, you can do it yourself.

Qian 2020-10-20 11:43:58

Money issues.

Wind 2020-10-20 11:45:12

@Qian? When you think about money issues, what is your feeling?

Qian 2020-10-20 11:45:36

Wanting to survive.

Wind 2020-10-20 11:45:54

Can you let go of **wanting to survive**?
Or is it **stuck**?

Qian 2020-10-20 11:46:16

Yes, seems still **stuck**.

Wind 2020-10-20 11:46:32

Do you **want to change** this ***stuckness***?

Qian 2020-10-20 11:46:45

Yes.

Wind 2020-10-20 11:47:21

Has the **wanting to change** left?

Qian 2020-10-20 11:48:01

A small voice says, why should I **change**? Isn't **wanting to survive** natural and right?

Wind 2020-10-20 11:48:17

Yes, don't worry about it.
Can you be *aware* of your **wanting to change**?

Qian 2020-10-20 11:48:45

Yes!

Wind 2020-10-20 11:48:51

===== Page 142 =====

Aware of more. Has it left?
Qian 2020-10-20 11:50:39
Leaving.

Wind 2020-10-20 11:51:02
Release doesn't need to be like this.

Release doesn't require you to *effortfully* operate.

Qian 2020-10-20 11:51:15

Right, I really can't feel light and pleasant.

Wind 2020-10-20 11:51:48

When I ask you each question, are you trying to *effortfully* operate?
Are you trying to *effortfully* perceive?
Is that it?

Qian 2020-10-20 11:52:30

Because it's a long-standing issue, I feel it's very difficult.
Heavy.

Wind 2020-10-20 11:53:36

I really have to stop for today. Can we continue tomorrow?

Qian 2020-10-20 11:53:52

Yes, you've worked hard.

Wind 2020-10-20 11:54:05

If you don't continue **releasing**, you'll be pulled back by the world. After freedom, I can help people better.

Guidance of Wisdom 2020-10-20 12:18:38

@Wind? When using the **Release Method** guidance phrases oneself, is the first person *"I"* or *"you"*? Because I see that the **original release** process copies the video subtitles, and that was Hale Dwoskin guiding others.

Wind 2020-10-20 12:19:06

Just remove the person. In the context of *"could you,"* it's can you be *aware*, can you let it go. That works.

Guidance of Wisdom 2020-10-20 12:20:00

What about the process for **releasing desires**?

What I guided above is that.

2020-10-21 Wind specifically guides group members to release before entering long-term retreat 2.

Times Everything Connected 2020-10-21 10:01:07

Teacher Wind is here, it's 10 o'clock.

Wind 2020-10-21 10:02:48

===== Page 143 =====

Can you feel your current feeling?

Times Everything Connected 2020-10-21 10:04:43

Calm.
Now.

Wind 2020-10-21 10:05:20

Do you have anything you **want to control** or **want approval** for?

Times Everything Connected 2020-10-21 10:05:47

Want teacher's guidance.
Let myself **release** faster.

Wind 2020-10-21 10:06:07

Is this **wanting control** or **wanting approval**?

Times Everything Connected 2020-10-21 10:06:18

Both, probably.

Wind 2020-10-21 10:06:39

Which one can you be more *aware* of?

Times Everything Connected 2020-10-21 10:06:48

Control.

Wind 2020-10-21 10:07:12

Allow yourself to be *aware* of it.
Can you let it go?

Times Everything Connected 2020-10-21 10:07:29

Not very clear, this **control**.

Wind 2020-10-21 10:07:46

Do you **want** it to be clear?

Times Everything Connected 2020-10-21 10:07:50

Okay.

Times Everything Connected 2020-10-21 10:07:53

Yes.

Wind 2020-10-21 10:08:05

Can you be *aware* of this *wanting*?

Times Everything Connected 2020-10-21 10:08:14

Yes.

Wind 2020-10-21 10:08:20

Has it left?

Times Everything Connected 2020-10-21 10:08:33

No.

Wind 2020-10-21 10:08:46

Do you **want** it to leave quickly?

Times Everything Connected 2020-10-21 10:09:00

A little.

Wind 2020-10-21 10:09:12

===== Page 144 =====

Can you be *aware* of this **wanting control**?

Times Everything Connected 2020-10-21 10:09:32
Not clear.

Wind 2020-10-21 10:09:58

Are you *efforting* to see clearly?

Times Everything Connected 2020-10-21 10:10:07
Yes.

Wind 2020-10-21 10:10:15

Be *aware* of this **wanting control**.
Has it left?

Times Everything Connected 2020-10-21 10:10:43

Yes.
Not sure if it left.

Wind 2020-10-21 10:11:25

Do you still **want control** or **want approval**?

Times Everything Connected 2020-10-21 10:11:45

Yes.

Wind 2020-10-21 10:11:57

Which one can you be more *aware* of?

Times Everything Connected 2020-10-21 10:12:06

Wind 2020-10-21 10:12:25

Has it left?

Times Everything Connected 2020-10-21 10:13:04

Left a bit.

Wind 2020-10-21 10:13:25

Are you trying to **control** your feelings?
Do you **want** your **release** to go faster?

Times Everything Connected 2020-10-21 10:13:48

Maybe.

Wind 2020-10-21 10:14:15

Don't worry about anything else, just pay attention to your **wanting control**.
Has it left?

Times Everything Connected 2020-10-21 10:15:04

Not completely.

Wind 2020-10-21 10:15:31

Can you allow the remaining **wanting control** to leave?

Times Everything Connected 2020-10-21 10:15:39

Yes.

Wind 2020-10-21 10:16:25

Has it left?
Has it become more pleasant?

Times Everything Connected 2020-10-21 10:16:43

===== Page 145 =====

Wind 2020-10-21 10:17:38
Do you **want to change** your current feeling to make it more pleasant?
Times Everything Connected 2020-10-21 10:17:52
Yes.
Wind 2020-10-21 10:18:17
Can you be *aware* of this **wanting to change**?
Times Everything Connected 2020-10-21 10:18:26
Yes.
Wind 2020-10-21 10:18:35
Has it left?
Times Everything Connected 2020-10-21 10:18:54
Left.
Wind 2020-10-21 10:19:13
Has it become more pleasant?
Times Everything Connected 2020-10-21 10:19:34
Yes.
Wind 2020-10-21 10:20:13
Do you still **want** more pleasantness, or do you **want** to maintain the current feeling?
Times Everything Connected 2020-10-21 10:20:26
More pleasant.
Wind 2020-10-21 10:20:59
Can you notice the **wanting to change** regarding the current feeling?
Times Everything Connected 2020-10-21 10:21:24
Not clear.
Wind 2020-10-21 10:21:52
Do you **want** clarity?
Times Everything Connected 2020-10-21 10:22:18
Want to.
Wind 2020-10-21 10:22:45
Has this **wanting control** left?
Times Everything Connected 2020-10-21 10:23:05
Left.
Wind 2020-10-21 10:23:32
Has the current feeling become clearer?
Times Everything Connected 2020-10-21 10:23:44
Yes.
Wind 2020-10-21 10:23:48
Is it **wanting control** or **wanting approval**?
Times Everything Connected 2020-10-21 10:24:05
Control.

Wind 2020-10-21 10:24:17
Yes, be *aware* of it. Has it left?

===== Page 146 =====

Times Everything Connected 2020-10-21 10:24:28
Yes.
Wind 2020-10-21 10:25:05
Can you still feel the remaining **wanting control**?
Times Everything Connected 2020-10-21 10:25:21
Still there.
Wind 2020-10-21 10:25:39
Allow yourself to be *aware*.
Times Everything Connected 2020-10-21 10:25:45
Yes.
Wind 2020-10-21 10:25:55
Has it left?
Times Everything Connected 2020-10-21 10:26:08
Left.
Wind 2020-10-21 10:26:23
Has your feeling become more pleasant?
Times Everything Connected 2020-10-21 10:26:34
Aware of fear of taking too long. Pleasant.
Wind 2020-10-21 10:26:55
Look at the current feeling. Is it **wanting control** or **wanting approval**?
Times Everything Connected 2020-10-21 10:27:10
Approval.
Wind 2020-10-21 10:27:32
Has it left?
Times Everything Connected 2020-10-21 10:27:42
Don't know.
Wind 2020-10-21 10:28:11
Do you **want** to figure it out?
Times Everything Connected 2020-10-21 10:28:27
Didn't think about it. A bit.
Wind 2020-10-21 10:28:50
It's okay. Do you **want to control** this process, **wanting** the feeling to leave quickly?
Times Everything Connected 2020-10-21 10:29:04
Yes.
Wind 2020-10-21 10:29:17
Be *aware* of this **wanting control**.
Times Everything Connected 2020-10-21 10:29:27
Yes.
Wind 2020-10-21 10:29:31
Has it left?
Times Everything Connected 2020-10-21 10:29:40

===== Page 147 =====

Wind 2020-10-21 10:29:51
Okay, continue this process.
Times Everything Connected 2020-10-21 10:29:59
Thank you, teacher. I'm **releasing**.

Sophie 2020-10-21 10:31:51
@Wind? Teacher Wind, I just followed along and realized I am very afraid of losing **control** after letting go. Worried.

Wind 2020-10-21 10:32:09
Can you feel it?
Sophie 2020-10-21 10:32:14
Yes.
Wind 2020-10-21 10:32:27
Wanting control or **approval**?
Sophie 2020-10-21 10:32:43
Wanting approval.
Wind 2020-10-21 10:32:59
Allow yourself to be *aware* of it. Has it left?
Sophie 2020-10-21 10:33:17
Left a part.
Wind 2020-10-21 10:33:31
Can you still be *aware* of **wanting approval**?
Sophie 2020-10-21 10:34:19
Can't. A bit wooden, empty.
Wind 2020-10-21 10:34:50
Do you **want to change** your current feeling?
Sophie 2020-10-21 10:35:00
Want to.
Wind 2020-10-21 10:35:19
Can you be *aware* of this *wanting*? Just this *wanting*.
Sophie 2020-10-21 10:35:38
Yes.
Wind 2020-10-21 10:35:56
Yes, be *aware* of it. Has it left?
Sophie 2020-10-21 10:36:23
Left.

===== Page 148 =====

Wind 2020-10-21 10:36:38

Has your feeling become clearer?

Sophie 2020-10-21 10:37:29

No, a bit drowsy. Something blocked from chest to throat, heart beating faster.

Wind 2020-10-21 10:37:50

Do you **want** it to become clear?

Sophie 2020-10-21 10:38:24

Want to sink into a familiar feeling.

Wind 2020-10-21 10:38:51

Yes, do you **want** to do something with the feeling?

Do you **want to control** it?

Sophie 2020-10-21 10:39:26

Want to do nothing, feel it. **Want** to know what's behind it.

Wind 2020-10-21 10:39:54

Wanting to know.

Sophie 2020-10-21 10:39:59

Yes.

Wind 2020-10-21 10:40:01

Can you be *aware* of this **wanting to figure out**?

Sophie 2020-10-21 10:40:08

Yes.

Wind 2020-10-21 10:40:25

Has it left?

Sophie 2020-10-21 10:40:38

Left.

Wind 2020-10-21 10:41:01

Has your feeling become clearer?

Sophie 2020-10-21 10:41:33

A bit drowsy.
Affecting the right side of the body.

Wind 2020-10-21 10:41:47

Do you **want to change** it?

Sophie 2020-10-21 10:42:03

No, it's very familiar.

Wind 2020-10-21 10:42:04

Don't focus on the bodily sensations.
Just pay attention to your *wanting*.

Sophie 2020-10-21 10:42:12

Yes.
Also **want** to become clear.

===== Page 149 =====

Wind 2020-10-21 10:42:37

Can you be *aware* of this **wanting to become clear**?

Sophie 2020-10-21 10:42:43

Yes.

Wind 2020-10-21 10:42:52

Has it left?

Sophie 2020-10-21 10:43:26

No.

Wind 2020-10-21 10:43:59

Notice if you are trying to *effortfully* perceive.

Sophie 2020-10-21 10:44:14

Yes.

Wind 2020-10-21 10:44:14

Are you trying to *effortfully* **control** this process?

Sophie 2020-10-21 10:44:23

Yes.

Wind 2020-10-21 10:44:36

Can you notice this?

Sophie 2020-10-21 10:44:45

Yes.

Wind 2020-10-21 10:45:06

Be *aware* of this **wanting control**.
Has it left?

Sophie 2020-10-21 10:45:29

Left.

Wind 2020-10-21 10:45:53

Has the current feeling become clearer?

Sophie 2020-10-21 10:46:01

Yes.

Wind 2020-10-21 10:46:11

Is it **wanting control** or **wanting approval**?

Sophie 2020-10-21 10:46:25

Wanting control.

Wind 2020-10-21 10:46:42

Allow yourself to be *aware*.
Has it left?

Sophie 2020-10-21 10:47:07

No.
There's a worry about it leaving.
It seems to be protecting me.

Wind 2020-10-21 10:47:30

===== Page 150 =====

Yes, do you **want** to maintain it? Can you notice this **wanting control**?

Sophie 2020-10-21 10:47:45

Yes, **want** to. Yes.

Wind 2020-10-21 10:48:15

Has it left?

Sophie 2020-10-21 10:48:40

Left a part.

Wind 2020-10-21 10:48:54

Can you be *aware* of the remaining part?

Sophie 2020-10-21 10:49:01

Yes.

Wind 2020-10-21 10:49:29

Has it left?

Sophie 2020-10-21 10:49:41

No.
I perceive that I have a **want** for them to leave.

Wind 2020-10-21 10:50:03

Yes.
Has this *wanting* left?

Sophie 2020-10-21 10:50:16

Left.

Wind 2020-10-21 10:50:42

Verify with the **Sixth Step**. Has it become more pleasant?

Sophie 2020-10-21 10:51:00

No.
Feels like halfway through the process.

Wind 2020-10-21 10:52:11

Do you **want to change** your current feeling to make it more pleasant?

Sophie 2020-10-21 10:52:23

Want to.

Wind 2020-10-21 10:52:59

Has it left?

Sophie 2020-10-21 10:53:06

Left.
Became clear.

Wind 2020-10-21 10:53:24

Has it become more pleasant?

Sophie 2020-10-21 10:53:31

Yes.

Wind 2020-10-21 10:53:51

Do you **want** to become even better, or do you **want** to maintain this pleasant feeling?

Sophie 2020-10-21 10:54:04
Want to become better.
Wind 2020-10-21 10:54:22
Can you let it go?
Sophie 2020-10-21 10:54:29
Yes.
Wind 2020-10-21 10:55:00
Has it left?
Sophie 2020-10-21 10:55:09
Left.
Wind 2020-10-21 10:55:32
Has it become more pleasant?
Sophie 2020-10-21 10:55:40
Yes.

Wind 2020-10-21 10:55:48
Okay, repeat this process. Continue ***moving up***.
Sophie 2020-10-21 10:56:20
Yes, thank you Teacher Wind. Feeling lighter.

Hui Zhi Lan Xin 2020-10-21 10:56:57
I have *resistance* to part of my work. I often get **stuck** when **releasing** on my own.
Wind 2020-10-21 10:59:22
Yes.

Can you feel this *resistance*?
Hui Zhi Lan Xin 2020-10-21 10:59:44
Yes.
Wind 2020-10-21 11:00:05
Wanting control or **wanting approval**?
Hui Zhi Lan Xin 2020-10-21 11:00:35
Both.
Wind 2020-10-21 11:00:52
Which one can you be more *aware* of?
Hui Zhi Lan Xin 2020-10-21 11:01:18
Control.
Wind 2020-10-21 11:01:45
Can you let it go?
Hui Zhi Lan Xin 2020-10-21 11:01:59
Yes.
Wind 2020-10-21 11:02:11
Yes, has it left?

Part left, another wave pops up.

Wind 2020-10-21 11:03:38
Yes, do you **want to control** them?

Hui Zhi Lan Xin 2020-10-21 11:04:34
Without the prompt just now, there was a **want**.

Wind 2020-10-21 11:05:24
Has it left?

Hui Zhi Lan Xin 2020-10-21 11:06:02
Now continuously leaving. Throat area feels bloated. Is this **stuck**? Or normal?

Hui Zhi Lan Xin 2020-10-21 11:15:19
@Wind? Teacher.

Bing Zi 2020-10-21 11:16:18
Teacher Wind is giving a lecture in the study group.

Wind 2020-10-21 11:19:08
@Hui Zhi Lan Xin? Sorry, wait a moment. I'll come back to guide you after I finish explaining this important issue.

Hui Zhi Lan Xin 2020-10-21 11:19:43
?? Okay.

Wind 2020-10-21 11:22:46

The bloated feeling in the throat is a bodily sensation.

Hui Zhi Lan Xin 2020-10-21 11:23:48
Yes, the throat has sensations intermittently.

Wind 2020-10-21 11:23:53

Note one point: ***"stuck"*** in the **Release Method** means your **release** is **stuck**. That is, your *feeling* is **stuck** there. Your emotions, feelings are **stuck** there and cannot flow.

Hui Zhi Lan Xin 2020-10-21 11:25:08

I understand. This doesn't belong to emotional ***stuckness***, it's a physical sensation.

Wind 2020-10-21 11:25:34

And when your throat is bloated, you should notice that you **want to change** it. When you release the **wanting to change**, you will feel it become unobstructed.

Hui Zhi Lan Xin 2020-10-21 11:26:18
Right, now I perceive there is **control**. Perceiving **change**, it does become unobstructed.

Wind 2020-10-21 11:29:18

Sorry, I must stop guiding here for today. I can continue guiding you tomorrow.

===== Page 153 =====

Or you can try the process yourself. Good luck. An **infinite existence** doesn't need others' help.

2020-10-21 (New) Guiding the release of fear.

Wind 2020-10-21 17:10:05
You can focus on one thing you **want** to improve.

Wind 2020-10-21 17:10:32
Can you feel your current feeling?

Chen Xi 2020-10-21 17:10:44
Yes.

Wind 2020-10-21 17:11:04
Is it **wanting control** or **wanting approval**?

Chen Xi 2020-10-21 17:11:17
Control.

Wind 2020-10-21 17:11:34
Can you become more *aware* of it?

Chen Xi 2020-10-21 17:11:50
Dare not. Various sensations in the body, jaw also clenches.

Wind 2020-10-21 17:13:02
Are you *efforting* to *resist* something?

Chen Xi 2020-10-21 17:13:26
Sadness, anger.

Ai Mo 2020-10-21 17:13:36
I feel a threat around.

Wind 2020-10-21 17:13:44
Can you notice that you are *efforting* to *resist*?

Chen Xi 2020-10-21 17:13:56
Yes.

Wind 2020-10-21 17:14:43
Is this *resistance* **wanting control** or **wanting approval**?

Chen Xi 2020-10-21 17:15:02
Both.

Wind 2020-10-21 17:15:24
Which one can you be more *aware* of?

Chen Xi 2020-10-21 17:15:39
Control.

Wind 2020-10-21 17:16:07
Can you let it go?

Chen Xi 2020-10-21 17:16:26
No.

===== Page 154 =====

Afraid, out of **control**.

Chen Xi 2020-10-21 17:17:32

Vomited.

Wind 2020-10-21 17:17:35

Yes, can you just be *aware* of this **wanting control**?

Wind 2020-10-21 17:18:00

Are you using force, *effort*, trying to do something to your feeling?

Chen Xi 2020-10-21 17:18:36

Yes.

Wind 2020-10-21 17:18:53

Can you be *aware* of this **wanting control**?

Chen Xi 2020-10-21 17:19:05

Yes.

Wind 2020-10-21 17:19:09

Just allow yourself to see your **wanting control**.

Chen Xi 2020-10-21 17:19:26

Yes.

Wind 2020-10-21 17:19:35

Has it left?

Chen Xi 2020-10-21 17:19:49

Left 30%.

Wind 2020-10-21 17:20:12

Can you allow yourself to be *aware* of the remaining **wanting control**?

Chen Xi 2020-10-21 17:20:40

Yes.

Wind 2020-10-21 17:20:58

Has it left?
Do you **want** the feeling to become clear?

Chen Xi 2020-10-21 17:22:20

Yes.

Wind 2020-10-21 17:22:39

Be *aware* of this **wanting control**.
Just this *wanting*.
Has it left?

Chen Xi 2020-10-21 17:23:06

Felt it.
Not yet.

Wind 2020-10-21 17:23:45

Yes, has it left?
Okay, do you **want** it to leave quickly?

Chen Xi 2020-10-21 17:24:10

Confused. I **want** to be clear.
Also **want** it to leave quickly.

===== Page 155 =====

Wind 2020-10-21 17:24:26
Can you just be *aware* of this **wanting to figure out**? Allow yourself to be more *aware* of this *wanting*.

Chen Xi 2020-10-21 17:25:11

I felt it.

Wind 2020-10-21 17:25:17

Has it left?

Chen Xi 2020-10-21 17:25:43

Left.

Wind 2020-10-21 17:26:01

Has your feeling become clearer?

Chen Xi 2020-10-21 17:26:18

Wind 2020-10-21 17:26:31

Is it **wanting control** or **wanting approval**?

Chen Xi 2020-10-21 17:26:46

Approval.

Wind 2020-10-21 17:26:56

Allow yourself to be *aware* of it. Has it left?

Chen Xi 2020-10-21 17:27:21

No.

Wind 2020-10-21 17:27:36

Do you **want** it to leave quickly?

Chen Xi 2020-10-21 17:27:54

Wind 2020-10-21 17:28:03

Yes, this is **wanting control**. Can you just be *aware* of this *wanting*?

Chen Xi 2020-10-21 17:28:14

Oh.

Wind 2020-10-21 17:28:46

Has it left?

Chen Xi 2020-10-21 17:29:11

No, whole body aches.

Wind 2020-10-21 17:29:49

Do you **want to change** your current feeling?

Chen Xi 2020-10-21 17:30:06

I feel like I'm wasting your time, very anxious, **want** to end quickly.

Wind 2020-10-21 17:30:22

Yes, is this **wanting control** or **approval**? Which is more obvious?

Chen Xi 2020-10-21 17:30:38

===== Page 156 =====

Approval. Afraid you will dislike me.
Wind 2020-10-21 17:30:58
Just be *aware* of this **wanting approval**. Relax a bit.
Wind 2020-10-21 17:31:18
Has it left?
Chen Xi 2020-10-21 17:31:43
Body relaxed a bit, scalp still numb. Don't know if it left. Feel like I'm a troublesome student.
Wind 2020-10-21 17:32:29
Don't pay attention to these thoughts generated by the **mind**. What is your current feeling?
Wanting control or **wanting approval**?
Chen Xi 2020-10-21 17:32:55
Wanting control, even **want** to run away.
Wind 2020-10-21 17:33:25
It's okay, allow yourself to be *aware* of it.

Chen Xi 2020-10-21 17:33:51
Can't face myself being like this, unable to do anything right. Still **controlling**.
Wind 2020-10-21 17:34:20
Do you **want to change** yourself? Be *aware* of this obvious **wanting to change**.
Chen Xi 2020-10-21 17:34:42
Oh.
Wind 2020-10-21 17:35:31
Has it left?
Chen Xi 2020-10-21 17:35:36
Dazed.
Wind 2020-10-21 17:36:26
When you **release**, those guides are actually very simple.
Wind 2020-10-21 17:37:01
For example, when I ask you *"Is it **wanting control** or **wanting approval**?"*
Chen Xi 2020-10-21 17:37:03
@Teacher Wind, let's stop here for today. Thank you.
Question: Can mental noise be ignored?
Wind 2020-10-21 17:37:43
Yes, you can ignore it.

===== Page 157 =====

2020-10-22 Wind specifically guides group members to release before entering long-term retreat 3.

Wind 2020-10-22 10:08:45

Because my guidance starts directly from **releasing desires**, skipping the experience of **releasing emotions**, it might cause some problems for newcomers. Some newcomers can experience it. Some might mistake their habitual **suppression** for **release**. In such cases, you can start with the first lesson of **releasing emotions** to experience what **release** feels like, and then advance to **releasing desires**.

Strawberry Watermelon Cherry 2020-10-22 10:12:00

But **desires** themselves are beautiful. I'm reluctant to let them go.

Wind 2020-10-22 10:13:12

Desires are *lack*. How can they be beautiful?

Strawberry Watermelon Cherry 2020-10-22 10:13:39

I don't know how to say it. **Desires** themselves are also beautiful. To me, **desires** represent a kind of vibrant beauty.

Wind 2020-10-22 10:15:37

Desires are the cause of emotions.

Ran 2020-10-22 10:15:54

Teacher, if the body is uncomfortable, causing worry emotions, can I just **release** the worry?

Wind 2020-10-22 10:16:09

Desires are you saying *"I am limited,"* creating a *lack*, and then thinking there is something that can fill it.

Wind 2020-10-22 10:16:29

When a **desire** is released, you will feel *"I am infinite and complete."* Try it and you'll know.

Ran 2020-10-22 10:16:49

Or release the body sensations?

Wind 2020-10-22 10:16:52

Yes, **release** the emotions.

Physical sensations are an expression.

You don't need to suppress them, but just need to **release** the emotions. As soon as you **release** the emotions, the uncomfortable body sensations will subsequently dissipate.

Times Everything Connected 2020-10-22 10:17:42

Teacher leading, everyone following is also very effective.

Wind 2020-10-22 10:18:44

You can try.
But don't rely on guidance.
Guidance is to teach you to **release**. You can do it yourself.

Miracle 2020-10-22 10:19:32

I am very painful right now. I need a sum of money to pay off debt. Very anxious. Teacher Wind, guide me once, please... Can you?

===== Page 158 =====

Wind 2020-10-22 10:19:37

Can you feel your current feeling?

Miracle 2020-10-22 10:19:45
Yes.

Wind 2020-10-22 10:20:14
Is it **wanting control** or **wanting approval**?

Miracle 2020-10-22 10:20:24
Control.

Wind 2020-10-22 10:20:57
Allow yourself to be *aware* of it.

Miracle 2020-10-22 10:21:04
Yes.

Wind 2020-10-22 10:21:27
Has it left?

Miracle 2020-10-22 10:21:39
No.

Wind 2020-10-22 10:22:18
Are you **stuck**?

Miracle 2020-10-22 10:22:29
Yes, **stuck**.

Wind 2020-10-22 10:22:54
Do you **want to change** this **stuck** feeling?

Miracle 2020-10-22 10:23:03
Yes.

Miracle 2020-10-22 10:23:09
I **want to change**.

Wind 2020-10-22 10:23:20
Just be *aware* of this **wanting to change**.

Miracle 2020-10-22 10:23:32
I am *aware*.

Wind 2020-10-22 10:23:54
Yes, has it left?

Miracle 2020-10-22 10:24:04
Left a bit.

Wind 2020-10-22 10:24:42
Yes, allow yourself to feel the remaining feeling.
Is it **wanting control** or **wanting approval**?

Miracle 2020-10-22 10:24:55
Yes.
Want approval.

Wind 2020-10-22 10:25:44
Allow yourself to be *aware* of **wanting approval**.

===== Page 159 =====

Miracle 2020-10-22 10:26:08
I can't help but *resist* back.
Wind 2020-10-22 10:27:01
It's okay. Isn't this **wanting control**?
Miracle 2020-10-22 10:27:14
Yes. I am very *resistant* to its appearance.

Wind 2020-10-22 10:27:42
Yes, allow yourself to be *aware* of this **wanting control**.
Miracle 2020-10-22 10:27:54
I am *aware*.
Wind 2020-10-22 10:28:32
Has it left?
Miracle 2020-10-22 10:28:48
No.
Wind 2020-10-22 10:29:03
Are you **stuck**?
Miracle 2020-10-22 10:29:26
Yes, **want to change** it.
Wind 2020-10-22 10:29:52
Yes, can you be *aware* of this **wanting to change**?
Miracle 2020-10-22 10:30:14
I am *aware*.
Wind 2020-10-22 10:30:25
Has it left?
Miracle 2020-10-22 10:30:34
Some left.
Wind 2020-10-22 10:30:51
Is there still some **stuck** feeling?
Miracle 2020-10-22 10:31:02
Yes.
Wind 2020-10-22 10:31:08
Want to change?
Miracle 2020-10-22 10:31:42

Want control.
Wind 2020-10-22 10:31:52
Allow yourself to be *aware* of **wanting control**.
Miracle 2020-10-22 10:32:33
Yes, I am *aware*.
Wind 2020-10-22 10:32:44
Has it left?

===== Page 160 =====

Miracle 2020-10-22 10:32:54
Some left.

Wind 2020-10-22 10:33:19
Yes, continue doing this.

Miracle 2020-10-22 10:33:27
Okay.

Miracle 2020-10-22 10:33:42

I want to ask, when thoughts come, don't pay attention to them, right?
I am easily carried away by them.

Wind 2020-10-22 10:34:29
Yes, don't pay attention.

Miracle 2020-10-22 10:34:57

Just be *aware* of the feeling, right?
Now I'm much looser and faster.
Just now I was *resisting* my pain, the painful feeling of **wanting** money to pay off debt.

Wind 2020-10-22 10:37:04

Yes, perceive the feeling, then perceive the **desire**. You can **release** continuously.

Qing Xi 2020-10-22 10:37:14

Sometimes I can't distinguish between **wanting approval** and **wanting control**? I subconsciously *effort* to distinguish. At such times, do I need to distinguish clearly? Can I directly **release** the *"wanting"*? @Wind

Wind 2020-10-22 10:38:24

Yes, when you find yourself *efforting* in any step, you can **release wanting control**.
Wanting to distinguish is **wanting to figure out**.

Qing Xi 2020-10-22 10:38:56

@Wind? Teacher, can you take me through a **release**? I am **releasing**, but it seems there is no feeling of the energy leaving all at once, and no feeling of emptiness.

Wind 2020-10-22 10:39:36

Can you feel your feeling now?

Qing Xi 2020-10-22 10:39:48

Yes. *Resistance*, disgust, forced, unwilling.

Wind 2020-10-22 10:40:31

Feel this *resistance* for a moment, just feel it directly.

Qing Xi 2020-10-22 10:40:44

Okay.

Wind 2020-10-22 10:40:58

Can you let it go?

===== Page 161 =====

Just yes or no.

Qing Xi 2020-10-22 10:41:12
No.

Wind 2020-10-22 10:41:24
Are you willing to let it go?

Qing Xi 2020-10-22 10:41:34
Willing.

Wind 2020-10-22 10:41:41
When?

Qing Xi 2020-10-22 10:42:00
Don't know.
Feel powerless to let go, can't let go.

Wind 2020-10-22 10:42:24

Yes, relax. Look again at your current feeling. Can you just feel this *resistance*?

Qing Xi 2020-10-22 10:42:46
Yes.

Wind 2020-10-22 10:43:05
Can you allow it to leave?

Qing Xi 2020-10-22 10:43:13
Yes.

Wind 2020-10-22 10:43:20
Willing?

Qing Xi 2020-10-22 10:43:35
But can't make it leave.
Willing.

Wind 2020-10-22 10:43:45
When?

Qing Xi 2020-10-22 10:44:07
Now.

Wind 2020-10-22 10:44:17
Has it left?

Qing Xi 2020-10-22 10:44:25
No. Hasn't moved.

Wind 2020-10-22 10:44:42
Are you **stuck**?

Qing Xi 2020-10-22 10:44:48
Yes.
Stuck.

Wind 2020-10-22 10:44:53
Do you **want to change** this ***stuckness***?

Qing Xi 2020-10-22 10:45:05

===== Page 162 =====

Want to change.

Wind 2020-10-22 10:45:16

Just be *aware* of this **wanting to change**. Gently be *aware* of **wanting to change**.

Qing Xi 2020-10-22 10:45:26

Seems to be *resisting* powerlessness to **change**. Yes, a bit more relaxed.

Wind 2020-10-22 10:46:12

Has the **wanting to change** left?

Qing Xi 2020-10-22 10:46:19

Want to.

Wind 2020-10-22 10:48:48

Yes, be *aware* of **wanting to change**.

Qing Xi 2020-10-22 10:48:59

Yes.

Qing Xi 2020-10-22 10:49:46

Teacher, I perceive **wanting to change**, and also *resisting* powerlessness to **change**.

Yes, fear, **wanting to change**, but powerless to **change**, don't believe I can **change**. So I can't **change**. But is this overthinking?

Wind 2020-10-22 10:54:46

Have you experienced **releasing** emotions?

Qing Xi 2020-10-22 10:55:38

Probably never thoroughly experienced it. Sometimes **releasing** helps a bit, but I always feel I haven't **released** thoroughly enough.

Wind 2020-10-22 10:56:13

Yes, then start with **releasing emotions**.

Qing Xi 2020-10-22 10:56:23

Oh.

Wind 2020-10-22 10:56:28

If you don't have the experience of **releasing emotions** as a foundation, **releasing desires** can easily get stuck in thoughts.

Lester Levenson's course setup is still scientific.
My guidance skips **releasing emotions** directly. For some people, the effect is very good. For others, it might cause some confusion.

Qing Xi 2020-10-22 10:59:10

If I haven't thoroughly experienced emotions, can I not clearly perceive **desires** and **release** them? Is that the case?

Wind 2020-10-22 11:01:43

Sometimes it works.

Wind 2020-10-22 11:01:52

I guide newcomers directly.
The experience of **release** is very clear.

Yi Tian 2020-10-22 11:07:03

"Feeling" refers to inner feeling, not the feeling of the heart, right?

===== Page 163 =====

Wind 2020-10-22 11:07:22

It's inner feeling. When you get used to it, you don't need to specifically emphasize from which location to perceive. The 1992 first lesson mentioned this.

Yi Tian 2020-10-22 11:08:46

"Feel with the chest and abdomen area" and *"feel the sensations in the chest and abdomen area"* – what's the difference?

Wind 2020-10-22 11:09:31

The whole course is presented in an experiential way, not intellectual. So when you are sitting in this classroom or watching the tapes at home, please try as much as possible to *feel*, not think. Focus here (instructor places both hands on chest and abdomen area). When I ask you *"What is your current feeling?"* see if you can focus on this area to *feel*. If you don't feel anything in this area, don't worry. The whole course is designed to help you get more clearly in touch with your emotions and learn how to let them go.

Wind 2020-10-22 11:09:47

It's not about focusing on the *physical sensations* of the chest and abdomen. It's about focusing on the chest and abdomen area to *feel* your emotions.

Yi Tian 2020-10-22 11:10:15

I think, the thing that's hard to explain is exactly this point.

Wind 2020-10-22 11:10:19

Find your emotion from the chart. Then try to *feel* it from the chest and abdomen area.

Liu Mou Ren 2020-10-22 11:11:20

No need to entangle over these things, right?

Wind 2020-10-22 11:11:28

Yes, no need to entangle. Because the **Release Method** is experiential. These things cannot be understood by the **mind**. But just follow along, and you'll understand.

Yi Tian 2020-10-22 11:12:35

If you don't understand this point, going through many processes is useless.

Wind 2020-10-22 11:12:55

Not like that.

Wind 2020-10-22 11:13:07

We tend to **want** to figure something out with the **mind** first, and then experience it. Actually, many things, if you haven't experienced them, cannot be figured out through the **mind**. I can explain it clearly in theory, but it's meaningless to you. Why use the chest and abdomen to *feel*? Because emotions occur in the *feeling center*.

===== Page 164 =====

However, the important thing you need to remember is that this course is **experiential**. If someone gives you a book on how to ride a bicycle but you've never actually ridden one, I believe even if you read the book, when you ride the bicycle, you might fall over because you can't **control** your balance. Riding a bicycle is also an **experiential** thing. Just like riding a bicycle: you learn how to ride, then you get on it. When you find your balance, you really don't need to think about it anymore, you just ride it.

The same thing will happen when you use this technique. The more you do it, the more you'll grasp the key points, and **releasing** will become more and more natural. You just get on the bicycle and keep riding. So what will happen is, even if you have to do some thinking and

slightly manipulate yourself at the beginning, as you continue doing it, you'll find it becomes easier and easier.

Wind 2020-10-22 11:16:03

This bicycle analogy is also from Lester Levenson in *The Way*.

Wind 2020-10-22 11:16:25

The **Release Method** course doesn't let any preconceived theories contaminate you. It directly takes you through the process to experience **release**. Even if you make mistakes, it's okay. After a few mistakes, you'll know what's right. But if you don't personally go through the process to experience it, you can say you'll never learn it.

Liu Mou Ren 2020-10-22 11:17:49

How to **release** if **suppression** is very strong? Release the **suppression**?

Wind 2020-10-22 11:18:05

Can you notice your current feeling?

Liu Mou Ren 2020-10-22 11:18:25

No particular feeling.

Wind 2020-10-22 11:19:17

Vague, unclear feeling?

Liu Mou Ren 2020-10-22 11:20:10

Sort of.

Wind 2020-10-22 11:20:10

Do you **want to change** this vague, unclear feeling?

Liu Mou Ren 2020-10-22 11:20:26

Want to change.

Wind 2020-10-22 11:20:41

Can you be *aware* of this **wanting to change**?

Liu Mou Ren 2020-10-22 11:21:21

No.

===== Page 165 =====

Wind 2020-10-22 11:21:41
Do you **want** to be *aware* of it?
Liu Mou Ren 2020-10-22 11:21:54
Want to.
Wind 2020-10-22 11:22:06
Can you be *aware* of this *wanting*?
Liu Mou Ren 2020-10-22 11:22:27
Yes.
Wind 2020-10-22 11:22:39
Has it left?
Liu Mou Ren 2020-10-22 11:22:52
Some left.
Wind 2020-10-22 11:23:07
Has the vague feeling become clearer?
Liu Mou Ren 2020-10-22 11:23:31
Clearer.
Wind 2020-10-22 11:23:45
Yes, is it **wanting control** or **wanting approval**?
Liu Mou Ren 2020-10-22 11:24:11
Control.
Wind 2020-10-22 11:24:40
Can you be *aware*?
Liu Mou Ren 2020-10-22 11:25:04
No.
Wind 2020-10-22 11:25:15
Want to be *aware*?
Liu Mou Ren 2020-10-22 11:25:25
Want to.
Wind 2020-10-22 11:25:50
Has it left?
Liu Mou Ren 2020-10-22 11:26:08
Left.
Wind 2020-10-22 11:27:20
Has the feeling become clearer?
Liu Mou Ren 2020-10-22 11:27:40
Yes.
Wind 2020-10-22 11:28:19
So, it's simple. When you are suppressed very strongly, you feel this vague, unclear feeling. Release the **wanting to change** regarding this vague, unclear feeling. When the **wanting to change** is released, you can feel your current feeling more clearly.
Liu Mou Ren 2020-10-22 11:28:49
Then repeat, right?

===== Page 166 =====

Wind 2020-10-22 11:28:55

Yes, this really doesn't require *effort* to feel.

Liu Mou Ren 2020-10-22 11:29:05

Thank you.

Wind 2020-10-22 11:29:09

If it's not clear, then feel the unclearness and notice your **wanting to change** the unclearness. Release it, and it will automatically become clear.

Liu Mou Ren 2020-10-22 11:29:47

Seems I need to practice more.

Wind 2020-10-22 11:30:07

Don't try to use extra techniques outside the process to handle problems encountered in the process. The **release** process itself can handle all situations.

Liu Mou Ren 2020-10-22 11:30:36

Yes.

Wind 2020-10-22 11:30:49

Including *"can't feel emotions,"* including *"vague unclear,"* including *"**stuck**,"* including *"confused."* These can all be resolved after following the **release** process.

No need for any preparatory exercises. Just practice the process itself.

Liu Mou Ren 2020-10-22 11:32:18

Is there a fixed question for not feeling emotions? A process question?

Wind 2020-10-22 11:32:36

Yes.
Feel this vague, unclear feeling.
Then ask yourself *"Do I **want to change** this feeling?"*

Liu Mou Ren 2020-10-22 11:34:21

Release **wanting to change**?

Wind 2020-10-22 11:34:32

Yes.

Liu Mou Ren 2020-10-22 11:34:50

I understand, thank you.

Sui Le 2020-10-22 11:37:53

@Wind? I also have misunderstandings in my **release**, but I don't know where.

Wind 2020-10-22 11:38:16

Many people **want** to use extra techniques to handle problems with the **Release Method**.
For example, practicing *awareness*.
For example, specially practicing finding feelings.
I clearly say, no need. None of it is needed.
None of these need to be practiced.
This is making a simple thing highly complex.

===== Page 167 =====

Don't even need to find the feeling? I was just thinking about finding the feeling. When I realized I was *aware* of thoughts and ideas, but coincidentally not feeling, I made it complicated, and then the **release** was not smooth! I have a question here.

Wind 2020-10-22 11:43:33

No need to find.

Qing Xi 2020-10-22 11:43:57

@Wind? Another question: when there is no feeling, does it mean no need to **release**? How to **release** then?

Wind 2020-10-22 11:44:13

When there is no feeling, it's a *"vague, unclear feeling."*
You feel the unclearness, the blankness of the feeling.
Release the **wanting to change** regarding this feeling.
This feeling will become clear.
Then you can **release**.

Qing Feng 2020-10-22 11:45:42

@Wind? But don't you have to find the emotions? Always need to be *aware*?

Wind 2020-10-22 11:45:56

No need to find.
Awareness is not an *effort*.
For example, when I ask you, what is your current feeling?
You don't need to deliberately make an action of feeling.
If you clearly feel that you are angry or sad now, you know it immediately.
If your current feeling is unclear, you also immediately know that your feeling is vague and unclear.
But you often **want** to make the unclear feeling clear through *effort*, through **control**.
This is the essence of *"finding the feeling."*

Qing Feng 2020-10-22 11:49:08

You mean when emotions come, **release** directly, no need to deliberately find.

Qing Xi 2020-10-22 11:49:12

In fact, there is no connection with past situations, events, thoughts, analysis. No need to dig, right?
I always *effortfully* perceive, *effortfully* distinguish.

Wind 2020-10-22 11:50:04

Yes, no need to dig.
Because when you *effort* to dig, you are actually **wanting control**. You are *efforting* to suppress the current feeling, **wanting** to find a feeling you **want**.

Ji Jing 2020-10-22 11:51:16

No need to recall an event or problem?

Wind 2020-10-22 11:51:27

You can recall, or not recall.
If you have a problem you **want** to improve, you can think about that problem a little.

===== Page 168 =====

Qing Feng 2020-10-22 11:51:49
@Wind? Just **release** directly towards the emotion, right?

Wind 2020-10-22 11:51:59

Yes. Directly feel the current emotion, then do the process. You can ask anyone who has successfully **released**.

Qing Xi 2020-10-22 11:52:37

@Wind? Perceiving whether a **desire** comes from **wanting approval** or **wanting control**, isn't this also the brain distinguishing?

Wind 2020-10-22 11:52:52

No. You can perceive it. It's not you analyzing whether it's **wanting control** or **approval**. Because in fact, all your feelings are driven by **wanting survival**, **wanting approval**, and **wanting control**. If you **want** to analyze, it's all three.

Qing Xi 2020-10-22 11:53:40

Then I've always been analyzing them.

Wind 2020-10-22 11:53:43

The identification in **releasing desires** is not analysis. It's which one you are more *aware* of at this moment. The moment you are *aware*, you have a natural *tendency* to let it go.

Qing Feng 2020-10-22 11:54:18

@Wind? @Wind? When emotions don't come up, and that thought uncontrollably churns over and over in the brain, how to **release**?

Wind 2020-10-22 11:55:00

When you say *"can't **control**,"* you are perceiving that you **want control**.

Qing Feng 2020-10-22 11:55:18

@Wind? Release **control**?

Wind 2020-10-22 11:55:20

When you find yourself using force, you are perceiving that you **want control**.
Perceive the **wanting control**, allow yourself to just look at the **wanting control**.
Then allow it to be released.

Qing Feng 2020-10-22 11:55:38

@Wind? So you mean release **control**, right?

Wind 2020-10-22 11:55:40

Yes.
It's very simple.
Really, don't make it complicated.

Qing Xi 2020-10-22 11:57:19

If during the **release** process you still use the brain, and thoughts and ideas come out to interfere, then you don't pay attention to them, right? @Wind

Wind 2020-10-22 11:57:20

===== Page 169 =====

Yes, don't pay attention to your brain. Because your **mind** is actually programmed.

Sui Le 2020-10-22 11:57:32

@Wind? I can't **release** even at the moment I perceive it. What to do?

Wind 2020-10-22 11:57:49

This is **stuck**.
Notice your **stuck** feeling.
Then notice your **wanting to change** the **stuck** feeling.
Then perceive the **wanting to change**.
If you don't release the **wanting to change**, it will continue to operate you.
You will continue to be **stuck**.

Ji Jing 2020-10-22 12:02:30

My **mind** is strong, *awareness* is weak [facepalm]. I can clearly know my thoughts and ideas, but I cannot perceive (feel) feelings.

Wind 2020-10-22 12:04:41

You are just used to **suppressing**.
As long as you simply use the process, this problem will be solved quickly.

Sui Le 2020-10-22 12:04:59

@Wind? Release the **stuck** feeling, that is, look at the **stuck**, feel the **stuck** feeling, then ask myself: *Do I **want to change** it? Can I let it go?* Like this?

Wind 2020-10-22 12:05:29

Perceive your **wanting to change**.

hai 2020-10-22 12:05:42

@Wind? When **releasing desires**, no need to connect with things and people?

Wind 2020-10-22 12:05:53

No need.

Qing Xi 2020-10-22 12:10:46

If you don't think about people and things at all, and **release** desires continuously for several hours, how is that done?

Wind 2020-10-22 12:10:56

No need to **control** not thinking.
Things will surface automatically.
But you only need to pay attention to the **desires**.

Yi Tian 2020-10-22 12:29:40

Where is the key point here?

Wind 2020-10-22 12:30:17

Why don't you try it yourself?
It's really simple. Try it and you'll get it.

===== Page 170 =====

Can you feel your feeling now?

Yi Tian 2020-10-22 12:31:37

First step, no particular feeling.

Wind 2020-10-22 12:32:00
Yes, feeling unclear, right?

Yi Tian 2020-10-22 12:32:08
Right.

Wind 2020-10-22 12:32:27
Do you **want to change** this unclearness?

Yi Tian 2020-10-22 12:32:39
No.

Wind 2020-10-22 12:32:57
Do you **want** to continue **releasing**?

Yi Tian 2020-10-22 12:33:11
Yes.

Wind 2020-10-22 12:33:25
Yes, are you *aware* of this *wanting*?

Yi Tian 2020-10-22 12:33:42
Not *aware*.

Wind 2020-10-22 12:33:54
Do you **want** to be *aware*?

Yi Tian 2020-10-22 12:34:13
Want to.

Wind 2020-10-22 12:34:32
You know you **want**, right?

Yi Tian 2020-10-22 12:34:45
Right.

Wind 2020-10-22 12:35:08
Okay, stay with this *knowing*.

Yi Tian 2020-10-22 12:35:18
Okay.

Wind 2020-10-22 12:35:18
Has this *wanting* left?

Yi Tian 2020-10-22 12:35:47
Not clear.

Wind 2020-10-22 12:36:03
Do you **want to change** this unclearness?
This unclear feeling.

Yi Tian 2020-10-22 12:36:26
No **desire** to **change**.

===== Page 171 =====

Wind 2020-10-22 12:36:49
Do you **want** it to become clear?
Yi Tian 2020-10-22 12:37:00
No.
Wind 2020-10-22 12:37:16
Can you be *aware* of this unclear feeling?
Yi Tian 2020-10-22 12:37:49
Yes.

Wind 2020-10-22 12:38:15
Allow yourself to be *aware* of it. Has this feeling become clearer?
Yi Tian 2020-10-22 12:38:49
Not much change.
Wind 2020-10-22 12:39:00
Do you **want to change** it?
Yi Tian 2020-10-22 12:39:32
Can't be sure, don't know if there is **wanting to change**.
Wind 2020-10-22 12:39:43
Yes, do you **want** to figure it out? **Want** to be sure?
Yi Tian 2020-10-22 12:39:57
No.
Wind 2020-10-22 12:40:17
Can you be *aware* of this unsure feeling?
Yi Tian 2020-10-22 12:41:01
A thought arises: *going around in circles like this...*
Wind 2020-10-22 12:41:18
Yes, do you **want to control** this process?
Yi Tian 2020-10-22 12:41:30
No.
Wind 2020-10-22 12:41:51
What do you **want** to do with this feeling?
Yi Tian 2020-10-22 12:42:05
The sound of silence appears in my ears. I don't **want** to do anything with the feeling.
Wind 2020-10-22 12:42:40
Think of something you **want to change** or improve. Can you recall it?
Yi Tian 2020-10-22 12:42:58
Yes.
Wind 2020-10-22 12:43:11

===== Page 172 =====

Can you be *aware* of your **wanting to change** it?

Yi Tian 2020-10-22 12:43:29

A little.

Wind 2020-10-22 12:43:41

Yes, allow yourself to be *aware* of this **wanting to change**. Has it left?

Yi Tian 2020-10-22 12:44:07

No.
Not sure.

Wind 2020-10-22 12:44:31

Okay, focus again on that issue you **want to change**.
Can you feel your **wanting to change**?

Yi Tian 2020-10-22 12:44:44

Okay.
Yes.

Wind 2020-10-22 12:45:25

Allow yourself to be more *aware* of it.
Has it surfaced?

Yi Tian 2020-10-22 12:46:12

Not obvious.

Wind 2020-10-22 12:46:30

Continue to pay attention to this non-obvious feeling.
Can you be more *aware* of this non-obvious feeling?

Yi Tian 2020-10-22 12:47:49

When you guide like this, or when I guide myself, I enter a very quiet state, thoughts seem to stop.

Wind 2020-10-22 12:48:17

Probably a state of automatically **suppressing** feelings, probably like that.

Yi Tian 2020-10-22 12:48:33

Should be.
Because it's not a clear and bright quiet.

Wind 2020-10-22 12:48:54

That's okay too.
When you feel quiet, it is also a feeling.
You feel it, you can still **release**.
If you can't **release** it, this is **stuck**.
When **stuck**, you release **wanting to change**.
When you are **stuck**, there must be a ***"wanting control"*** causing the ***stuckness***.

Yi Tian 2020-10-22 12:49:57

I feel this *"quiet."*

Wind 2020-10-22 12:50:30

===== Page 173 =====

Yes, if you **want** to maintain this quiet, this is also **wanting control**. As soon as you perceive this **wanting control**, it will be released.

Yi Tian 2020-10-22 12:50:46

I feel this *"quiet,"* it can last a long time without any change. I don't **want** it to **change** either.

Wind 2020-10-22 12:51:14

So you should consciously perceive whether you **want** to **control** it. If you don't **want to change**, then you **want** to maintain.

Yi Tian 2020-10-22 12:52:03

Seems like neither **wanting to change** nor **wanting to maintain**.

Wind 2020-10-22 12:52:21

Then what is it?

Yi Tian 2020-10-22 12:52:24

This is how it is whenever I calm down.

Wind 2020-10-22 12:52:59

When you can't **release**, you need to notice what you **want**?
Don't *effort* in other directions.
Because it is your **wanting control** that keeps you **stuck**, keeps you vague and unclear, keeps you from feeling **release**.

Yi Tian 2020-10-22 12:54:27

When I calm down, my **mind** becomes a bit sluggish.
Only silence.
After a while, I fall asleep.

Wind 2020-10-22 12:57:06

This is a heavily programmed and suppressed **mind**.

Yi Tian 2020-10-22 12:57:20

Should be.
False peace.

Sophie 2020-10-22 12:57:56

What to do in this situation?
I find I have this too. Yesterday when Teacher Wind guided me through the process, I had similar feelings.

Wind 2020-10-22 12:59:30

Use the process to solve it.

Yi Xuan 2020-10-22 12:59:54

@Wind? Now I don't use any questions, not a single one. I directly feel it going out. Does this count as **release**?

Wind 2020-10-22 13:00:10

Yes.
But pay attention to **wanting control** and **approval**.
Releasing like this will be faster.

Wind 2020-10-22 13:02:29

A long-term suppressed **mind** can learn to **release** by using those problems that have troubled you for a long time.

===== Page 174 =====

2020-10-22 13:03:02

For example.

2020-10-22 13:03:06

You can use events that stir up strong emotions.
For example, when you are angry, you cannot fail to feel anger.
When you are strongly sad, you cannot say you don't feel it.
Once you learn to **release**, you will also be able to clearly identify those subtle emotions.

2020-10-22 13:03:45

Yes.
Then operate the questions?

2020-10-22 13:04:18

Yes, use the process more. You will gradually get more clearly in touch with your emotions. First, try operating the process yourself.

2020-10-22 13:08:09

Teacher Wind, I like to **release desires** directly. I feel all thoughts can be attributed to **wanting approval** and **wanting control**. Is it okay to just **release** like this?

2020-10-22 13:08:12

Releasing desires feels very deep.
If you are really **releasing desires**, then of course it's okay.

2020-10-22 13:08:57

Obviously.
Feels like everything is because of **wanting control** and **approval**.

2020-10-22 13:09:12

@Wind? Thank you for taking time out of your retreat to guide us.

2020-10-22 13:09:25

I need to clarify some things.
I feel someone is confusing this method, so I came out to say a few things.
Once it's roughly clarified, I'll go into long-term retreat, preparing to go all the way to the final goal in one go.
At least I'll leave these explanations behind.
People who learn to **release** through my guidance can use these explanations, these **original Release Method** materials, to correct the confusion and misinformation in the group.
So that newcomers can have a pure environment to learn the **Release Method**.
I hope that when I'm not around, those who already understand the **Release Method** can use the **original materials** to correct the misleading ones [handshake][handshake].

2020-10-22 13:14:07

How does the feeling leave? I used to exHale Dwoskin it out. Now when I try to feel it leaving, I instead don't know how to do it.

2020-10-22 13:14:43

===== Page 175 =====

Yi Tian 2020-10-22 13:15:43

Active **release** should first involve feeling the active *grasping*. If you can't feel the active *grasping*, then you can't talk about actively letting go.

Wind 2020-10-22 13:16:34

This is an analysis. Not to mention whether the analysis is right or wrong, it doesn't help **release**. Many people taking Lester Levenson's **Release Method** course don't understand these concepts at all. They don't know what **release** is, what *grasping* is, what leaving is. But the design of this process helps you get in touch with your emotions, and then **desires**, perceive them, and then let them leave.

Then let them leave.

Yi Tian 2020-10-22 13:17:52

When I ask *"Can I let go,"* I can't answer.

Wind 2020-10-22 13:18:16

Can you let it go? Answering *"I don't know"* is also okay. Why do it this way? The course says so.

The course says so: *So if you are not sure whether you are **releasing**, just keep at it. Because you may not be aware of every **release**, but as you continue to practice this technique, you will do it more and more easily, until you are sure you are **releasing**. Additionally, **releasing** is carried out through a series of questions, which may not seem particularly special at first. But as you continue to follow along, you will see that when I ask you these questions, and when you practice them, these questions will generate many feelings. These questions are designed to give you a **releasing** experience. They don't need to be understood at the beginning. In fact, you won't understand them. But if you are willing to continue practicing using these questions, and you continue to do so, you will find that you use them more and more easily to **release**.*

Wind 2020-10-22 13:20:10

Understand? It's a technique. This process itself helps you get in touch with your emotions. So no need to add extra things to it. The questions don't need to be understood. Before you **release**, the questions cannot be understood.

Yi Xuan 2020-10-22 13:21:10

@Wind? After you reach the final goal, will you still come to see us?

Wind 2020-10-22 13:21:26

If I am fortunate enough to reach the final goal, I will come back.

D 2020-10-22 13:22:05

What to do when you regress when idle? [Sad]

===== Page 176 =====

Wind 2020-10-22 13:22:26

Then **release continuously**.
Don't try to understand things that cannot be understood before experiencing them.
For example, the questions.
The meaning of the questions.
Don't analyze them.
They cannot be understood through analysis.
Words always deviate from the original meaning of the experience.
So use the minimum and most concise concepts to guide yourself.
Don't fall into the endless complexity of semantics.

Yi Xuan 2020-10-22 13:31:01

@Wind? You know, what you explained today makes me feel like a master teaching the Dharma [Grin].

Wind 2020-10-22 13:31:15

But I am not a master.
I **want** freedom, but I haven't achieved it yet [chuckle].
So just take my explanations as something to listen to.
The real focus is still to look at Lester Levenson's teachings.
We can repost last night's discussion on the **Six Steps**. I think those parts are relatively key.

The **Six Steps** are the only key.

Mu 2020-10-24 08:49:56

@Wind? How is your progress?

Wind 2020-10-24 08:53:38

I don't know how to say it. In short, I'm still one big step away from freedom.

2022-10-22 (New) A word to those new to the Release Method.

Wind 2020-10-22 09:31:52

Physical sensations are already an *"expression."* The first thing suppressed is the *fear of death*.

Shui Di 2020-10-22 09:32:20

So, as a beginner, can I directly **release wanting control** and **approval**? Skip **releasing** the nine emotions.

Wind 2020-10-22 09:32:25

Then it developed **wanting approval**. **Wanting approval** developed **wanting control**.
Wanting approval and **wanting control** developed the nine emotional states.
The nine emotional states developed many subtle feelings.
Feelings developed all thoughts.
Thoughts project out and become your **material world**.
The **material world** includes your body.
Therefore, the body and the entire **material world** are your *"creations."*
It is a projected result.

Wind 2020-10-22 09:34:21

When **releasing**, you **release** the emotions and **desires** that are the cause.
Wanting approval and **control** are the cause of all emotions. And **wanting to survive** (*fear of death*) is the cause of **wanting approval** and **control**.

===== Page 177 =====

Wei ~ 2020-10-22 09:35:12

Physical and psychological illnesses produce different body sensations. Can they all be **released** using the **Release Method**? @Wind

Wind 2020-10-22 09:35:29

*All feelings are **survival programs**.* You **release** emotions, not the physical sensations that are already the result expressed in the body.
When you **release** the emotions, the physical sensations of those illnesses will also dissipate accordingly.
But you don't need to specifically **release** them. Because your body is only an exact copy of the **astral body**.
Of course.

Wind 2020-10-22 09:37:27

The course only uses two days to familiarize newcomers with **releasing emotions**. The chart helps you identify your emotions. Because many people, apart from body sensations, cannot identify what their current emotion is. Therefore, they need the chart's assistance.
Soon you can transition to the stage of **releasing desires**. Directly **release wanting approval**, **control**, and then **wanting to survive** (*fear of death*). Clear the underlying drivers. This is the use of the **Release Method** tool.

I live for you, because I am you. 2020-10-22 09:39:15

Is greed **wanting control** or **wanting approval**? Greed is an emotional state.

Wind 2020-10-22 09:39:46

It could be driven by **control**, or directly by **wanting approval**.

OTHERNESS 2020-10-22 09:40:13

Always **wanting** a sick body. Is this **approval** or **control**? Or both?

Wind 2020-10-22 09:40:21

Both.

Freedom 2020-10-22 09:40:27

@Teacher Wind, I find that after **releasing**, there is a pleasant feeling, but it is accompanied by *pride*. When I feel good, I feel like I'm pretty great [facepalm]. A very excited, jumping state. Should I continue **releasing** *pride*?

Wind 2020-10-22 09:40:43

Actually, you don't need to analyze what it is from the **mind**.

That is, if the body is uncomfortable, causing worry emotions, is it enough to just **release** the worry?

Because **wanting approval** is actually the driver of **wanting control**.
But when you **release**, you **release** what surfaces, what you perceive.

Lester Levenson:

*Releasing **wanting approval** and **control** is also a shortcut, compared to releasing all the emotions underneath them.*

===== Page 178 =====

***Approval** and **control**.*

*When you no longer have **wanting approval** and **control**, all the emotions underneath them are gone. But until you release the fear of death, you still have **wanting approval** and **control**.*

*The only reason you **want** everyone's **approval** is so that you can be **safe** and survive. If we don't get **approval**, you **want** to force them to approve, and then you can be **safe**. That is **control**.*

*But when you release **wanting approval** and **control**, all the feelings underneath them are gone. Next, what remains is just **wanting approval** and **control**. By releasing the fear of death, you release them all.*

When you get there, you will very easily allow the fear of death to surface. You reach a point where it will push itself up and out. You sit there, completely watching it, and it will expel itself.

*Then you will laugh, and your **mind** will be shut down. What a foolish joke, playing on your Self, thinking you are limited, but you never were.*

The Way.

Yan Fei 2020-10-22 09:43:49

@Wind Recently, I often have some feelings that are neither **wanting approval** nor **wanting control**, but strongly **wanting safety**.

Wind 2020-10-22 09:44:00

Then release **wanting safety**. **Wanting safety/survival** is the cause of all **wants** and feelings.

Wei Dao 2020-10-22 09:53:28

@Teacher Wind, hello. I always feel bound, very *resistant* to what others ask me to do, **wanting** to break free. How to **release** this?

Wind 2020-10-22 09:53:28

Right now, can you feel this *resistance*?

Wei Dao 2020-10-22 09:53:28

Yes.

Wind 2020-10-22 09:53:28

Is it **wanting control** or **wanting approval**?

Wei Dao 2020-10-22 09:53:28

Control.

Yes, allow yourself to be *aware* of it.

Wind 2020-10-22 09:53:28

Has it left?

Wei Dao 2020-10-22 09:53:28

No.
A bit better.

Wind 2020-10-22 09:53:28

Do you **want to change** your current feeling?

Wei Dao 2020-10-22 09:53:28

===== Page 179 =====

Want to change.

Wind 2020-10-22 09:53:28

Can you just notice this *wanting*? Just lightly be *aware* of it. Has it left?

Wei Dao 2020-10-22 09:53:47

I am *aware*. Some left.

Wind 2020-10-22 09:54:42

Can you be *aware* of the remaining **wanting to change**?

Wei Dao 2020-10-22 09:55:00

Yes. Still **want to change**.

Wind 2020-10-22 09:55:12

Yes, allow yourself to be *aware* of it.

Wei Dao 2020-10-22 09:55:30

Yes.

Wind 2020-10-22 09:55:32

Has it left?

Wei Dao 2020-10-22 09:55:55

It came back.

Wind 2020-10-22 09:55:55

Has it become lighter and more pleasant?

Yes, can you just be *aware* of it?

Wei Dao 2020-10-22 09:56:19

A bit better, lighter.
Still have *resistance* inside.
Feel fear.

Wind 2020-10-22 09:57:57

Is it **wanting control** or **wanting approval**?

Wei Dao 2020-10-22 09:58:13

Want control.

Wind 2020-10-22 09:58:32

Can you be *aware*?

Wei Dao 2020-10-22 09:58:47

Yes.

Wind 2020-10-22 09:59:01

Has it left?

Wei Dao 2020-10-22 09:59:15

Afraid of doing things poorly.

Bing Zi 2020-10-22 10:00:16

@Wind Wind, how to **release** the identification with the physical body? Always **want** to observe emptiness. Guide me.

Wei Dao 2020-10-22 10:00:32

Now a bit better.

Wind 2020-10-22 10:00:32

Release **wanting control**.

And a word to those new to the **Release Method**.

Sometimes, once you observe and pay attention, the feeling disappears, you can't feel it anymore.
This is not **release**.
This is returning to the habit of **suppressing** feelings.
Hiding the feeling again.
The experience of **release** is feeling your emotions clearly leaving the body from the chest and abdomen area, accompanied by energy leaving, and a lighter, more pleasant feeling wells up.
Use this to verify whether you have **released**.
Generally, as long as you have **released**, you will clearly know you have **released**.

Small Cleverness 2020-10-22 10:03:37

Teacher Wind, if suppressed feelings and beliefs are not **released**, will they constantly pop up, creating the same situations that make us sad and have the same feelings?

Wind 2020-10-22 10:04:26

Suppressed feelings continuously drive our subconscious thoughts in the subconscious.

Wind 2020-10-22 10:04:35

***Mind* is only creative.**
Every thought manifests, whether you look at it or not.
Subconscious thoughts are just thoughts we are not looking at now.
We program them, letting them operate automatically in the background.
So, suppressed feelings are also your feelings. They still drive those thoughts you don't **want** to see.
Automatically operating in the subconscious.
Therefore, do not suppress feelings.
Release them.

2022-10-22 (New) No step in the releasing process requires any effort, no need to effortfully concentrate.

Ch1o6· 2022-10-22 10:19:55

Teacher Wind, guide me once, please... Can you?

Wind 2022-10-22 10:20:31

Can you feel your current feeling?

Ch1o6· 2022-10-22 10:21:25

Yes.

Wind 2022-10-22 10:21:32

Does it ***stir up*** **wanting control** or **approval** in you?

Ch1o6· 2022-10-22 10:21:38

Control.

Wind 2022-10-22 10:22:26

Allow yourself to be *aware* of it.

===== Page 181 =====

Wind 2022-10-22 10:22:44
Has it left?
Chlo6· 2022-10-22 10:22:51
Less.
Wind 2022-10-22 10:23:05
Can you still feel **wanting control**?
Chlo6· 2022-10-22 10:23:21
Much better, don't **want control** as much.
Wind 2022-10-22 10:23:46
Look at your current feeling. Is it **wanting control** or **wanting approval**?
Chlo6· 2022-10-22 10:24:03
Much calmer, don't **want control** as much.
Wind 2022-10-22 10:25:32
Has the feeling become lighter and more pleasant?
Chlo6· 2022-10-22 10:25:47
Lighter.
Wind 2022-10-22 10:26:04
Do you **want to change** your current feeling? Or **want** to maintain it?
Chlo6· 2022-10-22 10:26:38
Want to maintain.
Wind 2022-10-22 10:26:54
Can you be *aware* of this **wanting control**?
Chlo6· 2022-10-22 10:27:03
I am *aware*.
Wind 2022-10-22 10:27:20
Has it left?
Chlo6· 2022-10-22 10:27:35
Left.

Wind 2022-10-22 10:27:54
Has the feeling become lighter and more pleasant?
Chlo6· 2022-10-22 10:28:06
Lighter.
Wind 2022-10-22 10:28:22
Continue this process, let your feeling continue to ***move up***.
Chlo6· 2022-10-22 10:28:55
Yes.

Little Sapling 2022-10-22 10:32:57

I often feel a sensation like my chest splitting open accompanying **release**, sometimes accompanied by back itching.

Wind 2022-10-22 10:34:46

There will be many body sensations.

===== Page 182 =====

But the experience of **release** has a common part: the blocked feeling in the *feeling center* (chest) becomes unobstructed, accompanied by a clear feeling of energy leaving, becoming lighter and more pleasant. If you haven't experienced this, you can return to the process of **releasing emotions**. Pick up the emotion chart, see what your current emotion is. Then give yourself some time, just feel it directly, use the **three-question process**. If you are familiar with the experience of **releasing emotions**, then use the process of **releasing desires**. This will be much faster, and the **release** will be deeper. One **release** of **wanting control** and **approval** can **release** thousands of emotions.

Free Life 2022-10-22 10:45:41

@Wind, whenever a thought arises from the **mind**, do I need to feel it? If there is a feeling, use the **three questions**?
Wind 2022-10-22 10:46:34

Follow the course setup to learn. Currently, I have translated the first and fifth lessons of the 1992 **Release Method**. The first lesson teaches you to **release** emotions. You need to *feel*, not think. Try to *feel* your feelings through your *feeling center* (chest and abdomen area). When answering, also answer intuitively.

Try to relax as much as possible. When going through this process, no step requires any *effort*. No need to *effortfully* concentrate.

Wind 2022-10-22 10:50:01

This is normal. You rarely consciously contact your emotions. This habit of **suppression** needs to be eliminated through **release**. **Release** once, you can do it a second time. Keep

doing it, you will get more and more clearly in touch with your emotions. Any addiction is driven by a feeling. When you **release** the feeling, you will experience freedom. **Release** is not something you need to wait for results. It is immediate. As soon as you **release**, you will immediately know you have **released**. When you can't feel anything, this is what Lester Levenson calls the *"vague feeling"* situation. A vague, unclear feeling. You notice the vague, unclear feeling, then perceive that you **want to change** this vague, unclear feeling. **Release** this **wanting to change**, and the vague, unclear feeling will become clear.

standlight 2022-10-22 10:57:32

@Wind May I ask, when asking myself the **three sentences**, do I use *"you"* or *"I"*? Also, during my operation, why do I have no feeling when asking the **three sentences**? But when I use a sentence like *"Can I allow myself to let it go,"* it seems to work better. Is this personal?

Wind 2022-10-22 10:57:55

===== Page 183 =====

Can you allow yourself to let it go? You can ask like that. In English, it's *"Could you let it go."* Contextually, you don't need to worry about *"you"* and *"I."*

Wind 2022-10-22 10:59:34

[Group chat log]

[

Wind: *Can you feel your current feeling?*
Miracle: Yes.
Wind: *Is it* ***wanting control*** *or* ***wanting approval****?*
Miracle: Control.

]

Wind 2022-10-22 11:00:17

I use the process for **releasing the three major wants** from the 1992 **Release Method**.
I haven't made any changes.
So it's the same.

Yi Tian 2020-10-22 11:05:22

Feel your feelings through your feeling center (chest and abdomen area) – what does this mean? @Wind

Wind 2020-10-22 11:05:50

Your *feeling* is in that location.

Yi Tian 2020-10-22 11:05:58

So it's being *aware* of the *"blockage"* in the chest and abdomen?
Doesn't this become a physical sensation?

Wind 2020-10-22 11:06:30

You perceive emotions.
But try to perceive them from the chest.
It is inner feeling.
When you get used to it, you don't need to specifically emphasize from what location to perceive.

2020-10-22 (New) How to release if suppression is very strong?

Yi Tian 2020-10-22 11:15:15

When I learned a Chinese insight meditation method, the teacher said to use your Danzhong acupoint area for introspection. Because I could never experience this point, I didn't learn it.

Wind 2020-10-22 11:15:29

However, the important thing you need to remember is that this course is **experiential**. If someone gives you a book on how to ride a bicycle but you've never actually ridden one, I believe even if you read the book, when you ride the bicycle, you might fall over because you can't **control** your balance. Riding a bicycle is also an **experiential** thing. Just like riding a bicycle: you learn how to ride, then you get on it. When you find your balance, you really don't need to think about it anymore, you just ride

===== Page 184 =====

it. When you use this technique, the same thing will happen. The more you do it, the more you'll grasp the key points, and **releasing** will become more and more natural. You just get on the bicycle and keep riding. So what will happen is, even if you have to do some thinking and slightly manipulate yourself at the beginning, as you continue doing it, you'll find it becomes easier and easier.

Wind 2020-10-22 11:16:00

This bicycle analogy is also from Lester Levenson in *The Way*. The **Release Method** course doesn't let any preconceived theories contaminate you. It directly takes you through the process to experience **release**. Even if you make mistakes, it's okay. After a few mistakes, you'll know what's right. But if you don't personally go through the process to experience it, you can say you'll never learn it.

Liu Mou Ren 2020-10-22 11:17:09

How to **release** if **suppression** is very strong? Release the **suppression**?

Wind 2020-10-22 11:18:10

Can you notice your current feeling?

Liu Mou Ren 2020-10-22 11:18:19

No particular feeling.

Wind 2020-10-22 11:19:55

Vague, unclear feeling?

Free Life 2020-10-22 11:19:57

Usually many thoughts.

Liu Mou Ren 2020-10-22 11:19:58

Sort of.

Wind 2020-10-22 11:20:06

Do you **want to change** this vague, unclear feeling?

Yi Tian 2020-10-22 11:20:18

Teacher can only tell you to *"use your heart, not your brain,"* or even directly say *"use the chest and abdomen."* But how to actually use the heart, use the chest and abdomen to *feel*, you have to experience it yourself.

Liu Mou Ren 2020-10-22 11:20:24

Want to change.

Wind 2020-10-22 11:20:29

Can you be *aware* of this **wanting to change**?

Liu Mou Ren 2020-10-22 11:21:41

No.

Wind 2020-10-22 11:21:46

Do you **want** to be *aware* of it?

Liu Mou Ren 2020-10-22 11:21:49

Want to.

Wind 2020-10-22 11:22:10

Can you be *aware* of this *wanting*?

===== Page 185 =====

Yes.

Wind 2020-10-22 11:22:45
Has it left?

Liu Mou Ren 2020-10-22 11:22:50
Some left.

Wind 2020-10-22 11:23:10
Has the vague feeling become clearer?

Liu Mou Ren 2020-10-22 11:23:16
Clearer.

Wind 2020-10-22 11:23:26
Yes, is it **wanting control** or **wanting approval**?

Liu Mou Ren 2020-10-22 11:24:04
Control.

Wind 2020-10-22 11:24:09
Can you be *aware*?

Liu Mou Ren 2020-10-22 11:25:16
No.

Wind 2020-10-22 11:25:24
Want to be *aware*?

Liu Mou Ren 2020-10-22 11:25:40
Want to.

Wind 2020-10-22 11:25:49
Has it left?

Liu Mou Ren 2020-10-22 11:26:00
Left.

Wind 2020-10-22 11:26:06
No, the course only mentions it briefly because it's not the focus.

Wind 2020-10-22 11:26:15
This really isn't the focus.

Wind 2020-10-22 11:26:26
Because if you *effort* to find the feeling there, that is **wanting control**.

If you **want control**, you will not get **control**.

Wind 2020-10-22 11:26:50
It's that simple.

Has the feeling become clearer?

Liu Mou Ren 2020-10-22 11:27:06
Yes.

Wind 2020-10-22 11:28:50

So, it's simple. When you are suppressed very strongly, you feel this vague, unclear feeling. Release the **wanting to change** regarding this vague, unclear feeling. When the **wanting to change** is released, you can feel your current feeling more clearly.

Liu Mou Ren 2020-10-22 11:28:53

===== Page 186 =====

Then repeat, right?

Wind 2020-10-22 11:28:59
Yes. This really doesn't require *effort* to feel.

Liu Mou Ren 2020-10-22 11:29:10
Thank you.

Wind 2020-10-22 11:29:21
If it's not clear, then feel the unclearness and notice your **wanting to change** the unclearness. Release it, and it will automatically become clear.

Liu Mou Ren 2020-10-22 11:29:42
Seems I need to practice more.

Wind 2020-10-22 11:30:16
Don't try to use extra techniques outside the process to handle problems encountered in the process.

Wind 2020-10-22 11:30:19
The **release** process itself can handle all situations.

Liu Mou Ren 2020-10-22 11:30:30
Yes.

Wind 2020-10-22 11:30:34
Including *"can't feel emotions,"* including *"vague unclear,"* including *"**stuck**,"* including *"confused."*

Wind 2020-10-22 11:31:00
These can all be resolved after following the **release** process.

Wind 2020-10-22 11:31:09
No need for any preparatory exercises. Just practice the process itself.

Liu Mou Ren 2020-10-22 11:32:18
Is there a fixed question for not feeling emotions? A process question?

Wind 2020-10-22 11:32:36
Yes.
Feel this vague, unclear feeling.
Then ask yourself *"Do I **want to change** this feeling?"*

Liu Mou Ren 2020-10-22 11:34:39
Release **wanting to change**?

Wind 2020-10-22 11:34:40
Yes.

Liu Mou Ren 2020-10-22 11:34:50
I understand, thank you.

2020-10-22 (New) Physical sensations are just expressions, emotions are the cause.

standlight 2020-10-22 20:20:15

@Wind In recent **releases**, I find a warm feeling in my chest and abdomen. Is this what you call energy?

Wind 2020-10-22 20:20:53

===== Page 187 =====

Energy is emotional energy.
standlight 2020-10-22 20:21:10
Do I let it leave naturally?
Wind 2020-10-22 20:22:16
No. You don't need to focus on physical sensations of heat or cold. Focus on your emotions. **Release** your emotions.
standlight 2020-10-22 20:23:41
Don't pay attention to bodily reactions, let them be natural, right?
Happy Cat 2020-10-22 20:23:53
For example, for an event, about how long does it take to completely **release** the **desire**? Half an hour to an hour, or a few minutes? I **want** to judge if my **release** is correct.
Wind 2020-10-22 20:24:40
Yes. The time to cleanly **release** an event is not necessary. It depends on how much **wanting control**, **approval**, and **survival** you have suppressed on top of it.
Happy Cat 2020-10-22 20:25:16
Is it better to **release** it all at once, or can it be **released** repeatedly?
Wind 2020-10-22 20:25:16
Of course, all at once is best.
Happy Cat 2020-10-22 20:25:28
For example, **releasing** over a few days is also normal?
Wind 2020-10-22 20:26:19
Yes.
Wu Xin 2020-10-22 20:26:50
What is the standard for being completely **released**?
Wind 2020-10-22 20:27:00
Only love for the thing, regardless of how it is.
Lin c 2020-10-22 20:28:22
Then feeling light and pleasant is enough?
Wind 2020-10-22 20:28:34
After feeling light and pleasant, continue **releasing wanting control** and **approval**.
Happy Cat 2020-10-22 20:28:15
Often I feel light but not joyful. Is this not completely **released**? Need to continue **releasing**?
Wind 2020-10-22 20:29:03
Continue.
Lin c 2020-10-22 20:30:17
Can feel light, not joyful. Is it not all **released**?
Wind 2020-10-22 20:30:25
Yes. Because your natural nature is very pleasant.

===== Page 188 =====

As long as there is no pleasantness, there is still something covering it. This is easy to understand.

Yuan Meng 2020-10-22 20:31:33
① Wind, what is the difference between physical sensations and emotions?

Wind 2020-10-22 20:32:39

Physical sensations are just expressions. Emotions are the cause. Emotions are what you feel: anger, sadness, apathy, fear, etc.

2020-10-23 Wind guides group members to release.

Small Cleverness 2020-10-23 10:06:57

Teacher Wind, no matter what feeling I **release**, it's very weak. Even when **releasing** the **stuck** feeling, it's also very weak.

Wind 2020-10-23 10:07:23

Weakness is because you **want control**. You **want** a more obvious feeling. This **wanting control** causes you to suppress your feeling. You should perceive that you **want to change** this weak feeling. When you **release** the **wanting to change**.

Chloe· 2020-10-23 10:08:29

Wind, how to solve the dilemma of not liking the job you have, and the job you like not paying well?

Wind 2020-10-23 10:08:36

The weak feeling will immediately become obvious.

Sound of Clouds Passing 2020-10-23 10:09:07

A little, can feel chest tightness.

Wind 2020-10-23 10:09:48

I will adjust the questions accordingly.

Sound of Clouds Passing 2020-10-23 10:09:52

I tried myself.

Wind 2020-10-23 10:10:03

Yes, have you experienced **release**?

Sound of Clouds Passing 2020-10-23 10:10:03

Had some slight feelings.
Not sure if it's the **release** experience.

Wind 2020-10-23 10:10:59

Light, pleasant, clear, welling up, accompanied by a feeling of energy leaving.
Does **release** have this kind of feeling?

Sound of Clouds Passing 2020-10-23 10:11:07

Had a little, not very obvious.

Wind 2020-10-23 10:12:07

OK, I understand. Let's start.

===== Page 189 =====

What is your current feeling?

Sound of Clouds Passing 2020-10-23 10:12:21

Thank you. Nervous.

Wind 2020-10-23 10:12:51

Anxiety?

Sound of Clouds Passing 2020-10-23 10:13:07

Yes, afraid.

Wind 2020-10-23 10:13:12

Can you just allow yourself to feel this anxiety?

Sound of Clouds Passing 2020-10-23 10:13:27

Afraid of dying. Yes.

Wind 2020-10-23 10:13:48

Just try to feel this feeling as much as possible.

Sound of Clouds Passing 2020-10-23 10:14:09

Chest tight.

Wind 2020-10-23 10:14:43

Relax.
Don't pay attention to bodily sensations.

Sound of Clouds Passing 2020-10-23 10:14:57

Can't find it a bit.

Wind 2020-10-23 10:15:07

Can you feel this anxiety?

Sound of Clouds Passing 2020-10-23 10:15:44

Can't find it.

Wind 2020-10-23 10:16:11

Relax your body. What is your current feeling?

Sound of Clouds Passing 2020-10-23 10:16:11

Should I *effort* to find it?

Wind 2020-10-23 10:16:19

No.

Sound of Clouds Passing 2020-10-23 10:16:40

A bit calm.

Wind 2020-10-23 10:17:02

Now you just feel calm?

Sound of Clouds Passing 2020-10-23 10:17:07

The initial feeling has weakened.

Wind 2020-10-23 10:17:26

Yes, is the current feeling calm?

Sound of Clouds Passing 2020-10-23 10:17:49

Not just calm, still a bit of tension left.

Wind 2020-10-23 10:18:04

===== Page 190 =====

Yes, can you just notice this tension? You don't need to dig for it, don't need to *effort* to see it. Just lightly notice it.

Sound of Clouds Passing 2020-10-23 10:18:25

Yes.
Okay.

Wind 2020-10-23 10:18:46

Yes, can you allow it to leave?
Just yes or no.

Sound of Clouds Passing 2020-10-23 10:19:06

Yes.

Wind 2020-10-23 10:19:17

Are you willing to let it go?

Sound of Clouds Passing 2020-10-23 10:19:38

No.

Wind 2020-10-23 10:19:51

When are you prepared to let it go?

Sound of Clouds Passing 2020-10-23 10:19:56

This is my first reaction.

Wind 2020-10-23 10:20:14

Yes, it's okay. Don't worry about what your answer is.

Sound of Clouds Passing 2020-10-23 10:20:43

I hope I can let it go now.

Wind 2020-10-23 10:21:09

Okay, try to relax your body again.

Sound of Clouds Passing 2020-10-23 10:21:20

Okay.

Wind 2020-10-23 10:21:34

Look again at your current feeling. Can you still feel the tension?

Sound of Clouds Passing 2020-10-23 10:22:03

Lighter.

Wind 2020-10-23 10:22:31

Can you just lightly notice that remaining tension?

Sound of Clouds Passing 2020-10-23 10:22:42

Getting lighter and lighter.
Yes.

Wind 2020-10-23 10:22:58

Yes, do you feel **release**?

Sound of Clouds Passing 2020-10-23 10:23:40

Much calmer than at the beginning.
I feel it.

Wind 2020-10-23 10:24:03

Now let's go a bit deeper.

===== Page 191 =====

Okay.

Wind 2020-10-23 10:24:22

Try to relax your body as much as possible. Just allow yourself to be *aware* of your current feeling.

Wind 2020-10-23 10:24:39

What is it? Is there still tension? Or some other feeling?

Sound of Clouds Passing 2020-10-23 10:24:53

Fear.

Wind 2020-10-23 10:25:16

Can you just lightly be *aware* of this fear?

Sound of Clouds Passing 2020-10-23 10:25:30

Yes.

Wind 2020-10-23 10:25:57

Does it ***stir up*** **wanting control** or **approval** in you?

Sound of Clouds Passing 2020-10-23 10:26:11

Control. **Want** to get better.

Wind 2020-10-23 10:26:30

Can you just lightly allow yourself to be *aware* of this **wanting control**?

Sound of Clouds Passing 2020-10-23 10:26:48

Yes.

Wind 2020-10-23 10:26:50

Just lightly be *aware*. Yes, has it left?

Sound of Clouds Passing 2020-10-23 10:27:18

Left.
Look at your current feeling. Has it become lighter and more pleasant?

Sound of Clouds Passing 2020-10-23 10:27:45

Yes.

Wind 2020-10-23 10:28:09

Allow yourself to notice again. What is your current feeling?

Sound of Clouds Passing 2020-10-23 10:28:14

Indeed lighter, more pleasant, more confident.
A bit happy.
Body also doesn't feel as uncomfortable.

Wind 2020-10-23 10:29:09

Does this happy feeling ***stir up*** your **wanting control** or **wanting approval**?

Sound of Clouds Passing 2020-10-23 10:29:23

Control. **Want** more.

Wind 2020-10-23 10:29:40

===== Page 192 =====

Yes, can you just allow yourself to be more *aware* of this **wanting control**? Just lightly be *aware* of it.
Sound of Clouds Passing 2020-10-23 10:29:58
Yes.

Small Cleverness 2020-10-23 10:34:15

Teacher Wind, can you guide me? I **want** to **release** the *attachment* to past events, the **desire** to understand and clarify the facts and others' opinions. @Wind

Wind 2020-10-23 10:34:32

Have you experienced **releasing** emotions?

Small Cleverness 2020-10-23 10:34:58

I have experienced it, but at most, I feel calm. After a while, that painful feeling comes back.

Wind 2020-10-23 10:35:27

Yes, let go of your previous experience.

Wind 2020-10-23 10:35:33

Stay open to the possibility of a new experience.

Small Cleverness 2020-10-23 10:36:02

Okay, teacher.

Wind 2020-10-23 10:36:35

Try to relax your body as much as possible. Can you feel your current feeling?

Small Cleverness 2020-10-23 10:37:19

A bit stuffy in the heart, but don't **want** to feel it.

Wind 2020-10-23 10:37:40

Yes, can you just notice the most surface feeling? You don't need to *effort* to feel it.

Small Cleverness 2020-10-23 10:38:18

Want to cry.

Wind 2020-10-23 10:38:45

Let yourself lightly notice it.
What is this feeling?

Small Cleverness 2020-10-23 10:40:04

A feeling of pain that can't be expressed.

Wind 2020-10-23 10:40:43

Can you just lightly be *aware* of it?

Small Cleverness 2020-10-23 10:41:29

Not really. As soon as I perceive it, it seems to run deeper.

===== Page 193 =====

Wind 2020-10-23 10:41:58
Relax your body. When you relax, what do you feel? Even a non-obvious feeling is okay.
Small Cleverness 2020-10-23 10:42:59
Feel like crying inside.
Wind 2020-10-23 10:43:17
Just allow yourself to notice it. Can you let it go?
Small Cleverness 2020-10-23 10:44:16
No.
Wind 2020-10-23 10:44:33
Are you willing to let it go?
Small Cleverness 2020-10-23 10:45:28
I am willing.
Wind 2020-10-23 10:45:38
When are you prepared to let it go?
Small Cleverness 2020-10-23 10:46:12

Now, teacher. I don't know why, but I feel a bit reluctant to let it go.
Wind 2020-10-23 10:46:45
It's okay.
Wind 2020-10-23 10:47:24
Stay relaxed, lightly focus your attention inward. What is your current feeling?
Small Cleverness 2020-10-23 10:47:50
Calmer than before.
Wind 2020-10-23 10:48:11
Allow yourself to just notice that feeling. Can you let it go?
Small Cleverness 2020-10-23 10:48:40
Yes.
Wind 2020-10-23 10:48:49
Are you willing to let it go?
Small Cleverness 2020-10-23 10:48:59
Willing.
Wind 2020-10-23 10:49:06
When?

===== Page 194 =====

Small Cleverness 2020-10-23 10:49:20
Now.

Wind 2020-10-23 10:49:32
Do you feel it being released?

Small Cleverness 2020-10-23 10:50:10
No.

Wind 2020-10-23 10:50:37
It's okay. Stay relaxed. What is your current feeling?

Small Cleverness 2020-10-23 10:50:56
Calm.

Wind 2020-10-23 10:51:20
Can you allow yourself to notice this seemingly calm feeling?

Small Cleverness 2020-10-23 10:51:35
Yes.

Wind 2020-10-23 10:51:43
Can you let it go?

Small Cleverness 2020-10-23 10:52:24
Yes.

Wind 2020-10-23 10:52:37
Are you willing to let it go?

Small Cleverness 2020-10-23 10:53:05
Willing.

Wind 2020-10-23 10:53:18
When?

Small Cleverness 2020-10-23 10:53:41
Now.

Wind 2020-10-23 10:53:58
What do you experience? Do you feel it leaving?

Small Cleverness 2020-10-23 10:54:15
I still don't feel anything.

Wind 2020-10-23 10:54:22
It's okay. Stay relaxed, just allow yourself to be *aware* of the current feeling. Is it still that calmness?

Small Cleverness 2020-10-23 10:54:54
Still.

Wind 2020-10-23 10:55:14

Yes, allow yourself to just feel it.

===== Page 195 =====

Wind 2020-10-23 10:55:27

Can you let it go?

Small Cleverness 2020-10-23 10:55:42

Yes.

Wind 2020-10-23 10:55:52

Are you willing to let it go?

Small Cleverness 2020-10-23 10:56:08

Willing.

Wind 2020-10-23 10:56:13

When?

Small Cleverness 2020-10-23 10:56:26

Now.

Wind 2020-10-23 10:56:35

Look again at your current feeling. Just allow yourself to feel it.

Small Cleverness 2020-10-23 10:56:58

Feels a bit more relaxed than just now, but the feeling is very weak.

Wind 2020-10-23 10:57:02

Can you let it go?

Small Cleverness 2020-10-23 10:57:38

Yes.

Wind 2020-10-23 10:57:44

Are you willing to let it go?

Small Cleverness 2020-10-23 10:57:56

Willing.

Wind 2020-10-23 10:58:04

When?

Small Cleverness 2020-10-23 10:58:12

Now.

Wind 2020-10-23 10:58:28

Look again at your current feeling. What is it?

Small Cleverness 2020-10-23 10:59:23

What I feel is still calm.

Wind 2020-10-23 11:00:05

Yes, continue doing that process. Be a little patient with yourself.
Keep doing it, and your feelings will become more and more obvious.

Small Cleverness 2020-10-23 11:00:19

===== Page 196 =====

Okay.

Wind 2020-10-23 11:00:28

But never *effort* to do it.

Wind 2020-10-23 11:00:40

Resistance and irritability, of course, can be **released**.

Small Cleverness 2020-10-23 11:00:50

@Wind? Okay, Teacher Wind. Thank you, teacher.

Small Cleverness 2020-10-23 11:05:52

@Wind? Thank you, Teacher Wind. Although I still haven't reached pleasantness, I just cried a bit and feel much calmer. Even though I haven't had the obvious effect like others who were guided, I am willing to **release** slowly.

Wind 2020-10-23 11:10:00

You all should try to learn the **Release Method** and guiding techniques, and help each other.
It is becoming more and more difficult for me to lower myself to guide people now.
Each time I need to expend considerable *effort*.
Seeing others as separate from oneself really requires a lot of *effort*.
Yes, if you haven't experienced **release**, just slowly guide yourself through the process.
It's okay, just follow the process.
The power of this process is huge.
It's not your guidance that works; it's the **release** process that works.
But before guiding others, you must first **release** your **wanting control** and **approval** towards that person.
Only then will the guidance be effective.

Wind 2020-10-23 11:43:24

Love is *oneness*.
The process of **continuous release** is the same.
Current feelings continuously surface.

You let one go, another comes, and another comes.
Just keep doing it continuously.

Yuan Yuan 2020-10-23 11:46:06

@Wind So no need to recall past events. Whatever surfaces in the present moment, **release** that, right?

Wind 2020-10-23 11:48:19

Yes.

Wind 2020-10-23 11:51:51

When everyone helps guide each other, remember three things.
First, you must learn it yourself, experience **release** yourself.
Second, before guiding, it's best to first **release** your **wanting control** and **approval** towards the other person.
Third, stay pure, don't **change** the **original process**.
Do these three steps, and you can help others learn. You are a qualified **Release Method** teacher.

2020-10-23 Don't try to effortfully release, just simply feel it.

I am infinite 2020-10-23 14:10:09

===== Page 197 =====

I find that feeling and **releasing** are both instinctive. You cannot **control** the feeling and **release** themselves, you can only use them. If you try to **control** the feeling and **release**, or *effort* to **release**, this is the **mind** participating.

Wind 2020-10-23 14:11:35

The **release** process is a technique to awaken the **release** instinct. You can **control** feelings and **release**. In fact, Lester Levenson used the phrase ***"control** your **mind."*** But *"effort"* is ***"wanting control."*** **Wanting control ≡** *lack of* ***control***. So, once there is *effort*, there is **wanting control**, you will get **stuck**. When **stuck**, a ***"wanting control"*** is operating. If you don't **release** this program operating you, you will continue to be **stuck**. When you **release** this **wanting control** program, you feel smooth, because the feeling drives your program. Everything that happens next will be under your **control**.

I am infinite 2020-10-23 14:16:18

Right.

Wind 2020-10-23 14:16:40

Therefore, it's not that you cannot **control** feelings and **release**. It's that you need a specific process and technique to **control**, not using your past habits to **control**. **Control** by **releasing wanting control**, gain **approval** by **releasing wanting approval**, gain **safety** by **releasing wanting safety**. **Control**, **approval**, **safety** are not bad things. But *"wanting"* keeps you driven by a sense of *lack*.

I am infinite 2020-10-23 14:19:14

Right, my point is, don't use **control** to **release**. This is **suppression**. For example, if you can't feel, *effort* to feel; if you can't **release**, *effort* to **release**. This is **wanting control**, not truly **releasing**. Any *effort* towards feeling and **releasing** is **wanting control**, which only leads to ***stuckness***, inability to feel and **release**.

Wind 2020-10-23 14:20:20

Yes, **wanting control** leads to ***stuckness***. Actually, regarding personal insights, I have a view.

Wind 2020-10-23 14:21:22

Any insights summarized from personal experience should be tested against the **Six Steps**. If it conforms to the **Six Steps**, it is correct.

I am infinite 2020-10-23 14:22:16

Using the method of **wanting control** to **release** is like using the canister and diving. Because you can't **release** simply and easily, you need to make these *efforts*.

Wind 2020-10-23 14:23:38

Pay attention to the **Third Step**: immediately perceive that your current feeling comes from **wanting control** or **wanting approval**, and **release** it. When your current feeling is **wanting control**, **release** that **wanting control**. Don't let the **wanting control** stay inside and operate you.

I am infinite 2020-10-23 14:24:31

===== Page 198 =====

So, the whole book *"The Abundance Book"* is about **releasing** using the method of **wanting control**. The consequence is more and more **suppression**. *The Sedona Method* also has various **controls**.

Wind 2020-10-23 14:25:12

If you *effort* to try to perceive and dig, you are doing it with **wanting control**. You should perceive this **wanting control** and **release** it. It's not a matter of the **mind**'s question. It's

about how you *direct* it. What is the *direction*? Lester Levenson described it as *"using the **mind** to eliminate the **mind**."* The most crucial thing is, what *direction* does it lead to?

[Heart] Happy Cat [Heart] 2020-10-23 14:28:12

Can it be understood that the **mind** gives a *direction*, and then we witness the *"infinite"* to complete it?

Wind 2020-10-23 14:28:20

No. It must conform to the **release** process, conform to the **Six Steps**.

I am infinite 2020-10-23 14:28:51

Yesterday, I went to retreat to **release** and found I couldn't **release** at all. I found that I was deeply suppressing. Using the process was ineffective. It wasn't until today that I discovered that I was actually too **controlling**. I was deeply using my **mind** to **control** how I felt, and to **control** how I **released**. When I couldn't feel or **release**, I would *effort* and force myself to **release**. I have been doing this all along.

Wind 2020-10-23 14:28:51

It's not *"abandon the **mind**."* It's not *"no **control**."* It's *"use the **release** process to do what you **want**."* Lester Levenson said, *"It's not that you shouldn't **want** this, shouldn't **want** that."* Lester Levenson didn't condemn those *"wants."* It's *"get everything you **want** through **release**."* So, through the **release** process, conform to the **Six Steps**.

Wind 2020-10-23 14:30:20

***Keep it simple.** * Don't mix in other things. The process is fixed: let the feeling surface, see if it is **wanting control** or **approval**, then let it go. You forgot the **Fifth Step**.

I am infinite 2020-10-23 14:31:53

When **releasing** using the **release** process, pay attention not to try to *effort* to **release**. Just simply feel it a bit, then simply **release** it directly. No need to *effort* yourself. Follow the process, and you will automatically feel and automatically **release**.

Wind 2020-10-23 14:32:07

When you get **stuck**, you must first **release** the **wanting control** over the ***stuckness***. If it doesn't conform to the **Six Steps**, you won't be able to **release**.

I am infinite 2020-10-23 14:33:23

===== Page 199 =====

Wind 2020-10-23 14:33:57

If you can't do it, it's because you don't do it.

As long as you do it, you can do it. Keep the **Six Steps** by your side.

I am not limited 2020-10-23 14:36:09

When I discovered that I have been trying to go against feelings and **desires**, deeply **controlling** them, trying to **control** all processes and results, and when I can't, I *effort* desperately. I found that this is the **mind** deeply participating. I have been trying to **control** every step. This **control** has kept my feelings suppressed at the bottom, and has caused the **release** process to be full of confrontation and pulling. After I discovered this, I finally understood how to **release**.

Wind 2020-10-23 14:36:15

Lester Levenson uses **wanting safety**, **wanting to survive**, *fear of death* to describe the same thing.

I am infinite 2020-10-23 14:37:04

Continuous release just means continuously **releasing** easily, not continuously *efforting* to **release**.

Wind 2020-10-23 14:37:37

Now, because the motivation of my **First Step** is too strong, I spontaneously enter **release**.
I am pushed to **release**.
Therefore, it's very difficult to lower myself to a state where I can guide others.
Because once I **release** continuously, the **mind** becomes very quiet, and I can't regard others as something outside myself.

Wind 2020-10-23 14:38:39

This way, you cannot see the other person as having problems.

I am infinite 2020-10-23 14:39:02

If the **Fifth Step**, **releasing** the **wanting control** over ***stuckness***, this **release** is still done with the **mind**'s participation, then this step is also useless. The key is still to learn the process, learn how to be easily and simply led by the process to **release** automatically.

Free Rose - Liu Guimei 2020-10-23 14:39:02

Within it, it becomes oneself **releasing**, already entered the process. Why would *effort* be needed?

Outside it, there is distance, needing to be pulled down, right?
Not looking for trouble, the guidance is very deep. It's just that I've been **stuck** lately.

Wind 2020-10-23 14:40:13

Re-regarding others as a separate object from oneself requires a lot of *effort*.

I am infinite 2020-10-23 14:40:28

I found that **release** is always automatic. According to the process, from the beginning it is automatic. It's not something you try to **control**.

Wind 2020-10-23 14:41:00

If you don't do this, the feeling will continue to go up.

I am infinite 2020-10-23 14:41:03

It can be called instinct.
Feeling instinct and **release** instinct.
When going up, duality disappears.

===== Page 200 =====

Dalu Zheng 2020-10-23 14:42:00

@Wind I feel that I really **want** freedom, but once I start to feel more, I retreat again. I'm a bit afraid of the feeling of greater freedom and stop **releasing**. I start to actively push myself to **release**, and I feel tired. How to solve this?

Wind 2020-10-23 14:42:00

The only reason you feel tired is that you **want to control** something.

There is a **wanting control** operating.

I am infinite 2020-10-23 14:43:22

So, according to the process, just feel the feeling a little. Then, no need to think, just simply feel a little. According to the process, when you **release** and ask *"Has it left?"* you don't need to **control** whether it has left. If it left, it left. If it didn't leave, trying to **control** it won't make it leave either; it's actually **suppression**. So next in the process, you **release** the **wanting control** over not having **released**.

Dalu Zheng 2020-10-23 14:43:24

Yes, unconsciously I fall into that inertia.

Wind 2020-10-23 14:43:24

Stay pure.
Use the process.
*__Keep it simple, sweetheart.__ *
This is the KISS principle that Lester Levenson talked about.
Lester Levenson said, it's simple.
But what people have been doing is making it highly complex.
We can use many language systems to discuss the same thing.
We may transform many expression paradigms.
But those are not necessary.
What is necessary?

Learn the **release** process and the **Six Steps**.

These are all the tools and maps you need on the path to freedom.

Little Sun 2020-10-23 14:55:45

May I ask Teacher Wind, how long has this kind of **continuous release** been going on?

Wind 2020-10-23 14:56:33

A few weeks.
Previous years were intermittent **release**.
But you only need one week to ***follow through*** *with the* ***Six Steps****,* to reverse the strong past habits, and **release** can move forward like a car.
The key is to conform to the process, ***follow through*** *with the* ***Six Steps****.*
I have nothing else to add.

I am infinite 2020-10-23 15:01:00

Before, I always subconsciously used past habits. Now I realize that past habits were just trying to **control**.

Wind 2020-10-23 15:01:30

The **release** process does not conform to people's habits.
So at the beginning, you must consciously use the process.
Until you reach a point where the process carries you.
Now that more people in the group have mastered the method, I can probably go into retreat.

I 2020-10-23 15:02:00

===== Page 201 [text layer] =====

195
Throw away *"The Abundance Book"* and *"The Sedona Method,"* really.
They were wrong from the start.
Wind 2020-10-23 15:07:00
The map drawn by Lester Levenson is clear.
Just keep walking.
In this era, only a few people can be free.
So any help should not be coercive.
Spread the method.
Those who haven't experienced **release** should start with **releasing feelings**, then try to **release wanting control** and **approval**.
This conforms to the course setup.
Today, when I guided that group member,
because she hadn't experienced **releasing emotions**,
I also started with the **three questions** for **releasing emotions**.
Then I let her go a step deeper.
If you haven't experienced **releasing emotions**, following the course order will also help you learn quickly.
Understanding 2020-10-23 15:16:57
I once read an article about why Lester Levenson said the **Release Method** should be charged. It mentioned that Lester Levenson said, in the early days when he didn't charge, no one took **release** seriously. Later, when he charged, many people did it earnestly, and the effect was much better than before. So afterwards, the **Release Method** was charged.
Wind 2020-10-23 15:17:17
This is what Lester Levenson said in an audio.
He used to teach without charging.
The reason for charging was that in a highly capitalist society, people only value things they have paid for.
But it should not be an excuse for others to charge.
Lester Levenson mentioned that if you don't **want** freedom enough, you will be pulled back by the world.
And the only reason for not succeeding is not **wanting** it enough.
So, even with the method, I still don't think most people can be free.
But at least provide the tools to people.
Let those who need help receive help.
However, during my **release** process, I had a strong intuition.
Any charging will damage the presentation of this **original method**.
So, I hope that when spreading this method, everyone does not use it to charge a single cent.

Wind 2020-10-23 15:26:33
Wanting control can be towards people, things, or emotions.
The most important thing is, you must first achieve it yourself before you can teach others.
If you cannot achieve abundance yourself, cannot obtain everything you **want** through **release**, then you cannot teach others either.
You will inevitably modify and add some limiting concepts.
If you cannot operate an organization merely through **release**, but through charging, you

cannot stay pure.
Have you experienced **releasing** emotions?
A Oku 2020-10-23 15:29:26

===== Page 202 [text layer] =====

196
I have.
Sometimes after **releasing**, I feel very light and comfortable.
Wind 2020-10-23 15:29:34
Then **releasing desires** is like this.
Wind 2020-10-23 15:29:51
You perceive the emotion, see that your emotion is **wanting control** or **approval**,
then let it go.
Vera 2020-10-23 15:31:14
How can this feeling of abundance be achieved?
Follow through *with the* ***Six Steps****,* ***release*** *continuously.*
A Oku 2020-10-23 15:32:13
Sometimes I can't figure out if I **want to control** that person or **want to control** that emotion.
Wind 2020-10-23 15:32:30
This is **wanting control**.
A Oku 2020-10-23 15:32:48
Or when **releasing**, I kind of don't know how to ask. I feel that emotion or the uncomfortable blocked feeling in the body is still there.
Wind 2020-10-23 15:33:02
Wanting to figure out is also **wanting control**.
A Oku 2020-10-23 15:33:45
I always thought you were a man [facepalm] @Wind.

Wind 2020-10-23 15:34:12
I am a man.
Just **want** it more.
The profile picture is my girlfriend who passed away from heart disease a few years ago.
I've always used her as my profile picture.
Lester Levenson said the **First Step** is simple, just **wanting** more.
I am a post-95.
Just graduated from university over a year ago.
I don't care who is free.
I care about whether the method can make me free.
Gender also doesn't matter.
I saw that the **astral body** has no gender.
Infinite existence has even less gender.

Wind 2020-10-23 17:46:40
Conform to the **Six Steps**, and only need to conform to the **Six Steps**.
Freedom does not require steps beyond the **Six Steps**.
Wind 2020-10-23 17:47:33

The **Third Step**: see that all your feelings are **wanting control** and **approval**, and **release** them.
Wind 2020-10-23 17:48:46

===== Page 203 [text layer] =====

197
The **Sixth Step** means, each time you **release**, you become lighter and more pleasant.
Note, it is the pleasantness brought by **release**.
Not pleasantness obtained through other limiting ways.
Why emphasize only conforming to the **Six Steps**? Because the **mind**, based on different limiting concepts, will add many redundant things on top.
The **Six Steps** are a straight channel.
If you follow the **mind**'s knowledge, you might turn off in other directions halfway.
Wind 2020-10-23 17:53:00
To let the **Release Method** help everyone, let all people join hands to keep it pure.
2020-10-23 The fear of death is the root cause of the two major wants, all emotions, and all thoughts.
Free Heart (wxid_dvcb3ye8r59e22) 2020-10-23 17:53:30
@Wind? Teacher has been talking about the **three major wants**. Why is there no **release** for the **desire for safety** in the **Six Steps**?

Wind 2020-10-23 17:53:52
Refer to *The Way*.
Lester Levenson's original text.
Mr. Lester Levenson said that as long as you continuously **release wanting approval** and **control**, the *fear of death* (**wanting safety/survival**) will automatically surface for you to **release**.
Minnie 2020-10-23 17:55:01
Read *The Way* again. Found that everything I wanted to ask, the answers are inside.
Wind 2020-10-23 17:55:08
Lester Levenson: *What was it last time? OK, the first thing we suppress is the **desire** to survive as a body, appearing as the "fear of death". How does it develop into other feelings? If I get everyone's **approval**, I am **safe**, I can survive as a body. If I cannot get their **approval**, I **want** to force them to approve, then I can be **safe** and survive—this is **control**. But, because you are so afraid to allow these feelings of fear of death to surface, you need to first deal with **wanting approval** and **wanting control**. When you release those, the "fear of death" at their base will naturally and noticeably surface for you to release.*
Free Heart 2020-10-23 17:55:42
I understand. Thank you for your guidance, teacher.

Wind 2020-10-23 17:55:46
Lester Levenson: *Releasing **wanting approval** and **control** is also a shortcut, compared to releasing all the emotions underneath them. **Approval** and **control**. When you no longer have **wanting approval** and **control**, all the emotions underneath them are gone. But until you release*

===== Page 204 [text layer] =====

198

*the fear of death, you still have **wanting approval** and **control**. The only reason you **want** everyone's **approval** is so that you can be **safe** and survive. If we don't get **approval**, you **want** to force them to approve, and then you can be **safe**. That is **control**. But when you release **wanting approval** and **control**, all the feelings underneath them are gone. Next, what remains is just **wanting approval** and **control**. By releasing the fear of death, you release them all. When you get there, you will very easily allow the fear of death to surface. You reach a point where it will push itself up and out. You sit there, completely watching it, and it will expel itself. Then you will laugh, and your **mind** will be shut down. What a foolish joke, playing on your Self, thinking you are limited, but you never were.*

Wind 2020-10-23 18:06:25
Don't call me master.
No masters needed here.
Let's join hands to present the **original release** process purely to everyone.
Or everyone is a master, everyone is **infinite existence**.
Vanilla Ice Cream 2020-10-23 18:11:20
Last night's power outage is still ongoing. The power came back three times in between but failed. Through **release**, I saw that I have so many plans and arrangements, and saw how wide my scope of ***"control"*** is. I released them, and now feel very light. And I further felt how happy and simple **releasing** is. Like Lester Levenson's example of opening your hand, the pen held in it will naturally fall... **Releasing** is that simple! Now I can't find a reason not to **release**. I even feel like I'm starting to **release** automatically.
Rong 2020-10-23 18:18:17
Sometimes I can't figure out the **desire**.
Wind 2020-10-23 18:18:19
Which one do you feel?
This cannot be analyzed for you by others.
Because **wanting to survive** is the cause of **wanting approval**, and **wanting approval** is the cause of **wanting control**.
If analyzed, it's all three.
But at this moment, whichever you are more *aware* of will surface.
You **release** that one.
Release the one you are more *aware* of.
Vanilla Ice Cream 2020-10-23 18:25:04
[Excerpt from Lester Levenson's 1992 teaching video]

Lester Levenson: *Next we will talk about **releasing**. How do you do it? It's very simple. All of you pick up a pen, hold it tightly in your hand. First, I want you to know how you hold it tightly in your hand. It's very simple, we all do it well. We also do a good job of holding onto our feelings. Because we do it too well, we forget that we can just do this (instructor lets go of the pen, letting it fall to the ground), just let it go. This is what we mean when we say "let it go"...*

===== Page 205 [text layer] =====

199

Zhao Yan 2020-10-23 18:25:25
@Wind When Lester Levenson first started **releasing**, he was exploring. He couldn't distinguish the **three major wants**. How could he **release** only **control** in the first month, know to **release approval** in the second month, and **release** the *fear of death* in the third month?
Wind 2020-10-23 18:26:32
All emotions come from **wanting approval** and **control**.
A friend translated Lester Levenson's audio *"Keep It Simple."*
Everyone can take a look.

Wind 2020-10-23 18:28:14
*All surface feelings come from the heavy feelings we call AGFLAP [Apathy, Grief, Fear, Lust, Anger, Pride]. AGFLAP comes from two: **wanting approval** and **control**. These two come from one: **wanting to survive**, **safety**. When we let go of the **desire** for **approval** or **control**, we get rid of all AGFLAP and thousands of other feelings. Empty the subconscious, the **mind** quiets down, and then we realize our **infinite existence**, working with intuition, and this simply comes from our essence. This is intuition. All the knowledge we work with in the **mind** is full of ignorance. Behind ignorant facts is our essence. The ignorance is that everything we do through the **mind** is limited and can also be harmed. Every **mind** has certain limitations, covering our **infinite existence**. So we need a way to extract the motivation for all thinking, which is feeling. This will quiet the **mind**. The **mind** will never quiet the **mind**, because the **mind** is a mechanism mistakenly seeking survival, **safety**, **approval**, and **control**. As long as the **mind** acts as this mechanism, it will never give you the right answer. It will always lead you to pursue wrong answers, and you will get momentary pleasure and long-term pain. But you must ***keep it simple***. You are **infinite existence**, omniscient, omnipotent, omnipresent. When we feel extremely limited in our **minds**, we put it in a closet called "subconscious" and pretend we didn't do it. If a limiting thought appears, we don't like it, we try to put it back in the closet. The method is simple, the method is easy. Let the feelings surface, [perceive] they are **wanting approval** or **control**, then let them out. ***Follow through*** *with the six steps of this method. It will take a few months to empty all your garbage. After that, life will become an effortless, beautiful, harmonious, almost dreamlike life. Everything happens effortlessly, just putting a thought into our calm **mind**, and it will quickly manifest. So why not do it in the next few months? Be smart. Remember the KISS theory. We divide it into three parts. Now "I" am omniscient, omnipotent, omnipresent. Always have been. Always will be.*

Wind 2020-10-23 18:29:00
He perceived **wanting approval**, **wanting control**, and **wanting safety**.
It's just that in the first month he only perceived **wanting approval**, in the second month only **wanting control**, and in the third month he perceived the *fear of death*.

That's why he said that if he had had the **Six Steps**, he would have reached the final goal faster.
Lester Levenson said, *"You now have the **Six Steps**, so you should be faster than me."*

If you do it, it's simple. If you don't, it's impossible.
Simple, or impossible.
It only takes a few weeks, a few months at most,
to **release** all emotions and **desires**.
Zhao Yan 2020-10-23 18:36:12
After **releasing** everything, can whatever you **want** manifest or **change**?
Wind 2020-10-23 18:36:39
Freedom.
Lester Levenson describes it as *"just a thought, and what you **want** happens."*
I haven't **released** the *fear of death* yet.
Therefore, it will re-develop some **wanting control** and **approval**, but I will **release** them immediately.
Because I haven't completely removed this mechanism, I haven't **released** the entire **mind** yet.
But I am prepared to do so.
The *fear of death* is the root cause of the two major **wants**, all emotions, and all thoughts.

Wind 2020-10-23 18:37:57
I haven't **released** the *fear of death* yet.
Therefore, it will re-develop some **wanting control** and **approval**, but I will **release** them immediately.
Because I haven't completely removed this mechanism, I haven't **released** the entire **mind** yet.
But I am prepared to do so.
The *fear of death* is the root cause of the two major **wants**, all emotions, and all thoughts.
As long as the *fear of death* is not completely **released**, it will continuously develop **wanting control** and **approval**.
Because people don't **want** freedom enough, it's hard for them to be free.
They will stop in an extremely beautiful state.
But whether it's a sweet dream or a nightmare, you are still in the dream.
If you don't transcend the dream, you will fall back down.
2020-10-23 Clarifying the key points of the original method.
Zhao Yan 2020-10-23 18:42:35
Teacher, you seem to have been here for two whole days now. Is it that **control**, **desires**, have temporarily disappeared?
Wind 2020-10-23 18:43:22
I plan to make a final clarification of the key points of this **original method**.
Tomorrow or the day after, I will go **release**.
So these two days, I will constantly repeat some things that everyone may have already heard many times.
I hope everyone can use Lester Levenson's later teachings and the **original process** to guide themselves.
Use the **Six Steps** to guide themselves.
*"When you no longer have **wanting approval** and **control**, all the emotions underneath them are gone. But until you **release** the fear of death, you will still have **wanting approval** and **control**."*
Let's join hands to restore Lester Levenson's great **original method**. Don't pay attention to me personally.

When you are not moving towards freedom, you are moving towards the world.
Therefore, Lester Levenson said, *"There is no stop in the Six Step."*

===== Page 207 [text layer] =====

201
Once you are free, of course you don't need to **release**.
But before reaching it, you cannot understand freedom.
I live for you, because I am you 2020-10-23 18:48:33
When Lester Levenson was free, wasn't he still **releasing**?
When they went up the mountain and had no water, he also **released**.
Wind 2020-10-23 18:49:13
Omniscience, omnipotent, omnipresent.
That was after he re-developed the **mind**.
He said it took him eighteen years to return to the world.
He stared at the TV, kept watching it, and finally caught a feeling.
He finally succeeded in developing a feeling.
Because the world is **wanting control** and **approval**.
He needed to develop some to return to the world.

Wind 2020-10-23 18:53:38
Now, what I say must be things I am sure I know.
I won't say beliefs and guesses.
I will only say what I know.
I live for you, because I am you 2020-10-23 18:55:21
Wind, if the person you deeply love is no longer in this world, with your current ability, can you communicate with them?
Wind 2020-10-23 18:55:30
Now I say, even if I am truly fortunate enough to reach freedom, I will come back to share.
I cannot answer this question.
I am not continuing to share to say what abilities I have.
I am here to clarify this method.
Let's join hands to restore Lester Levenson's great **original method**. Don't pay attention to me personally.
Qing Qing 2020-10-23 18:58:58
@Wind Last year, I used Lester Levenson's first feeling **release** method. I **released** three times, and the feeling was very strong, but I haven't been able to use it since.
I'll start learning again from the basics.

Wind 2020-10-23 18:59:47
Start learning again from the **original process** of the 1992 **Release Method**.
It will be very simple.
In the second week, feelings will continuously surface and then leave,
like waves.
But when I stop, a glance at the **Six Steps** immediately tells me which step is wrong.
Then **release** resumes immediately.
The process hasn't changed.
It's just that it has become more direct, with less manipulation.

I feel that I am always on the **Six Steps**.
And these **Six Steps** form a huge driving force, allowing **release** to continue.
Insights occur frequently. At this time, you will be carried by them. But as long as you continue to remind yourself of the **Six Steps**, you will continue

===== Page 208 [text layer] =====

releasing, reaching ***higher*** peaks.

Wind 2020-10-23 19:05:48
Anything not in the **Six Steps** is unnecessary.
Note that the **Third Step** is *"All feelings are **wanting control** and **approval**, **release** them."*
"All feelings" means all feelings.
You must have a feeling now.
It must be **wanting control** or **approval**.
You can definitely **release** them.
Susan 2020-10-23 19:08:49
Release can happen anytime, anywhere?
Wind 2020-10-23 19:09:09
You can use this method anytime.
It's simple. Enter the **Six Steps**.
Third Step: at this moment, is your feeling **wanting control** or **wanting approval**?
Release them.
Fourth Step: **release continuously**, make it the norm.
When you **release** once, your feeling rises.
At this time, new feelings emerge.
Are they still feelings? Of course.
Are they still **wanting control** and **approval**? Of course.
Therefore, you can continue **releasing**.
Release again, your feeling rises again.
The emerging feelings are still **wanting control** and **approval**.
You can still **release** them again using the process.
It's that simple.
2020-10-23 Wind explains the Six Steps.
I am infinite 2020-10-23 19:14:05
Now, when I **release**, as soon as I perceive a feeling, I habitually **want** to **release** it. This is **wanting control**. Then I can perceive that the feeling immediately shrinks back, suppressing it inward. The **control** desire is too strong. A few years of habits are hard to break. So now it's hard to **release**. @Wind
Wind 2020-10-23 19:14:16
Fifth Step.
I am infinite 2020-10-23 19:14:25
I can even clearly experience the whole subtle process of the feeling immediately shrinking back as soon as I **want** to **control**. Suppressed for too long.
Wind 2020-10-23 19:14:48
What you describe is a habit.
But habits are just accumulated programs.

Behind the programs are just **wanting control** and **approval**.
I am infinite 2020-10-23 19:15:19
I know the **Fifth Step**. But when I use the **Fifth Step**, I still get **stuck**. That is, when I **release** this **wanting control** over being **stuck**, I still get **stuck**. Completely unable to **release**.

===== Page 209 [text layer] =====

203
Wind 2020-10-23 19:16:18
Sixth Step.
I am infinite 2020-10-23 19:16:58
How to do the **Sixth Step**?
Wind 2020-10-23 19:17:16
Each **release** brings lightness and pleasantness.
I am infinite 2020-10-23 19:17:29
Can't **release** at all, definitely no pleasantness.
Wind 2020-10-23 19:17:46
If you remind yourself of this, you will stop what you are doing now.
Easily allow the **wanting control** to surface.
I am infinite 2020-10-23 19:17:49
But when I actively directly feel the pleasantness, I can feel the pleasantness. Damn it.
Wind 2020-10-23 19:17:59
Whenever you use *effort*, it is **wanting control**.
I am infinite 2020-10-23 19:19:18
That is, the pleasantness is also **stuck**.
Wind 2020-10-23 19:18:26
Pleasantness can be **stuck**.
Because you **want** to **control** it.
It seems many people don't know how to operate the **Fifth Step**.
I am infinite 2020-10-23 19:19:14
This habit of **wanting control** is so strong that no matter how I **release**, I habitually **control** inward. I still can't find a special way to stop it.
Minnie 2020-10-23 19:19:26
Want to **control** the **release** process.
Wind 2020-10-23 19:19:48
I will share specifically.
I am infinite 2020-10-23 19:19:51
Okay.
Wind 2020-10-23 19:20:21
If you follow the **original process**, you will find that the **First Step** is *"Try to relax your body as much as possible, focus your attention inward."*
In a relaxed and comfortable state of body, perceive your current feeling.
The specific use of the **Fifth Step** is indeed something that is easy to misunderstand.
Because people often find that they cannot feel the **wanting control** over the feeling.
So, when you try to **release** the **wanting control** over the **wanting control**, you will get **stuck** infinitely.
I am infinite 2020-10-23 19:23:18

Right.
Especially when you are already accustomed to **controlling**, it's even more serious.
Wind 2020-10-23 19:24:06
So, relax, perceive the most surface *"wanting."*

===== Page 210 [text layer] =====

And only perceive it.
At a time, you only need to perceive one *"wanting."*
If other feelings are there, you don't need to suppress them, but don't deliberately pay attention to them.
When you are **stuck**, obviously, you **want to change** it.
Notice that you are using force.
This *"using force"* is **wanting control**. It is on the most surface.
So you don't need to deliberately dig for it.
Another point is that, like all feelings, it cannot be **released** all at once.
So when I guide others, I say, *"Do you still **want to change** your current feeling?"*
Allow more **wanting to change** to be perceived.
When you successfully **release** a **wanting to change** that caused you to be **stuck**,
you need to feel again if there is any remaining.
Release a second time.
Until you completely **release** the **wanting to change** regarding it, you will immediately find that this **release** process becomes very smooth.
If you only **release** a little and suppress the rest, continuing to carry this **wanting control** while **releasing** other themes,
then that unreleased **wanting control** will continue to stay inside you and operate you.
You will get **stuck** again at some point during **release**.
This was once the biggest obstacle to my initial **continuous release**.

I am infinite 2020-10-23 19:31:25
I found that my ***stuckness*** is accumulated. The previous **release** methods were actually **wanting to control**, not truly **releasing**.

Wind 2020-10-23 19:31:26
Actually, when we **release**, we really just neglect it.
The **Six Steps** are the only key. They are not just a theory.
They are a map that will guide you along the way.
I am infinite 2020-10-23 19:35:00
Previous materials didn't have this at all.
Wind 2020-10-23 19:31:50
So, again, use the **Six Steps**.
The **Six Steps** are the only key. They are not just a theory.
They are a map that will guide you along the way.
I am infinite 2020-10-23 19:33:19
The **Six Steps** just simply say *"if **stuck**,"* I don't know what it means at all. And the explanations in those materials are also wrong, directly misleading.
"The Abundance Book" translates it as *"dilemma."* I thought I could grit my teeth and rush

through each time. Is this a dilemma? It doesn't seem like it. I never used this step [facepalm].
And this kind of **release** with **wanting control** became a habit, habitually suppressing instead of **releasing**.
Wind 2020-10-23 19:35:40
Lester Levenson: *Talk to the workshop instructor. It's not me who takes you there. Or you continuously **release** the **stuck** feeling, seeing when you*

===== Page 211 [text layer] =====

*don't **release** the **stuck** feeling, you let it continue to operate, which causes you to remain **stuck**. Can you see how simple this is? If you do it, it's really simple.*
Wind 2020-10-23 19:36:28
The Way series of audios has scattered explanations of the **Six Steps**.
Keep It Simple also has them.
Beingness also has them.
Get High to Release also has them.
Wind 2020-10-23 19:39:43
I understood the process of the **Six Steps** through listening to Lester Levenson's later audios repeatedly.
Over two years, I listened to his later audios many times.
I can even recite some passages.
Besides *The Way*, there are other audios.
"Get High to Release" says that if you **release** to *feel good*, when you achieve that goal, you will automatically stop.

Wind 2020-10-23 19:57:35 (The following content is brought forward)
The ones I just mentioned are scattered explanations about the **Six Steps**.
They can help you understand deeply.
There is also *"Goals and Winning."*
It talks about *separation* and also about goals.
This is a later teaching and can also be translated.

Wind 2020-10-23 19:41:26
Aren't many people confused about what the **First** and **Second Steps** mean?
The **First Step** is **wanting** freedom, the **Second Step** is *deciding* to be free.
If you *decide* to be free, you won't stop before reaching freedom.
If you just *decide* to *feel good*, or achieve a certain material goal, then after you get it, you will stop.
Because what you **want** and *decide*, you will take yourself there.
In my second week of **release**, I looked at the **Six Steps**.
I directly *"knew"* what the **Six Steps** were like.
And I was sure they could lead people to the final goal.

Most people in this world cannot do the first two steps.
But they can still use the **release** process to reach a very comfortable state.

Wanting to change is a type of **wanting control**.
If you feel you don't like something, you **want to change** it.
If you feel you like something, you **want** to maintain it, possess it.
That is all **wanting control**.
The specific explanation of **wanting control** is *"you **want** the world to be the way you **want** it to be."*

===== Page 212 [text layer] =====

206
Wanting control is the most surface *wanting*.
It is driven by **wanting approval**.
Why do you **want** to possess this, **change** that?
Because you **want approval**.
Why do you **want approval**? Because you **want safety**. You feel that if others approve of you, you can survive.
Wanting safety, survival is the deepest *wanting*.
And all feelings are **survival programs**.
Wanting to survive developed **wanting approval** and **control**.
And **wanting approval** and **control** developed AGFLAP.
Wind 2020-10-23 19:54:50
Should the **Six Steps** be understood now? [Laughing]
2020-10-23 The Six Steps don't tell you to quit your job.
Vanilla Ice Cream 2020-10-23 19:50:00
In 2013, I quit my fast-promotion job, *deciding* that the rest of my life would be to figure out the truth of life and fully live this truth. I put this first. I think from then on I *decided* to be free. Although I only encountered the **original Release Method** now, in these seven or eight years, I feel I have progressed quickly. Whenever I encounter a suitable channel, I quickly integrate and practice, and continuously transcend what I have previously learned and realized. I think this *"speed and transcendence"* come from the strong driving force of *deciding* to be free. *"Deciding to be free"* is really important!
Mary Hai 2020-10-23 19:56:42
@Vanilla Ice Cream [Praise] Me too. Even the timing is about the same.
Wind 2020-10-23 19:58:11
There is also *"Goals and Winning."*
It talks about *separation* and also about goals.
This is a later teaching and can be translated.
Blank 2020-10-23 19:59:49
@Mary Hai After 2012, some people wanted to awaken.
Chloé· 2020-10-23 20:00:25
I'm thinking about quitting my job.
But no income.
Don't know what to do.
Lester Levenson suggested **releasing** at work, not long-term retreat. You can have a short-term isolation... Right?
Wind 2020-10-23 20:02:16
*If you do it by avoiding, you suppress those feelings deep down. They become your **karma**, driving you out of seclusion. So, there is no obstacle in action. The obstacle is identifying*

*with the limited body and **mind**, identifying with the **ego**. If you try not to engage in any action, you will not succeed, because your **karma** is now driving you to act. So if you **want** to do nothing, you will not succeed. Whatever your **karma** is, you will do it. So **wanting** to do nothing is useless. Only **release** is useful. Only **release** will give you all the paths. As fast as you do it, it comes to you. So, action is not so much an obstacle as a real help. Because when you act, you are pushed by feelings, and when you act, feelings bring more feelings, giving you the chance to **release** all feelings.*
So you must do it in the world. You must do it in action. You cannot do it isolated from the world. When you isolate, you only avoid.
When you **release** continuously, isolation will happen automatically.
I can talk about my own experience.
I didn't **want** to go into retreat, but it happened automatically.
I didn't have to *effort* to **control** myself and isolate from the world.
Vanilla Ice Cream 2020-10-23 20:04:51
In my previous channel, I just broke through financial difficulties. I deeply **released** money and gained a good degree of freedom. But as soon as I encountered the **Release Method**, I immediately transcended the previous channel, because I know that the freedom brought by the **Release Method** is true freedom, and it's what I truly **want** deep down.
Wind 2020-10-23 20:05:07
Rather, it is driven by a momentum. Isolation happens automatically.
When reaching a state of **continuous release**, I couldn't contact the world.
So I stayed in the room and **released**. That's all.
Vanilla Ice Cream 2020-10-23 20:05:52
I suggest friends who **want** to quit their jobs, **release** first. When it's time to quit, you will know yourself.
Wind 2020-10-23 20:06:41
The **Six Steps** don't tell you to quit your job.
They don't tell you to isolate either.
They just tell you to **release continuously**.
When you **release continuously**, isolation happens automatically.
You will reach a state where you don't need to work.
Chloé· 2020-10-23 20:07:43
This job is super restrictive. Doesn't let me do what I **want**, can't even say what I **want**. Really disgusting.
Wind 2020-10-23 20:07:56
These are all feelings.
Vanilla Ice Cream 2020-10-23 20:08:07
Because if I don't explore the truth of freedom, it would be more uncomfortable than death.
Wind 2020-10-23 20:08:08
This is exactly the opportunity to **release** these limitations.
When the feeling surfaces, it's a good thing.
Vanilla Ice Cream 2020-10-23 20:08:50
Yes, you can't deceive yourself. You have to face yourself!
Through **release**, you will see the truth of **wanting** to quit. After **releasing**, you will naturally know what to do. Every moment is the best time to **release**.
Xin Nian 2020-10-23 20:11:36
@Wind Often, when doing various jobs, I'm troubled that I can't concentrate on **releasing**. I can only **release** alone on the bed at night. But in reality, can I achieve **release** even in a

noisy environment?
Mary Hai 2020-10-23 20:11:40
@Chloë· Before making a *decision*, **release** all feelings and underlying **desires** about that *decision*. You will make the most suitable *decision* for yourself, probably better than you imagined.

===== Page 214 [text layer] =====

Wind 2020-10-23 20:11:44
Yes.
Continuous release does not require a quiet environment.
Because your world is only the projection of your thoughts.
You cannot **change** the cause by doing something to the result.
If you feel noisy, it's just a feeling.
You return to the **Third Step**, **release** your current feeling of **wanting control** and **approval**.
At first, you will find it difficult.
So you can first use all the time when you don't need mental work.
When you do this, **continuous release** will generate momentum.
It will make your **release** happen more and more easily.
At this point, you can **release** while doing things.
Then, as you continue **releasing**, you will find that you don't need to do things anymore.
Because you are no longer creating that picture.
You are no longer creating the picture of *"I need to work."*

Yuan Yuan 2020-10-23 20:14:54
@Wind May I ask, when you see very touching or very loving pictures emerge, and you feel very excited emotions, a feeling of **wanting** to cry, is this **wanting control** or **wanting approval**?
Mary Hai 2020-10-23 20:15:32
I searched for this word in Wangyi Youdao Dictionary, and the example sentences that came up
turned out to be the **Six Steps to Freedom**.
Wind 2020-10-23 20:15:42
I also searched for it before.
What do you feel?
If you **want** to maintain that very good feeling, it's **wanting control**.
If you are particularly excited and **want** to share it with others, it's **wanting approval**.
An event will actually involve various basic **wants**.
Vanilla Ice Cream 2020-10-23 20:19:16
As Wind said, operate an institution through **release**, not by making money. This principle also applies to work. See if the real reason you **want** to quit is for freedom, or other reasons?

Operate your current job through **release**, get a better job through **release**, make yourself not need a job through **release**. —— *"All of these are possible, as long as you truly **want** them in the present moment. They can all be achieved through **release**, rather than avoiding, suppressing, or **controlling** these 'wants'."*

Zhang Fei 2020-10-23 20:25:54
Lester Levenson once said that continuously focusing on asking *"What am I?"* could lead to ultimate freedom in a few months. This is an early teaching. Later he found that this method didn't help students progress much?
Wind 2020-10-23 20:26:26
Yes, he found that just having students meditate, having them meditate with questions, didn't lead to much progress.
He found that doing one **release** equaled several months of meditation effect.
Just spending less than a minute doing one **release**.

===== Page 215 [text layer] =====

Mary Hai 2020-10-23 20:27:04
@Zhang Fei? This method is a traditional Indian teaching. Ramana Maharshi taught this self-inquiry.
Wind 2020-10-23 20:27:12
After that, he only taught his own invented **Release Method**.
Before that, he didn't have his own method.
He just led students in meditation.
Mary Hai 2020-10-23 20:27:52
This method has very high requirements for spiritual capacity.
That is, the **desire** for freedom, how uninterested one is in this world.
Those who can become free through this method are basically only one step away.
Others can resort to the **Release Method**. The threshold for this is not that high, and it's suitable for modern people [Wicked][Wicked].
Wind 2020-10-23 20:31:35
Release is also very fast, not a second choice.

Ramana Maharshi's *"Who Am I?"* and Yogananda's Kriya Yoga, Lester Levenson recommended them all in the early days.
But in his later years, he only recommended the **Release Method**.
Luo Wanyu 2020-10-23 20:34:47
I also can't distinguish between **approval** and **control**.
I'll first **release** this **control** now.
Wind Chi 2020-10-23 20:35:35
@Wind? Same question about *resistance*.
Wind 2020-10-23 20:35:48
If you **want to change**, it's **wanting control**.
Sometimes you will feel *resistance* towards a person because you **want** their **approval**.
These will be clearly perceived by you.
Hui Xuan 2020-10-23 20:37:24
Is liking someone **wanting approval**?
Wind 2020-10-23 20:38:03
All **three major wants** are there.
Wanting to possess is **wanting control**. **Wanting** to be liked by the other person is **wanting approval**.

Hui Xuan 2020-10-23 20:38:36
Is it also *resisting* at the same time?
Wind 2020-10-23 20:38:37
They all come from **wanting to survive**.
Resistance is a manifestation of emotions.
Wind 2020-10-23 20:39:57
Good, this conforms to the **Sixth Step**.
Ai Mi 2020-10-23 20:41:25
I said to myself, *"Decide to be free."* My right back *resisted*. I am willing to be free, my body is not willing. What's going on?
Wind 2020-10-23 20:41:54
Don't say that.
Deciding to be free is not a prayer, not an affirmation.

===== Page 216 [text layer] =====

210
A *decision* is a *decision*.
Mary Hai 2020-10-23 20:42:27
@Wind? Previously, because of Lester Levenson's early teachings, I wanted to achieve liberation through Kriya Yoga and also practiced self-inquiry, but it didn't work. Now it seems the **Release Method** is suitable for me. It's fate.
Wind 2020-10-23 20:42:29
It's like right now you *decide* to walk from your seat to the door.
Ai Mi 2020-10-23 20:42:30
Yes.
Wind 2020-10-23 20:42:51
Once you *decide*, you will do it immediately.
Vanilla Ice Cream 2020-10-23 20:43:23
Actually, money is a great **release** topic. Don't avoid, suppress, or **control** your **desire** for money. If you **release** correctly, you will not only gain more inner freedom but also more freedom in using money.
Ai Mi 2020-10-23 20:45:44
I have a *resistant* feeling in my right back.
Wu Xin 2020-10-23 20:46:13
@Wind? Are these two questions the same?
Wind 2020-10-23 20:46:36
These are two questions used in the course.
***Stir up.** *
Come from.
Wu Xin 2020-10-23 20:47:00
I understand: one is behind the feeling.
Wind 2020-10-23 20:47:01
Comes from.
Wu Xin 2020-10-23 20:47:15
One is in front of the feeling.
The **control** caused by the feeling, not the feeling caused by **control**.
Wind 2020-10-23 20:48:48

You can use either form, because they indeed appear in the course.
But feelings come from **control** and **approval**.
This is repeatedly stated by Lester Levenson.
Ai Mi 2020-10-23 20:50:20
Come from.
Wu Xin 2020-10-23 20:50:28
I look for the **control** or **approval** behind the feeling. This is correct, right?
Wind 2020-10-23 20:50:44
No need to look.
Look at your feeling, you will immediately perceive it.
OTHERNESS 2020-10-23 20:51:05
Share a **release** I just did: I was having dinner with my daughter. There were two shrimp in a fresh shrimp salad. My daughter ate one, and I wanted to eat the other. But I felt that since my child likes to eat, I should leave it for her; but I also wanted to eat it myself.

===== Page 217 [text layer] =====

211
I perceived the energy of **wanting** to eat. Instantly, this energy of **wanting** to eat turned into saliva secreting in my mouth. Then I felt something in my brain (maybe a **desire**) being lowered down. I no longer wanted to eat. Before I even started asking questions, this energy left.
Wu Xin 2020-10-23 20:51:08
This is easy for me to judge.
Wind 2020-10-23 20:51:19
Then use it.
Because it's actually the same.
Achieving what Lester Levenson said: *"recognize that your feeling comes from **wanting control** or **wanting approval**."*
Wu Xin 2020-10-23 20:52:32
Now I can judge whether it's **control** or **approval**. Before, I had to think for a long time.
Hong 2020-10-23 20:53:32
I've wanted to quit my job for five years, and I still haven't. So entangled [facepalm].
Wu Xin 2020-10-23 20:54:03
?? Great. I made a bit of progress today??, thank you.
Wind 2020-10-23 20:54:04
*"The method is simple, the method is easy. Let the feelings surface, [perceive] they are **wanting approval** or **control**, then let them out. ***Follow through*** *with the six steps of this method. It will take a few months to clear out all your garbage."*
— Lester Levenson
Hong 2020-10-23 20:56:11
Hesitation, indecision, gain and loss — all are **wanting control**.

Wu Xin 2020-10-23 20:56:37
Using force is **control**.
No force is **approval**.
Wind 2020-10-23 20:57:20

This is Lester Levenson introducing the process.
The **Release Method** is really just this.

Ai Mi 2020-10-23 20:57:47
@Wind?, my problem is: I can't perceive whether the feeling is **approval** or **control**.
Wind 2020-10-23 20:58:15
Can you **release** emotions?
Mary Hai 2020-10-23 20:58:15
@I am infinite @Wind?? Should we add the question *"Do you feel lighter and more pleasant?"* to the **original process** just posted?
Mary Hai 2020-10-23 20:58:30
I just thought of it.
Ai Mi 2020-10-23 20:58:45
Not yet.
Wind 2020-10-23 20:58:58
Then start with **releasing emotions**.
Ai Mi 2020-10-23 20:59:18
Or sit quietly and **release** feelings?

Okay.
Wind 2020-10-23 20:59:47
This question is actually my addition after experiencing the **Six Steps**. It's not in the course.
Mary Hai 2020-10-23 20:59:52
Yesterday, Teacher Wind said this question can test whether you have truly **released**.
It's not in the course. Can we add it now?
Wind 2020-10-23 21:00:24
I added this to facilitate operating the **Sixth Step**.
But don't take me as the standard. Take the course and Lester Levenson's teachings as the standard.
Wind 2020-10-23 21:02:16
However, the **Sixth Step** of the **Six Steps** cannot be ignored either.
I 2020-10-23 21:02:27
Right.
Wind 2020-10-23 21:02:56
The question I give is my own method of using this step.
For reference only.
I 2020-10-23 21:03:40
Yesterday, I **released** some **wanting control** towards my dad. It was easy to **release**, and then I felt very pleasant. But later, when I tried to **release** again, I kept getting **stuck**. The **desire** for **control** suddenly came up.
Wind 2020-10-23 21:04:39
But if I make additions, others will follow suit, and gradually this **original process** will be damaged.
So, stay pure.
Even the things I use, I don't recommend adding to the **original process**.

I 2020-10-23 21:06:49
[Strong]
Wind 2020-10-23 21:07:15
*6.Each time you use the Method, you are lighter and happier. If you **release** continually, you'll be continually lighter and happier.*
Sixth Step: Each time you **release**, you become lighter and happier. If you **release continuously**, you will become increasingly lighter and happier.
Wind 2020-10-23 21:07:20
The **Sixth Step** is this.
Not my question.
Use this.
2020-10-23 Once you completely release it, a thought will proceed exactly as you want.
Wind 2020-10-23 21:13:47
Once you completely **release** it, a thought will proceed exactly as you **want**.
?? 2020-10-23 21:13:53

Understand it like this.
Wind 2020-10-23 21:13:56
Anything is like this.
No exceptions.
I 2020-10-23 21:14:47
If you really **release** these, why use stocks to make money?
Wind 2020-10-23 21:14:55
But if your goal is money, you might not **want** to do stocks.
But I tried **controlling** the stock market once. I experienced it.
I didn't have a penny in the stock market.
Purely to test this principle.
For fun.
The stock market followed my wishes for two consecutive days.
Until I let it go.
Wind 2020-10-23 21:16:46
Also, traffic flow.
Everything, when you have completely **released** on it, you will be free.
Little Sun 2020-10-23 21:17:23
Including **wanting** to do well in an upcoming exam? **Release** the **wanting control** and **approval** behind **wanting** to do well? Then things will happen?
Wind 2020-10-23 21:17:35
Freedom means *"a mere thought and it happened."*
Hui Xuan 2020-10-23 21:17:53
@Wind? Someone owes money and won't pay back. Can I get it back?
Wind 2020-10-23 21:17:57
Yes.
*Get everything and anything by **releasing** only.*
This is a guideline given by Lester Levenson.

He also has a saying.
Every impossible, no matter how impossible, becomes immediately a possible as you completely released on it.
Wind 2020-10-23 21:21:03
Test it on everything.
From small things to big things, obtain everything through **release**.
This is also a powerful guideline given by Lester Levenson for implementing the **Six Steps**.

===== Page 220 [text layer] =====

214
Wind 2020-10-23 21:23:49
Yes, **release** all feelings about it.

Wind 2020-10-23 21:25:20
Release all feelings about it.
This teaching is in *The Way*.
Beautiful Life 2020-10-23 21:27:31
@Wind? After **releasing**, once you have a thought, doesn't that create a **want** again?
Otherwise, how can what you **want** be realized?
Wind 2020-10-23 21:27:36
You can read more.

Wind 2020-10-23 21:30:13
Lester Levenson: *I won't give you any more guidance right now. I've already given you too much. How do you feel? So far, how do you feel about what I've given you? This is key. The first is that you **want** freedom more than you **want** the world. The second is to get all your happiness from within through **release**. The next is to make the decision to be free, and then do it. The next is to **release** the fear of death directly — this is the most difficult one for you, because you feel that if you **release** it, you will die. The next one is, from now on, get everything you **want** just by **releasing**. I think this is my favorite one. From a practical perspective, it will bring you more than the other guidelines. Do you know why? You will **release** in every moment. Because your **wants** are overloaded, **wanting**, **wanting**. How successful are you at this? From now on, get everything you **want** just by **releasing**? Has this worked for any of you? Anything you **want** now, you **release** it and let it come into your experience. Who has experienced getting everything you **want** just by **releasing**? Anyone? Everything! Everything means everything. Do you **want** to say something?*
Wind 2020-10-23 21:32:04
Lester Levenson: ***Release** its bad part, it will remain eternally. Or, **release** one thing: the fear of death, that will take care of everything. ? Just one thing! There is only one thing you need to **release**! ? The fear of death. Aren't you going to do it? You can find yourself omniscient and omnipotent. You can have anything you **want** with an effortless thought. You can materialize things, you can dematerialize, you can teleport, you can talk about the past, or talk about anything you **want**.*
Wind 2020-10-23 21:32:36
Yes, that's the way it is.
Wind 2020-10-23 21:36:42
Everyone, don't limit this method. Use it to its fullest.

I'm going to **release**. Good luck.
Wind 2020-10-23 21:40:09
If there are no more questions about the **Six Steps** and the method, then I'll go into retreat.

===== Page 221 [text layer] =====

215
Wind 2020-10-23 21:41:14
After guiding a few more friends I promised to guide tomorrow.
2020-10-23 The only thing hindering your freedom is that you don't want it.
Minnie 2020-10-23 21:42:04
Will children and family members affect one's progress towards freedom?
Wind 2020-10-23 21:42:07
No.
Lester Levenson said *the only thing hindering your freedom is that you don't **want** it.*
This is the only obstacle.
Minnie 2020-10-23 21:44:00
How to understand this sentence? Through the **Release Method**, you will know how you should make money.
Wind 2020-10-23 21:45:59
If you can have abundance directly, do you need to do anything first?
Mary Hai 2020-10-23 21:46:45
Everyone should really watch the 1992 teaching videos, and follow the instructor's guided exercises in them.
Wind 2020-10-23 21:46:50
@I am infinite Group owner, do you still need me to explain or contribute anything?
Mary Hai 2020-10-23 21:46:54
I just followed along and it was effective.
Wind 2020-10-23 21:46:57
If not, I plan to go into retreat tomorrow.
I am infinite 2020-10-23 21:48:23
@Wind The key is that I haven't had many successful **release** experiences myself. My doubts are about gone. I can't think of anything to ask even if I wanted to.
Wind 2020-10-23 21:49:39
Following the course is certainly possible.
It's the course designed by Lester Levenson.
I am infinite 2020-10-23 21:50:08
If a feeling pops up, obviously some energy, but I don't know what it is. What's this situation?
Wind 2020-10-23 21:51:03
You mean you can't identify it?
Wind 2020-10-23 21:51:41
Lester Levenson: *No, now you are confusing what I said. So now you are descending, lowering to the elementary school form of **release**. I am trying to keep you at the graduate level. I am taking you out of middle school, high school, college, and placing you at the graduate level. **Release** the **stuck** feeling, see how much you **want to change** those things — like I told you.*
*Just **release** the **stuck** feeling, or even the vague, unclear feeling. You may not even be able to see it because you are trying to avoid it, or at least **want to change** this vague,*

unclear feeling — whatever it is. After it leaves, you will have the ability to approach the fear of death again.
I am infinite 2020-10-23 21:52:07
It feels like I can't identify it, but it also feels like I don't need to identify it. I also can't feel what's behind this feeling. Anyway, it just pops up.

===== Page 222 [text layer] =====

216
Wind 2020-10-23 21:52:07
A vague, unclear feeling, you **release** the **wanting to change** regarding it.
It becomes clear.
Every present feeling is **wanting control** and **wanting approval**.
If you can't identify it, it's a vague, unclear feeling.
Release the **wanting to change** regarding it, and it becomes clear.
Once clear, you can perceive whether the current feeling is **wanting control** or **wanting approval**.
Then you can continue **releasing**.
I am infinite 2020-10-23 21:54:02
I just tried **releasing wanting control**, and it suddenly became clear. It felt a bit like hunger. But I just finished dinner.
If I just perceive this feeling becoming clear, but still can't perceive whether it's **wanting control** or **wanting approval**, does that mean it's not clear enough?
Wind 2020-10-23 21:55:09
Yes.
As long as it's not clear, there is a **wanting control**.
Any situation during **release** can be handled within the **Six Steps**.
So don't use methods outside the **Six Steps**.
The **Third Step** is to perceive that all feelings are **wanting control** and **approval**, and **release** them.
If you can't do this step, you are **stuck**.
Apply the **Fifth Step**.
I am infinite 2020-10-23 21:58:16
Is it *"coming from"* **wanting control** and **approval**, or is it itself **wanting control** and **wanting approval**?
Wind 2020-10-23 21:58:33
If you can't **release** continuously, you are also **stuck**.
It is driven by **wanting control** and **approval**.
In the course, the instructor says, *"When your feelings emerge, don't suppress your feelings, but put more attention on your **wants**."*
That is, when **releasing**, you allow feelings to surface, but pay more attention to your *"wanting."*
This is the **Third Step** of the **Six Steps**.
Perceive that all feelings are driven by **wanting control** and **approval**, and **release** them.
2020-10-23 Hunger is a physical sensation, it is already an expression.
I 2020-10-23 22:01:45
I suddenly realized that the feeling of hunger is simply **wanting** to eat... Suddenly, I have a little perception of **wanting** to eat. But this feeling is very strong, constantly emerging inside.

Could it be that I suppressed it in the past when I was hungry?
Wind 2020-10-23 22:02:11
Hunger is a physical sensation.
This is already an *expression*.
It is a result.

===== Page 223 [text layer] =====

217
When you **release wanting control**, you can turn off the hunger at any time.
I 2020-10-23 22:03:01
The key is that I just finished eating. I don't know why this suddenly emerged.
Wind 2020-10-23 22:03:23
Yes, pay attention to this **wanting control**, then **release** it. Anger will subsequently dissipate.
Again, physical sensation is a result, already an expression.
So, I find that many people **release** physical sensations. This is not the **Release Method**.
Wind 2020-10-23 22:04:35
The **Release Method releases** *feelings*, which are emotions, and the cause driving emotions — *wanting*.
When you **release** these causal-level things, the physical sensations, which are result-level things, will **change**.
If you work on the result — **releasing** physical sensations — you will face many difficulties.
Because you cannot **change** the pose by hitting the person in the mirror.
I 2020-10-23 22:09:01
I somewhat realize that this feeling of hunger was probably suppressed before. After I **released** a little **wanting control**, it automatically surfaced and expressed itself. That is, if the body is used to suppressing feelings, you can also **release** the **wanting control** regarding it, letting it surface.
Wind 2020-10-23 22:09:28
Yes, and there are many painful physical sensations.
This will happen.
When you **release** the *fear of death*, it will bring them out.
But the focus is not on **releasing** the physical sensation, but on your emotions and basic **wants** towards it.

Wind 2020-10-23 22:11:10
Student: *Once I tried to **release** this fear of death, and it brought out some very heavy physical pains. So I must have done something wrong, but it took a long time to resolve.*
Lester Levenson: *You didn't **release** it; instead, you expressed it in the body. You are letting your body move towards death. Pain points towards death. So, you didn't **release** it; you let it express in the body.*
Wind 2020-10-23 22:11:14
@I am infinite? Look at this.
Pain is actually the result of the *fear of death* being expressed in the body.
That is, if you suppress the *fear of death*, it will be expressed in the body, forming painful physical sensations.
I 2020-10-23 22:12:12

Right.
Wind 2020-10-23 22:12:24
But if you **release** the *fear of death*, it will subsequently dissipate.

===== Page 224 [text layer] =====

218
So, don't do anything outside the **Six Steps**.
Besides **wanting control** and **wanting approval**, and the subsequent surfacing of the *fear of death*, you don't need to **release** anything else.
Because everything is a result of these three.
If you **want to change** pain, **release wanting to change** (**control**).
This is the **Third Step**.
If you perceive the *fear of death*, **release** the *fear of death*.
If you perceive **wanting approval**, **release wanting approval**.
The **Six Steps** are simple and easy.
For physical sensations, you don't need to suppress them, nor do you need to specially feel them.
If physical pain occurs, you should pay attention to your emotions and *"wants"* towards it at that moment.

I 2020-10-23 22:18:35
I find that I can already **release wanting control**. My extremely **controlling** state has started to relax.
Zhen Ru 2020-10-23 22:18:48
If **releasing** on my own, should I change *"Can you let it go?"* to *"Can I let it go?"*
Wind 2020-10-23 22:19:01
Yes, you can **change** it like that.
I 2020-10-23 22:21:15
You mentioned it a month ago, but it's only today that I truly mastered the **original Release Method** you talked about. @Wind
Yan 2020-10-23 22:21:31
I understand. The point is not the physical sensation, but **releasing** the hidden emotions and **desires** behind it. No wonder this afternoon, when I **released** the *fear of death*, I immediately felt hungry. [Grin]
I 2020-10-23 22:21:57
Before, I only knew about it, but the past habitual things kept interfering. Today it finally became completely clear.
Wind 2020-10-23 22:21:57
There are many scattered theoretical foundations here.
In Lester Levenson's audios.
But in the end, it all comes back to the **Six Steps**.
I 2020-10-23 22:22:34
@Qing Feng Now I generally kick directly, no longer **wanting to control**.
Beautiful Life 2020-10-23 22:22:34
@Wind? Physical pain feels very hard to **release**. Can you elaborate?
Wind 2020-10-23 22:22:37
However, just looking at the **Six Steps**, people easily misunderstand.

No need to **release** physical pain.
It is a result.
If you **release** the **wanting control** regarding it,

===== Page 225 [text layer] =====

219
Wu Xin 2020-10-23 22:23:19
Before **releasing approval** and **control**, the *fear of death* generally won't come out, right?
Wind 2020-10-23 22:23:27
It will be corrected immediately.
Wind 2020-10-23 22:23:48
Yes, it will come out occasionally, but not often.
I 2020-10-23 22:24:08
Regarding physical pain, I find that as soon as I **release** the **wanting control** regarding it, it immediately starts to relax.
2020-10-23 During his retreat, Wind clearly saw that the Six Steps can lead to the final goal.
Wind 2020-10-23 22:24:18
Before my retreat, I wasn't completely clear on the **Six Steps** either.
But during the retreat **release**, the **Six Steps** took me a long way.
Beautiful Life 2020-10-23 21:24:41
@Wind After **releasing control**, will the disease automatically disappear?
Wind 2020-10-23 22:24:44
I clearly saw that they can lead to the final goal.
Once all psychological feelings about it are **released**, it won't be expressed on the body.
Pain is the result of the *fear of death* being expressed in the body.
I am infinite 2020-10-23 22:25:50
In the **advanced class**, Lester Levenson says you can directly **release** the *fear of death*.
Just need to continuously **release** the ***stuckness*** on the *fear of death*, and the *fear of death* will come out directly. Is that so? @Wind
Wind 2020-10-23 22:06:02
Use the **Six Steps**.
This is the **original Release Method**.
It should be said that this is actually the true **Release Method**.
Wind 2020-10-23 22:26:41
Adding the word *"original"* is just to distinguish it from many modified methods.
Beautiful Life 2020-10-23 22:26:53
@Wind After **releasing** the feeling of hunger, don't need to eat?
Wind 2020-10-23 22:26:59
Yes, but it has a prerequisite. You need to **release** enough **wanting control** and **approval**.
What you **release** is not the feeling of hunger.
The feeling of hunger is a physical sensation, already a result.
Vanilla Ice Cream 2020-10-23 22:28:03
Seeing the conversation between Wind and the group owner just now, I further understood Lester Levenson's words: *"You are not the body," "Identifying with the body is being limited,"* etc. The body only expresses the created results of the **mind**. It is merely a creation.
Through **release**, the body and external circumstances can **change** dramatically at any time.

Wind 2020-10-23 22:28:14
You need to **release** its cause: the psychological feelings — and the **wanting control** and **approval** that drive them — and the *"fear of death"* that drives **wanting control** and **approval**.

===== Page 226 [text layer] =====

220
The **desire** to survive is the *fear of death*.
The *fear of death* is a term Lester Levenson often uses.
Wu Xin 2020-10-23 22:29:08
After learning the **Release Method**, when you **want** to start **releasing**, where do you begin? Do you start with something you **want to change** next, like money relationships, or **wanting to change** myopia, etc., or do you directly enter **continuous release**?
Wind 2020-10-23 22:29:35
So, just need to **release** three things.
No need to do anything outside the **Six Steps**.
Start **releasing** from the current feeling.
This is the **Third Step**.
If you strongly **want** money right now, this feeling is very strong, then you can **release** it.
Eating is not necessary.
I remember in the first week of **release**, each **release** brought forth huge energy.
Later, not only did I not need sleep, I also only needed one meal a day.
By the second week, I no longer needed to eat.
I even needed to run a lap on the overpass every day to consume this continuously surging energy.
Why ask me about things after freedom? I don't know.
I only resumed eating a little in the last few days.
I am infinite 2020-10-23 22:35:12
What is the specific feeling of **wanting control**? For example, I just perceived that I **want** to **release**. This *wanting* is **wanting control**. No need to continue perceiving? @Wind
Wind 2020-10-23 22:35:33
Have you **released** it?
After perceiving, have you **released** it?
I am infinite 2020-10-23 22:35:59
No. As soon as I perceive, I find it automatically shrinks back.
Wind 2020-10-23 22:36:08
That is being **stuck**.
Release stopping is being **stuck**.
You **want** to **release**, but **release** stops. This is called **stuck**.
I am infinite 2020-10-23 22:36:49
This has been happening a lot today. Very few successful **releases**.
Wind 2020-10-23 22:37:10
That means the ***"wanting control"*** program has surfaced.
This is exactly the time to **release** it.
The more **stuck** you are, the more you need to **release**.
Because this allows you to undo the program causing the ***stuckness***.
First, allow yourself to perceive the **stuck** feeling.

Then perceive that you **want to change** it.
Easily allow yourself to perceive that you **want to change** it.
Then it dissipates.
Look again at your current feeling. If it's still **stuck**, then continue allowing yourself to perceive it, and then perceive that you **want to change** it.

===== Page 227 [text layer] =====

Then, the **wanting to change** will continue to leave.
Because a lot has been suppressed, you need to **release** continuously.
But if you *"continuously **release**"* the **wanting to change**, and **release** it cleanly, this **stuck** program will completely disappear and never appear again.
In the future, most of the **release** process will be very smooth, and you won't get **stuck** again.
Doesn't that sound great?
Stuckness might still appear once or twice, because some **stuck** programs are suppressed very deeply.

Zhen Ru 2020-10-23 22:42:05
@Wind What you mean by **wanting to change**. Does it mean **wanting to change** the thought of **releasing**, (the thought causing the ***stuckness***)?
Wind 2020-10-23 22:42:20
But it won't be a norm anymore.
Not a thought, it's the *tendency* of *"wanting."*
I am infinite 2020-10-23 22:43:22
So **wanting control** is also a *tendency* of *wanting*. Perceiving this *tendency* and **releasing** it is **releasing wanting control**?
Wind 2020-10-23 22:43:48
Yes.
Wants are just a *tendency*.
Why are they easily perceived?
Because they are just a *tendency*.
This is why I try to use the word *"wanting"* in my recent guidance.
Instead of *"desire."*
Desire has too many conceptual things given by our **minds**.
Some are moral things.
It sounds like something you need to analyze.
But the *"wanting"* in the **Release Method** simply refers to a *tendency*.

I am infinite 2020-10-23 22:47:10
This is so important. Before, I was always confused about what **wanting control** really is.
Gratitude Everything 2020-10-23 22:47:36
I feel like life is just **wanting approval**, **wanting control**. So much.
Wind 2020-10-23 22:47:39
It's the *tendency* of what you **want** to do right now.
The world is **wanting control** and **approval**.
Wanting control and **approval** = world.

I am infinite 2020-10-23 22:48:03
This *tendency* is pushed by a spontaneous force, right? [Chuckle]
Wind 2020-10-23 22:48:23
Yes, the cause of feelings, the *tendency* that pushes feelings.
This is *"wanting."*
Lester Levenson thinks so too.
Wu Xin 2020-10-23 22:48:51

===== Page 228 [text layer] =====

222
Six Steps 1 First ask about the feeling. Is this feeling always connected to a **desire**?
Wind 2020-10-23 22:49:16
Lester Levenson: *Yes, that's the first step, isn't it the first step of the method? You must **want** freedom more than you **want** this world.*
*Let me change the wording slightly, but this is indeed how it started. Because it seemed to have no practical meaning for people, we modified it to "You must **want** freedom more than you **want approval** and **control**," because **approval** and **control** equal this world.*
Wu Xin 2020-10-23 22:49:39
If there is no feeling, can you **release desires** directly?
Wind 2020-10-23 22:50:21
No feeling means your feeling is vague and unclear.
Wu Xin 2020-10-23 22:50:58
Feelings are necessarily connected to **desires**.
I am infinite 2020-10-23 22:51:10
I find that before, I was always looking for the feeling within the words *"wanting control."* Now I realize this point. Actually, I need to perceive the *tendency* of my *wanting*.
Wind 2020-10-23 22:51:19
Not connected. As long as there is a feeling, there will be a *tendency*.
Because without *"wanting,"* there would be no feeling.
These basic concepts may not have been clearly explained before, so I also took some detours.
Wanting = *tendency* is also something Lester Levenson said in an audio.
Basic *tendencies* = **wanting control** and **approval**.
I am infinite 2020-10-23 22:54:04
After clarifying this concept, I find **releasing** is much better. Just now I **released** a *tendency* regarding the feeling of not having **wanting control** [chuckle].
Directly perceive it, no need to search everywhere.
Chloë· 2020-10-23 22:55:41
I thought I had **released** to the point of having no feeling.
It turns out that having no feeling means your feeling is vague and unclear.
Wind 2020-10-23 22:56:07
It's not **releasing** to the point of no feeling.
Because if you truly had no feeling, your experience would be very wonderful.
It is a constant feeling of *oneness*, pure love will emerge.
Because your **infinite existence** is that wonderful.
If you don't have this wonderful feeling, it means you still have many suppressed feelings.
You have just suppressed them, avoided feeling them, not **released** them.

OTHERNESS 2020-10-23 22:56:01
For many things I don't **want to change**, should I **release** the **control** to stay put? Or **release approval** of laziness? @Wind
Wind 2020-10-23 22:58:21
Release the feelings that keep you stagnant.
The current feeling.

===== Page 229 [text layer] =====

223
Many people, even after listening to the recordings, neglect this.
I have listened many times, can almost recite all of Lester Levenson's teachings. During practice, I suddenly remember these, and they correspond.
After applying the **Six Steps**, the path unfolds before me, very clear.
So, regarding questions about the **Release Method**, I am sure there is nothing I cannot explain clearly now.
Zhen Ru 2020-10-23 23:03:28
Once you find the *tendency*, observe it, ask if it can leave? Is that **release**?
Wind 2020-10-23 23:04:04
Once you perceive it, there is a natural *tendency* to let it go.
Wind 2020-10-23 23:04:11
You may not even have time to ask.
Fang Fei 2020-10-23 23:04:12
Teacher Wind, the **Six Steps** only mention ***"wanting control** and **approval,"*** not the **desire** to survive, this third **want**.
Wind 2020-10-23 23:04:14
It leaves.
This will surface automatically, so there is no need to deliberately operate it in the steps.
Lester Levenson talks about this in *The Way*.
Vanilla Ice Cream 2020-10-23 23:04:58
Actually, a week ago (around the 15th), when I first finished reading *The Way 1 & 6*, I focused on **releasing** the word *"wanting."* I really *"knew"* that *"wanting equals lack and limitation."* Unfortunately, I was back home with many things to do, so this **release** was only done before sleep and after waking up. But this **release** was very important to me. It made my subsequent **releases** quite smooth. If I have the chance, I will continue to **release** *"wanting."*
Zhao Yan 2020-10-23 23:05:19
@Wind Has the amount you **released** in these two weeks exceeded that of the past two years?
It's not a matter of quantity.
It's a matter of inertia.
Release is like an airplane taking off. If you run and stop, you'll never take off.
Only by charging forward all the way can you accelerate to the point of taking off.
Qing Xi 2020-10-23 23:07:21
@Wind Just perceive the *tendency* of *wanting* and **release** directly.
Without perceiving whether it comes from **wanting approval** or **wanting control**. Is this operation feasible? If not, why?
Wind 2020-10-23 23:07:45

You need to perceive clearly to **release**.
When it surfaces, you will directly perceive it.
Then there will be a natural *tendency* to let it go.
Yi Tian 2020-10-23 23:11:49
@Wind The key to **release** is the ability to perceive, right?
Wind 2020-10-23 23:11:57
No.
It's the process.
No matter how good your perception ability is, if you perceive something else when the process requires you to **release wanting control**, you will get **stuck**.

===== Page 230 [text layer] =====

224
Zhao Yan 2020-10-23 23:13:48
@Wind How to **release** when others owe you money, you owe others money, fear of money, no money, fear of spending money?
Ming·Kong 2020-10-23 23:14:00
Do you **release** only when feelings and emotions come? Or do you constantly perceive and actively ask about the current feeling to go through the process? @Wind
Wind 2020-10-23 23:15:28
Actively use the process.
Don't do anything outside the **Six Steps**.
Yi Tian 2020-10-23 23:16:12
When you perceive **wanting control**, do you need to make the *decision* to let go of **control** to **release** it? Or will it leave on its own? @Wind
Wind 2020-10-23 23:16:15
Release the feelings about this matter.
It will have a natural *tendency* to leave, often leaving on its own.
But if you think that just perceiving is enough, you will get **stuck**.
Zhao Yan 2020-10-23 23:16:56
Do you need to **release** one thing at a time, one person at a time?
Zhen Ru 2020-10-23 23:17:06
@Wind Is the goal of **release** the *tendency* to **control**?
Wind 2020-10-23 23:17:15
Not **releasing** things one by one, but **releasing** feelings one by one.
You need to consciously perceive your feelings, and the **wanting control** and **approval** they ***stir up***.
Yi Tian 2020-10-23 23:18:09
That is, the key point of **release** is to be able to perceive that *"wanting"*?
Wind 2020-10-23 23:18:16
After you complete one round of the process and **release** an emotion or **desire**,
The key point of **release** is the process.
I can't say it's perception.
Because perception is something easily confused.
2020-10-23 What is the difference between releasing and observing?
Great Simplicity 2020-10-23 23:19:22
@Wind What is the difference between **releasing** and *observing*?

Wind 2020-10-23 23:19:35
When you *observe*, do you **want control** or **want approval**?
I am infinite 2020-10-23 23:19:59
Perceiving and **releasing** is, with the purpose of **releasing**, perceiving the *tendencies* that need to be **released**, then using the process to **release**.
Great Simplicity 2020-10-23 23:20:27
That is, not participating, just *observing*. @Wind
Wind 2020-10-23 23:20:27
Many people say: I just *"observe."*
It means placing oneself in the perspective of an *"observer."*
But this is a pretence.

Because you are still **suppressing** feelings.
The driving forces are still operating deep within you.
Wanting control and **approval** are still driving you.
Great Simplicity 2020-10-23 23:21:54
May I ask what is the essential difference between the two?
Wind 2020-10-23 23:22:07
One is **suppression**, the other is **release**.
Yi Tian 2020-10-23 23:22:39
Perceiving *"wanting"* and feeling *"wanting"* are indeed somewhat different.
Wind 2020-10-23 23:22:55
Not like this.
What I want to say is not this kind of semantic difference.
But the necessity of the process.
Wind 2020-10-23 23:23:10
The necessity of the process.
Great Simplicity 2020-10-23 23:23:33
I understand *observation* as natural non-action. **Suppression** still involves action.
Wind 2020-10-23 23:23:34
If you don't use this method to perceive the *tendency* of *wanting* and let it leave, you will get **stuck**.
You cannot achieve non-action this way.
Lester Levenson said there are two kinds of non-action.
One is the lowest state, apathy.
This is being so suppressed that you cannot move.
The other is the highest state, tranquility.
That is, everything is perfect, **infinite**, nothing needs to be **changed**.
Which one do you think you would be in if you now deliberately tried to achieve non-action or letting things be?

Lester Levenson has a better summary.
*"The method is simple, the method is easy. Let the feelings surface, [perceive] they are **wanting approval** or **control**, then let them out. ***Follow through*** *with the six steps of this method. It will take a few months to clear out all your garbage."*

-- Lester Levenson

Wind 2020-10-23 23:27:18
The focus of the **Release Method** is, of course, still **continuous release**.
Yuan 2020-10-23 23:27:24
I also feel like this. Is this feeling **wanting control**? @Wind
Wind 2020-10-23 23:27:24
Not continuous *observation*.
Perceive your current feeling.
Then perceive that it is **wanting control** or **approval**.
Then **release**.
Qing Xi 2020-10-23 23:30:41

===== Page 232 [text layer] =====

226
Perceiving **wanting control** or **approval**, just perceiving the *tendency* of *wanting*. No need to perceive what content the **wanting approval** is about? What content the **wanting control** is about? Regardless of the content of **approval** or **control**, right? @Wind
Wind 2020-10-23 23:31:23
Yes.
Do you think there must be content?
Wind 2020-10-23 23:31:41
No.
This is not how the world is created.
You first create a **mind**. First, there is the *fear of death*, then **wanting control** and **approval**.
Then there are AGFLAP emotions.
Then there are thoughts.
Qing Xi 2020-10-23 23:32:42
Yes. I've always been looking for *what* **wanting approval** is about? *What* **wanting control** is about?
Wind 2020-10-23 23:32:43
Then thoughts project the **material world**.
The **material world** then connects into event content.
So, event content is the result.
It is not events that cause the *tendency* of *wanting*.
It is *wanting* that causes events.
Wanting drives every thought to create the world.
Therefore, if you perceive *wanting*, this is the cause. You don't need to correspond to events.
Qing Xi 2020-10-23 23:35:49
@Wind So that's it. I was completely going in the wrong direction before. **Releasing** *wanting* is actually letting go at the causal level, right?
Wind 2020-10-23 23:36:07
Wanting is the most fundamental cause.
I have practiced many types of meditation, practiced various methods that emphasize perception. They are really different from the **Release Method**.
Using those experiences to operate the **release** process only creates obstacles.

As long as you **release** to the point where you can only feel pure love towards this matter regardless of how it is, you are free on this matter.
If the feelings are not **released**, these troubling events will repeatedly appear.
Because even if you don't look at it, the creative mechanism still operates in the subconscious.
Wind 2020-10-23 23:38:25
As an aside.
I see three bodies.
At the **causal body** stage, there is no matter. It occurs when there is only *"wanting."*
No matter because thoughts haven't occurred yet.
When thoughts occur, your **astral body** is formed.
It is immediately created with the thought.
And in the **causal realm**, as soon as there is a *"wanting,"* it is immediately filled.
Constantly *wanting* and satisfying, *wanting* and satisfying.
Therefore, thoughts cannot develop.
Thus, matter cannot form.
Matter is just the condensation of thoughts, *frozen energy*.
Qing Xi 2020-10-23 23:42:17

I don't understand this sentence. Can you explain it in detail?
Wind 2020-10-23 23:42:24
So, **releasing** *"wanting"* truly works at the causal level.
It will directly and powerfully **change** all results.
Vanilla Ice Cream 2020-10-23 23:43:07
Releasing *wanting* is filling the *wanting*. Thoughts will subside, right?
Wind 2020-10-23 23:43:07
The **causal realm**, Buddhism calls it the formless realm. No material form, only cause and effect.
In the **causal realm**, a sense of *lack* is produced and immediately filled.
In the **astral realm**, a sense of *lack* is produced, some thoughts develop, and then things are created to fill it.
In the **material world**, because thoughts are condensed, creation is delayed, leading to creation not being immediate. Thus, complex connections arise.
This causes *"wanting"* to be delayed unsatisfied.
Releasing *wanting* directly terminates *lack*.
Qing Xi 2020-10-23 23:46:12
"Filled" here, does it mean either filled by thoughts, or filled by material manifestation, is that right?
Wind 2020-10-23 23:46:27
No, it's **releasing** identification with all three bodies.
The **mind** becomes completely quiet.
What remains is **infinite existence**.
Cause and effect is constant action and reaction.
Vanilla Ice Cream 2020-10-23 23:47:34
@Wind Got it. I feel this is a shortcut for **release**. I will deepen my **release**.

Wind 2020-10-23 23:47:42
Because you have a basic sense of *lack*, a *tendency* of *wanting*, it will develop things.
And this development is gradually complexified.
The causal relationships in the **causal realm** are very simple.
A basic *tendency* is immediately filled, like a chain reaction.
The causal relationships in the **astral realm** are slightly more complex. It needs to develop into thoughts, and thoughts are patches of images.
Zhen Ru 2020-10-23 23:49:21
Once *wanting* is **released**, does the **mind** disintegrate?
Wind 2020-10-23 23:49:21
Therefore, very subtle matter is formed.
Vanilla Ice Cream 2020-10-23 23:49:28
Once *lack* is terminated, abundance operates effortlessly.
Wind 2020-10-23 23:49:29
Lester Levenson says it's photons in physics.
Yes.
Hai 2020-10-23 23:49:48
This world manifests too slowly, so you can't see the true causal relationships. The **mind** makes things up, creating this world.

Wind 2020-10-23 23:49:54
Yes, the complexity of the **material world** is due to the delay in action and reaction.
You can't see the direct cause.
I am infinite 2020-10-23 23:50:32
But awakening is faster in the **material world**, right?
Wind 2020-10-23 23:50:39
Therefore, in the early days, Lester Levenson also taught a method. Those who have read *"The Ultimate Freedom"* should know it.
That is, discover *"the thought corresponding to creating this event."*
Yes.
Because the sluggish and coarse nature of this world provides a stronger motivation to become free.
This motivation is your **desires** and *tendencies*. But the key issue is which direction you steer.
Towards freedom or towards the world (limitation)?
Vanilla Ice Cream 2020-10-23 23:52:51
Wind, your **release** is so thorough. Learning from you feels very easy and relaxed. So happy [naughty].
Wind 2020-10-23 23:53:21
In the early days, Lester Levenson asked people to find this thought in the subconscious, let it surface, and discard it.
But later he found this didn't work.
This method was too slow.
The best way to **release karma** is the **Release Method**.
Release control and **approval**, **release** the *fear of death*.

Directly **release** the driving force.
This **releases** thousands of thoughts.
During this retreat **release**, I saw the complete route.
Before, I only knew about it theoretically.
Now I am clearer and more certain about these.
The **Six Steps** are not something that can be casually changed.
They are like the Buddhist *"Seven Factors of Enlightenment."*
They are the complete path.
The **Six Steps** are the only thing in the **Release Method** you need to pay attention to.
I still cannot completely do without the **mind**.
But now I indeed do not speak with any beliefs or guesses.
I only say what I *"know."*
Only speak about things I directly and certainly know, not things understood through some theory.
Vanilla Ice Cream 2020-10-24 00:03:47
This is a kind of inner certain knowing.
Oh my! Only someone determined to be free could focus and chat for so long. I don't know if it's over 3000 messages.
What's it like for people climbing the stairs later? I'm very glad I've been immersed here, absorbing it very well.

Wind 2020-10-24 00:10:38
[Chat log between Wind and Yi Tian]
Seven Factors of Enlightenment.
This is not the **Release Method**. Just take a casual look.

===== Page 235 [text layer] =====

229
Vanilla Ice Cream 2020-10-24 00:12:13
@Wind I feel like you have a photographic memory, right?
Wind 2020-10-24 00:12:46
Yes, I have a photographic memory.
I am infinite 2020-10-24 00:13:14
When did you acquire this ability? Was it after **releasing**? @Wind
Wind 2020-10-24 00:13:14
No.
Vanilla Ice Cream 2020-10-24 00:13:42
It should be innate.
Wind 2020-10-24 00:14:03
I had a photographic memory very early on.
It should be the result of meditation. I practiced Pa Auk meditation and reached the second Jhana.
Cultivating concentration can give you a photographic memory.
This is not a great ability.
Qing Xi 2020-10-24 00:17:19
@Wind I also want to ask, ultimate reality has no cause and effect, right? Cause and effect are still within duality, not transcended? I was previously confused about this point.

Wind 2020-10-24 00:17:30
Yes.
I am infinite 2020-10-24 00:17:37
@Wind When did you start learning meditation? During school? Why were you interested in these things at such a young age?
Vanilla Ice Cream 2020-10-24 00:18:18
I don't have a photographic memory, but when needed, I can recall some things I didn't originally remember. Haha, it's still enough [Grin].
Wind 2020-10-24 00:18:31
A Theravada meditation method.
Vanilla Ice Cream 2020-10-24 00:20:33
What year did Lester Levenson pass away? Wind is born in 1995... but this is off-topic...
Zai Liao Shi Liao 2020-10-24 00:28:18
Teacher Wind, is it because I haven't **released** emotions enough that I can only trace back to AGFLAP? For some emotions (like lust, guilt), I can't find the **wanting approval**. Do I need to practice **releasing** feelings first before entering the **release** of **approval** and **control**? Or do I need to study Lester Levenson's teachings more? @Wind
Wind 2020-10-24 00:28:56
Practice.
If you haven't experienced it, you may not understand Lester Levenson's words.
2020-10-24 Seven Factors of Enlightenment.
Yi Tian 2020-10-24 00:02:35
Can you tell me about the *"Seven Factors of Enlightenment"*? I gave up Buddhism because I didn't understand them.
Wind 2020-10-24 00:05:11
"Venerable! What is called understanding, understanding? Venerable! What is understanding? What is following understanding? Bhikkhu! Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering,

===== Page 236 [text layer] =====

230
knowledge of the path leading to the cessation of suffering. This is called understanding; one who is thus is called one who follows understanding."
Truly knowing the Four Noble Truths is called understanding. One who does this is called one who follows understanding.
The enlightenment factor of mindfulness is achieving *"understanding"* and *"eliminating ignorance."*
Understanding, also called *clear seeing*, also called *noble wisdom*. Therefore, the enlightenment factor of mindfulness corresponds to the first three truths of the Four Noble Truths: suffering, origin, cessation.
But the path truth is in the enlightenment factor of investigation.
Yi Tian 2020-10-24 00:07:05
Four Noble Truths.
Understanding is seeing the Noble Eightfold Path arise.
Yi Tian 2020-10-24 00:07:27
What exactly is *investigation*?

Wind 2020-10-24 00:08:25
It is, in every choice, knowing what leads to the cessation of suffering. Therefore, all your actions of body, speech, and **mind** correspond to liberation. Knowing *"which choices lead to the cessation of suffering"* is seeing the *"path truth."* Seeing it, you know how to act. This is practicing the *"supramundane Noble Eightfold Path."*
Corresponding.
The *supramundane Noble Eightfold Path*, after gaining *understanding* and eliminating ignorance, is like having a bright lamp in a dark room, seeing the right direction.

Yi Tian 2020-10-24 00:09:08
I understand now!
Wind 2020-10-24 00:09:30
After **releasing**, I understand all methods.
Yi Tian 2020-10-24 00:09:48
I intuitively feel that the **Release Method** is the true Dharma.
Wind 2020-10-24 00:09:53
Including which methods are correct Dharma and which are incorrect.
The Noble Eightfold Path has two types. The one leading to wholesome destinations is the worldly Noble Eightfold Path. The one leading to the complete cessation of suffering is called the supramundane Noble Eightfold Path.
2020-10-24 Wanting freedom means wanting to be free from all limitations, all feelings.
I am infinite 2020-10-24 02:45:33
Suddenly, I thought I could try just perceiving, no longer **releasing**. This way, I can cure my bad habit of habitually **controlling** and habitually forcing **release**.
After a while, this inertia should get better.

Wind 2020-10-24 02:47:26
I think it's better not to do this.
This is also **wanting control**.
If you don't face that ***stuckness***, you are letting it operate you.
Use the **release** process to deal with habits.
Don't do anything outside the **Six Steps**.
"Just perceiving" will result in maintaining superficial calm.
This is also being **stuck**, **stuck** inside, just that you refuse to look at the **stuck** feeling.

Don't fear the habit of ***stuckness***. Allow it to surface to **release** it.

I am infinite 2020-10-24 02:53:02
Right, thinking about it, that's true.
I'm so worried I can't even sleep because of this ***stuckness***.
I **want to change** too much, including **wanting** to break through in the **Release Method**.

Wind 2020-10-24 02:55:01
When the **stuck** feeling emerges, you have a strong *tendency* to **want to change** it.
I am infinite 2020-10-23 02:55:23

Yes.
Wind 2020-10-24 02:55:25
Your thoughts at this time are driven by that **wanting to change**.
Any attempt by the **mind** to modify the process is due to this reason.
Can you solve inertia by **suppressing**?
Not facing the **stuck** feeling is **suppressing** it back.
I am infinite 2020-10-24 02:57:15
Right. Still need to follow the process to **release**.
Yi Tian 2020-10-24 02:58:01
As soon as a *"wanting"* arises, does it mean you have already forgotten your **infinite nature**? @Wind
Wind 2020-10-24 02:58:21
This expression is not good.
Because your **wants** are suppressed.
Through the process, they actually continuously surface.
I am infinite 2020-10-23 03:00:15
Indeed, describing it like this has a bit of **wanting to control** the *wanting*.
Wind 2020-10-24 03:00:16
@I am infinite Inertia is just a feeling driving it.
A program.
Programs are feelings.
Return to the **Third Step** of the **Six Steps**.
All feelings are **wanting control** and **approval**. **Release** them.
I am infinite 2020-10-24 03:01:45
Okay. I'll go **release** again.
Wind 2020-10-24 03:01:46
The **Six Steps** are the tool that takes us on the path.
Use them to replace the **mind**.
Use them as our **mind**.
I am infinite 2020-10-24 03:01:45
Suddenly realized I still can't recite the **Six Steps** [facepalm].
Memory is **stuck** too.
Wind 2020-10-24 03:03:51
Keep them in hand, keep them by your side.

No need to memorize them.
First Step: **want** freedom more than **want approval** and **control**.
If you can't do this, many feelings may not even surface.
If at this moment you **want control** and **approval** more than you **want** freedom, you won't **release**.
At this moment, you must *decide* to **release** that **wanting control** that is sticking you.
Make a *decision* to transcend it.
Allow it to surface and leave.
Then do it again.
Allow yourself to perceive the current feelings. They are **wanting control** or **wanting**

approval. Let them go.
I am infinite 2020-10-24 03:08:10
I suddenly perceived the **desire** to **control** my own constant ***stuckness***. Before, I only knew about it but couldn't perceive it [facepalm].
Wind 2020-10-24 03:08:47
You need to *decide* to transcend it to perceive it.
I am infinite 2020-10-24 03:08:57
Could it be that the intention to **release** the ***stuckness*** isn't strong enough? No *decision* was made because I thought it was too difficult.
Wind 2020-10-24 03:09:17
Because **wanting** freedom did not exceed **wanting control**.
I am infinite 2020-10-23 03:09:19
Just now, when I saw that **wanting** freedom must exceed **wanting** the world, I perceived it.
Wind 2020-10-24 03:08:47
So you let it stay inside.
I am infinite 2020-10-23 03:09:30
Right. So magical.
Wind 2020-10-24 03:09:31
It's really simple.
The answer is in the **Six Steps**.
I am infinite 2020-10-24 03:09:45
This is the first time I truly used the **Six Steps**.
Wind 2020-10-24 03:10:16
You can understand it as *"wanting to **release** it."*
If you **want control** and **approval** more than you **want** freedom, you keep it pressed inside. You won't let it out.
I am infinite 2020-10-24 03:10:40
I feel this **desire** is right there, but before I couldn't see it.
Wind 2020-10-24 03:11:05
Only when you **want** freedom will you allow it to surface.
I am infinite 2020-10-24 03:11:14
Now it's easy to perceive.
So, ensure you achieve the **First Step**.
I didn't emphasize this before.
Because I thought it was common sense.
I am infinite 2020-10-24 03:11:52

===== Page 239 [text layer] =====

I didn't even think about it. I just looked at the **First Step**. I didn't even think about whether I could achieve it or not.
Wind 2020-10-24 03:12:23
But Lester Levenson said the **First Step** is the most important step.
Yi Tian 2020-10-24 03:12:31
Wanting freedom means **wanting** to be free from all feelings?
Wind 2020-10-24 03:12:33
So it should be emphasized.

I am infinite 2020-10-24 03:12:46
I couldn't experience it before, but now I really deeply experience it.
Wind 2020-10-24 03:12:50
Be free from all limitations, all feelings.
Wind 2020-10-24 03:13:00
In this context, it's simple. Do you **want** to **release** that ***stuckness*** now?
If you **want**, you will *decide* to do it.
You will allow it to surface.
Rather than letting the **wanting control** stay inside and operate you.
I am infinite 2020-10-24 03:14:54
Right. I **want** to **release** this ***stuckness***.
I'll go try it directly.
Wind 2020-10-24 03:16:08
No step in the **Six Steps** can be ignored.
If one step is not achieved, you will stagnate.
You can't say, *"ignore this step for now."*
Then **release** won't work.
I am infinite 2020-10-24 03:18:26
I had the subconscious that my current **release** wasn't deep enough to need the **Six Steps** at all.
No wonder I never specifically used the **Six Steps**.

Wind 2020-10-24 03:19:15
I'll give a very simple example.
How to use the **First Step**.
When you **want** to talk to someone, suppose you have **wanting approval**.
At this point, you stop **releasing**.
At this point, a **wanting approval** is operating you.
If you remind yourself of the **First Step**: *I **want** freedom more than **want approval** and **control**.*
You can allow this **wanting approval** to surface.
Otherwise, you will go talk and let that **wanting approval** stay inside operating you.
I am infinite 2020-10-24 03:21:19
Right. I somewhat understand this usage.

Wind 2020-10-24 03:23:15
No step is redundant.
So try to thoroughly understand the **Six Steps**.

Be completely clear.
Only then can you **release** continuously.
If you have even a shred of doubt about the **Six Steps**, speak up.
Because I am very clear about the **Six Steps** now.
So try to thoroughly understand the **Six Steps**.
Be completely clear.

Only then can you **release** continuously.
If you have even a shred of doubt about the **Six Steps**, speak up.
Because I am very clear about the **Six Steps** now.
2020-10-24 How to use the Second Step.
hai 2020-10-24 03:25:30
@Wind? How to use the **Second Step**?
Wind 2020-10-24 03:26:12
The **Second Step** is just *deciding*.
Make the *decision* to be free.
Decide to use this **release** process to reach freedom.
Sometimes you hesitate.
You'll think, *"Should I **release** it or not?"*
Or you might **want** to use other methods, like *observation*, like self-inquiry.
hai 2020-10-24 03:27:49
How can I *decide* more resolutely?
Feel like I indeed am hesitating.
Wind 2020-10-24 03:28:02
As long as you don't *decide* to use the **release** process to achieve freedom, you will keep lingering like this.
Then you won't be able to do it.
hai 2020-10-24 03:29:15
The more you **release**, the more determined you become?
Wind 2020-10-24 03:29:20
Wanting freedom and *deciding* to be free can both be done directly.
Just **want** it more.
Just make the *decision*.
hai 2020-10-24 03:30:42
Yes. I feel I understand a bit better.
Wind 2020-10-24 03:30:47
When a **wanting control** or **approval** is operating you, if you are sure that **releasing** it is better than letting it stay inside, it will surface.
For example, you **want** to go play a game now.

There's a **wanting control** operating inside.
If you think **releasing** this **wanting control** is more important than **controlling**, you have achieved the **First Step**. It will surface for you to **release**.
Yi Tian 2020-10-24 03:35:57
If you clarify that freedom is inner freedom, then **wanting** freedom actually equals **wanting release**. Because what makes the **mind** unfree are these feelings, emotions, **desires**. Only a **mind** without any feelings, emotions, or **desires** is completely free and at ease.
The **Second Step** is *deciding* to **release**.
The **Third Step** is letting the object of **release** surface and leave.
The **Fourth Step** is **releasing** continuously.
Wind 2020-10-24 03:37:21
Lester Levenson: *Yes, that's the first step, isn't it the first step of the method? You must **want***

*freedom more than you **want** this world. Let me change the wording slightly, but this is indeed how it started. Because it seemed to have no practical meaning for people, we modified it to "You must **want** freedom more than you **want approval** and **control**," because **approval** and **control** equal this world. But I think it's better to use "You must **want** freedom more than you **want** the world." If you achieve that, your behavior will then be: turn away from your direction towards the world, focus back on yourself, do what needs to be done to withdraw from the world, and allow your **infinite being** to simply be here. So the first step is you must **want** freedom more than you **want** this world.*
Yi Tian 2020-10-24 03:38:11
Wanting freedom = **wanting release** = **wanting** to be free from all feelings, emotions, **desires**.
Wanting control and **approval** is **wanting** freedom for the body. **Wanting release** is **wanting** inner freedom.
Wind 2020-10-24 03:39:54
No.
Don't interpret it like this.
Yi Tian 2020-10-24 03:40:08
What makes the **mind** unfree? Feelings, emotions, **desires**.
Wind 2020-10-24 03:40:17
Wanting control and **approval** = **wanting** the world.
Wind 2020-10-24 03:40:28
That is, moving in the direction of limitation.
Wind 2020-10-24 03:40:53
There is no freedom in the direction of limitation.
2020-10-24 Can you describe "allowing" in detail?
Zai 2020-10-24 06:13:47

236
@Wind? When you have time, please answer my question: You often mention the word *"allow."* How is it used at the experiential level? Can you describe it in detail? Is there any deeper meaning? Don't let us overlook it again. I used to just glance over it.

Wind 2020-10-24 06:55:46
It means *allowing* it to be perceived.
Allowing it to leave.
Because feelings themselves also **want** to come out. They are suppressed energy.
So just *allow* them to leave.

Wind 2020-10-24 06:58:56
*"If you don't equate the fear of death with death itself, you can let it out and become free in about one to two weeks. It strives to push itself out, wants to come out and leave, so it is our most suppressed feeling. You have done an extremely good job of **suppressing** and keeping it at the bottom. So last time we focused for the first time on **releasing** the fear of death. I usually avoid it because most people don't **release** it smoothly but get blocked on it. But I think you are ready. If you are as determined as you say you are, you will allow those feelings of fear of death to surface, allow them to leave. Did you notice the word 'allow'?*

That's how it happens. You no longer hold them down; you allow them to surface and leave. Because it also constantly tries to push itself up and out—every suppressed feeling does this. So when you do it, it's very easy. They surface and leave like waves, until the waves stop, and you are done."
Wind 2020-10-24 06:59:08
Lester Levenson's original words.
2020-10-24 Helping students learn well.
Susan 2020-10-24 07:10:25
Wind, didn't sleep?
Good morning.
Wind 2020-10-24 07:10:38
Yes, no need to sleep.
Good morning.
Susan 2020-10-24 07:10:49
Completely not tired?
Have dark circles? ??
Wind 2020-10-24 07:11:03
Since the last **release**, it's been like this.
Fang Fei 2020-10-24 07:12:28

===== Page 243 [text layer] =====

237
Teacher Wind, can I help my students improve their grades through my own **release**? Make them more motivated and excellent? @Wind
Wind 2020-10-24 07:13:08
Yes.
Nothing is outside of you.
Susan 2020-10-24 07:13:42
My dad is sick. How should I **release** to let him recover?
Fang Fei 2020-10-24 07:13:43
Wow, so magical?
Wind 2020-10-24 07:13:55
Yes.
Wind 2020-10-24 07:14:03
You can let him recover.
Fang Fei 2020-10-24 07:13:43
Wow, so magical?
Wind 2020-10-24 07:13:55
Yes.
Fang Fei 2020-10-24 07:14:35
So, do I need to **release** all my **wanting control** and **approval** when I think about my students' grades? And then send a thought for them to learn well?
Susan 2020-10-24 07:14:41
How exactly do you operate? I completely believe it.
Wind 2020-10-24 07:15:01
Release all your feelings about his illness.
Nothing different.

Fang Fei 2020-10-24 07:15:14
Think of all students together? Or think of them one by one?
Wind 2020-10-24 07:15:23
No need to think.
Release all feelings about this matter.
Fang Fei 2020-10-24 07:15:45
About this matter?
I don't quite understand this point [hug].
So, do I need to **release** all my **wanting control** and **approval** when I think about my students' grades? And then send a thought for them to learn well? Teacher Wind, can you give specific guidance?
Wind 2020-10-24 07:16:21
Do you **want** their grades to improve?
Fang Fei 2020-10-24 07:16:26
Yes.
Wind 2020-10-24 07:16:31
What feelings do you have about this?
Fang Fei 2020-10-24 07:16:35

Want them to become more excellent.
Wind 2020-10-24 07:16:44
Is it **wanting control** or **wanting approval**?
Perceive it, then **release**.
Fang Fei 2020-10-24 07:16:57
Wanting approval.
Wind 2020-10-24 07:17:18
Yes, that's it.
Just continuously **release** the feelings about what you **want** regarding this matter.
Fang Fei 2020-10-24 07:17:49
No need to send a thought myself? For example, I believe they can improve.
Wind 2020-10-24 07:18:11
I just directly feel: I **want** their grades to improve.
No need to believe.
When you are completely **released**, you *"know"* it is achieved.
You will see it is already realized.
No need to use *effort*, no need to use belief.
Fang Fei 2020-10-24 07:19:01
I don't need to think about each student individually? For example, my feelings about Wang Moumou's grades, my feelings about Li Moumou's grades.
Wind 2020-10-24 07:19:35
It's all feelings.
Fang Fei 2020-10-24 07:19:41
I just directly feel: I **want** their grades to improve?
Wind 2020-10-24 07:19:42
Just **release** continuously.

If you think of one person and still have feelings, then **release** them.
Fang Fei 2020-10-24 07:20:00
Oh, oh.
Wind 2020-10-24 07:20:05
Until you **release** to the point where there is only love regardless.
Fang Fei 2020-10-24 07:20:06
I've wanted to do this for a long time.
Just feel the workload is huge.
A bit avoidant.
Wind 2020-10-24 07:20:20
That is, you have completed the **release** on this matter.
Fang Fei 2020-10-24 07:21:13
The final test standard is that when I think of any student, there is only love.
Not dissatisfaction with them.
Wind 2020-10-24 07:21:34
Yes. Love is *accepting* them as they are now.
Not the way you **want** them to be.

===== Page 245 [text layer] =====

239
Fang Fei 2020-10-24 07:22:18
Teacher Wind, is releasing individually faster or releasing collectively faster? I want to do it today.
I understand what you mean, it's all feelings.
I want to find a faster way [hug].
Really, only when I am free myself can I truly help others!
Wind 2020-10-24 07:23:10
The fastest way is for you to first **release** this *"wanting to be faster,"* this *"**wanting control**."*
Otherwise, this will get you **stuck**.
Fang Fei 2020-10-24 07:23:29
Oh, oh.
I just **release** and that's it. While **releasing**, intuition will guide me, right?
Wind 2020-10-24 07:23:58
Yes, ***follow through*** *with the* ***Six Steps***.
This is the fastest.
Fang Fei 2020-10-24 07:25:06
So, without even contacting my students, I can help them have good developments and changes?
Vanilla Ice Cream 2020-10-24 07:25:10
Really, only when I am free myself can I truly help others!
Must start with **releasing** myself.
Wind 2020-10-24 07:25:30
Yes, you don't need to do anything else. Just **release**.
Fang Fei 2020-10-24 07:25:40
This is a bit like Zero Limits.
Wind 2020-10-24 07:25:54
Deeper than it.

Fang Fei 2020-10-24 07:26:14
I used Zero Limits at home during the pandemic for cleansing, and found it a bit useful, but didn't persist.
I originally planned to use Zero Limits cleansing to help my students. Later, through practice, I found it seemed more difficult.
So I gave up.
Teacher Wind, if I can reach your state, can I help my students progress more than I can now? Or is my current state also okay?
Susan 2020-10-24 07:29:54
Always **wanting control** makes it very difficult to achieve [cry].
Vanilla Ice Cream 2020-10-24 07:29:55
I feel like you **want to control** your students [facepalm]. **Control** is not the problem. *Wanting* is the problem. You need to **release** all feelings brought by *"wanting."*
Wind 2020-10-24 07:30:29
A person's state is not an inherent thing.
Sometimes you are in a state of *acceptance*, sometimes in a state of fear, sometimes in a state of anger.
If you **release** the AGFLAP in your subconscious, then of course you can help people the most.
Fang Fei 2020-10-24 07:33:23
I understand. Yes, I **want** them to actively and voluntarily develop themselves, rather than indulging in electronic games,

being criticized by parents and teachers every day, in a vicious cycle.
2020-10-24 The Six Steps are a map.
Times Everything Connected 2020-10-24 07:32:27
@Wind I find I haven't been able to **release** these past two days.
Wind 2020-10-24 07:33:37
Then one of the **Six Steps** must not have been achieved.
Times Everything Connected 2020-10-24 07:34:00
@Wind First, the **desire** for freedom is not strong.
Second, for anything I **want**, like money, there is no emotion. Where am I **stuck**?
Wind 2020-10-24 07:34:58
Do you **want** to be freer?
Times Everything Connected 2020-10-24 07:35:00
Money. No feeling.
Qing Feng 2020-10-24 07:35:18
@Wind I have never experienced **release**. Can I start directly with the **Six Steps to Freedom**?
Times Everything Connected 2020-10-24 07:35:19
@Wind Not **wanting** it that much, or still don't know what it feels like to be freer.
Wind 2020-10-24 07:35:46
Anyone can use the **Six Steps**.
But the **Six Steps** are a map.
When **releasing**, you use the **release** process.

Qing Feng 2020-10-24 07:36:05
I really don't understand why sometimes it's about **releasing desires**, and sometimes it's about the **Six Steps to Freedom**.
Times Everything Connected 2020-10-24 07:36:37
@Wind How should I handle my situation?
Wind 2020-10-24 07:36:52
Because the **Third Step** of the **Six Steps** is to **release wanting control** and **approval**.
Releasing wanting control and **approval** is included in the **Six Steps**.
Times Everything Connected 2020-10-24 07:37:42
I skipped **releasing** emotions (chart).
Can I skip the three steps?
Times Everything Connected 2020-10-24 07:37:43
@Wind How to **want** freedom more?
Wind 2020-10-24 07:38:30
Yes, the chart is just an aid.
Qing Feng 2020-10-24 07:36:05
When emotions arise, can I also use the **Six Steps to Freedom**?
Wind 2020-10-24 07:38:44
If you can **release wanting control** and **approval** from the start, then of course you can.
Wind 2020-10-24 07:38:52
But those who haven't experienced **release** may not know what **release** is.
They might mistake **suppression** for **release**.

In this case, you need to start by experiencing **releasing emotions**.
Times Everything Connected 2020-10-24 07:40:22
@Wind Give me some guidance.
Wind 2020-10-24 07:40:24
Once you have mastered this method, this process, the **Six Steps** are the only guidance you need.
You don't know how to **want** freedom?
Fang Fei 2020-10-24 07:41:13
Teacher Wind, how do feelings create the world?
Can you describe this? I **want** to understand the principle more. Are there any related classic books for reference?
Wind 2020-10-24 07:41:53
The *fear of death* drives **wanting control** and **approval**.
This is at the causal level.
This artificially created sense of *lack* drives your feelings.
Feelings drive each of your thoughts.
Thoughts project and condense into your **material world**.
Times Everything Connected 2020-10-24 07:43:33
Can't perceive **control**.
Fang Fei 2020-10-24 07:43:53
Yes, but I can't see the process of how thoughts condense into the **material world**.
Wind 2020-10-24 07:44:14

If I describe it in detail, I can.
But it may not be understandable.
Matter is not as solid as you imagine.
Roller Coaster 2020-10-24 07:54:01
Listened to *Beingness*.
It's really necessary to organize it.
Wind 2020-10-24 07:54:57
Beingness also has scattered explanations about the **Six Steps**.
If you are interested in this part, you can read Lester Levenson's autobiography and *"Autobiography of a Yogi."*
I probably won't explain it better than them.
The world appears solid, but it's actually just light and shadow.
Roller Coaster 2020-10-24 07:57:24
He often says you won't find it outside, but you just have to bump into this world.
D 2020-10-24 08:02:30
@Wind I saw that the emotion of **wanting control** is not **control** itself. The emotion itself can't do anything. Keeping it is meaningless. So it left on its own. Is this **release** correct?
Wind 2020-10-24 08:03:18
Why do you need to analyze this?
Simply put, thoughts think in the form of images, and are infused into the senses as light beams.
The world is just what you perceive through your senses.
You really don't need to entangle over this.
If you feel it's effective, you can do it, but I wouldn't recommend it.

Fang Fei 2020-10-24 08:11:52
My biggest **change** today is this: In the past, I thought manifesting required sending a thought myself.
So I always placed an *"order"* myself.
Wind 2020-10-24 08:12:03
*The method is simple, the method is easy. Let the feelings surface, [perceive] they are **wanting approval** or **control**, then let them out. ***Follow through*** with the six steps of this method. It will take a few months to clear out all your garbage.*
-- Lester Levenson

This is Lester Levenson's summary of the process.
Roller Coaster 2020-10-24 08:12:54
Strong beliefs can temporarily make things manifest.
But the negative influences behind them are still operating.
Wind 2020-10-24 08:13:31
Basic *tendencies* are very, very fundamental. They are at a very deep level, at the causal level.
If you insist on using concepts like *"meaningful"* or *"meaningless"* to define them or cover them, you pull the **release** up to the level of thought.
When you perceive the *tendency*, you really don't need to add a step of defining it.

There will be a direct natural *tendency* to let it go.
D 2020-10-24 08:15:33
Then how to correct this *"must analyze"* habit?
Wind 2020-10-24 08:15:58
Just consciously use the process.
2020-10-24 Use less mental analysis, just release whatever surfaces.
Wind 2020-10-24 08:15:58
Just consciously use the process.
Use *feeling* more.
Use less mental analysis.
This will also make your **release** easier.
Of course, it will also be deeper.
Many people think their **release** is very good simply because they haven't experienced deeper **release**.
They think **release** is just like that.
I'm not a superhero [laughing].
Refer to the **Sixth Step**.
Each **release** makes you lighter and more pleasant.
Gratitude Everything 2020-10-24 08:21:46
Yes, Teacher Wind gives us confidence. He is a signpost [covering mouth laughing].
Wind 2020-10-24 08:24:07
Don't focus on me.
The **Release Method** is the signpost.
Roller Coaster 2020-10-24 08:24:48
Teacher Wind is just bait.

Zhao Yan 2020-10-24 08:41:02
@Wind Once emotions are perceived, they will surface and leave, right?
Wind 2020-10-24 08:24:28
Emotions may not leave that quickly.
"Wanting," when perceived, will leave quickly.
Linc 2020-10-24 08:42:00
@Wind What about physical discomfort?
Some can be perceived and then leave, right?
Is it not as fast to leave?
Wind 2020-10-24 08:42:14
Only perceive emotions, because the cause underneath them is still operating, so you need the **three-question process** to let them leave.
Physical discomfort is not the target of the **Release Method**.
It is a result, an expression.
Linc 2020-10-24 08:43:33
I understand.
Wind 2020-10-24 08:43:34
If you **release** its cause, that is, your emotions — basic *tendencies* — the physical pain will disappear.

But you don't need to deliberately **release** physical sensations.
Because you cannot do anything to a result, a projection.
Sometimes it will.
Linc 2020-10-24 08:44:08
Okay.
Free Life 2020-10-24 08:44:12
@Wind Some emotions, I can't distinguish what emotion they are. Can't **release** directly. Should I check the emotion chart and then **release**?
Vanilla Ice Cream 2020-10-24 08:44:31
[Group chat log]
[
Wind: *Before my retreat, I wasn't completely clear on the **Six Steps** either.*
Wind: *But during the retreat **release**, the **Six Steps** took me a long way.*
Beautiful Life: *Disappeared?*
.....
]

Zhao Yan 2020-10-24 08:45:08
@Wind For example, when I see a person and feel uncomfortable, I perceive the discomfort. I find **wanting control**, **wanting** to blame them. Maybe sadness, anger surface in the chest and abdomen. I feel this emotion. Without asking the **three questions**, can it also leave?
Wind 2020-10-24 08:45:51
If you are a bit patient, it's more effective to see clearly what emotion it is before **releasing**.
Vanilla Ice Cream 2020-10-24 08:46:10
@Linc Look at the chat log I just posted. It contains Wind's specific answers from last night about the body and physical sensations.
Wind 2020-10-24 08:46:13

Because seemingly mixed emotions are actually because you are habitually suppressing them.
Free Life 2020-10-24 08:46:24
@Wind Okay [red heart].
Wind 2020-10-24 08:46:46
Notice the **wanting control** and **approval**, allow them to surface, and they will leave immediately.
Free Life 2020-10-24 08:47:03
@Wind Yes, many suppressed emotions.
Wind 2020-10-24 08:48:18
So when you start to identify your emotions, you are allowing them to surface.
Chloé· 2020-10-24 08:53:02
@Wind Is every *wanting* a kind of **wanting control**?
Wind 2020-10-24 08:53:11
Beneath **wanting control** is **wanting approval**.
Beneath **wanting approval** is **wanting to survive**.
Control is a more surface *tendency*.

Wu Xin 2020-10-24 08:53:39
I remember a discussion in the group before. Some people use *"allowing"* to **release**, but it can cause **suppression**. It's not the true **Release Method**. So, can the word *"allow"* only be used in two situations in the process?
1 *Allow* it to leave.
2 *Allow* it to be perceived.
Right?

Linc 2020-10-24 08:53:47
@Wind What if at the present moment, I don't perceive the *fear of death*? Then what does *"wanting"* begin with?

Wind 2020-10-24 08:54:12
Release the **wanting control** and **approval** covering it.
D 2020-10-24 08:54:14
@Wind Are you the China regional manager sent by Lester Levenson? [side-eye smile]
Wind 2020-10-24 08:54:18
And this is the **Third Step** of the **Six Steps**.
Yes.
Allow it to be perceived.
Allow it to leave.
Roller Coaster 2020-10-24 08:55:16
The *fear of death* is also pushing itself out, but you have covered it with too much **wanting control** and **safety**.
Qing Xi 2020-10-24 08:55:24
@Wind During **release**, at that instant, I don't perceive clearly whether it is **wanting approval** or **wanting control**?
Afraid of **releasing** the wrong thing.
Releasing wanting approval as **wanting control**, or **releasing wanting control** as **wanting approval**.
What to do at this point? I find anxiety and tension arise immediately.
Don't know how to proceed.
Roller Coaster 2020-10-24 08:55:27

===== Page 251 [text layer] =====

It's hard to perceive directly.
Wind 2020-10-24 08:57:32
Tension and anxiety arising is a good thing.
It means another program has surfaced for you to **release**.
Qing Xi 2020-10-24 09:00:53
At this time, is it again **releasing control**? When operating, **releasing** tension and anxiety has no effect.
Wind 2020-10-24 09:01:34
Allow your anxiety to surface.
See it as also **wanting control** and **approval**.
Then let it go.

Qing Xi 2020-10-24 09:04:35
At this time, prioritize **releasing** the **desire** behind the anxiety, right?
Wind 2020-10-24 09:07:29
When anxious, perceive whether you tend towards **control** or **approval**.
Zai 2020-10-24 09:08:57
@Wind Another program surfaces. At this point, don't worry about the previous *wanting tendency* that hasn't been completely **released**? How to handle this situation?
@Wind Didn't you say that not **releasing** cleanly leaves sticking points for future **releases**?
Times Everything Connected 2020-10-24 09:15:37
At the basic stage, you still need to put down what you're doing and focus.
Wind 2020-10-24 09:15:40
Just **release** whatever is currently surfacing to the surface.
Times Everything Connected 2020-10-24 09:16:04
After **releasing** well, you can act mentally while doing other things.
Wind 2020-10-24 09:16:33
Since a new program has surfaced, **release** it. Don't suppress it back.
Mo Tou 2020-10-24 09:16:34
I feel now that as soon as I achieve the **First Step**, **release** happens automatically. So powerful!
Wind 2020-10-24 09:16:43
Release is something you do handily.
Qing Xi 2020-10-24 09:17:39
Then, continue **releasing** whatever continues to surface in the present moment. Don't worry about whether the previous ones are completely **released**. Just focus on what automatically surfaces again, right?
Wind 2020-10-24 09:17:47
Yes.
2020-10-24 Explanation of the Fourth Step of the Release Method: Continuous Release.
Wind 2020-10-24 09:18:02
Let me explain the **Fourth Step**.
Make release a constant.
Because until now, **suppression** has been your norm.
So you ask, *"Does this need **releasing**? Does that need **releasing**?"*
Do you need to ask questions like, *"Do I need to breathe?"*

Why don't you ask, *"Do I need to suppress this?"*
Because **suppression** is your norm.
Release has become your abnormality.
You need to make **release** a constant, every moment, like breathing.
Qing Xi 2020-10-24 09:20:38
After **releasing** a lot, is it possible for it to become automatic? [laughing] @Wind
Zhao Yan 2020-10-24 09:20:40
@Wind Everyone's emotional body is different. Some are very thick, some are very thin. What is your basis for saying it doesn't take years?

Wind 2020-10-24 09:20:47
Breathing wasn't automatic from the start either. Including your internal organs, initially you operated them consciously, and only later handed them over to programs to run automatically.
At most three months.
No more than that.
Some people have accumulated fewer emotions, so a few weeks.
Some have a bit more, so a few months.
Three months is the upper limit.
Zhao Yan 2020-10-24 09:21:48
Does three months mean doing nothing else, spending all time on **continuous release**?
Wind 2020-10-24 09:21:59
The process will carry you.
Yes, **release continuously**.
Not necessarily doing nothing else, but **release** cannot stop.
Once you stop, it's like an airplane taking off stopping.
You need to get it running again.
Times Everything Connected 2020-10-24 09:24:07
This *"continuous,"* I don't quite understand.
Releasing every moment, wouldn't it be interrupted when something comes up?
Wind 2020-10-24 09:24:49
Would you stop breathing?
Huang Qiuhua (Lingxi) 2020-10-24 09:25:14
@Wind May I ask, what do you mean by retreat **release**? How do you **release**?
Vanilla Ice Cream 2020-10-24 09:25:18
I can feel that Wind has been sharing in the group these past two days, which is helping us train intensively to get started, lifting us all up all at once...
But we need to attentively follow him.
Times Everything Connected 2020-10-24 09:25:20
@Wind Hit the nail on the head.
Wind 2020-10-24 09:25:35
I just **release** continuously.
There's nothing special called retreat **release**.
Times Everything Connected 2020-10-24 09:26:04
I understand.

===== Page 253 [text layer] =====

Lay a good foundation.
Foundation is very important.
Let habit become automatic.
Wind 2020-10-24 09:27:04
Make release a constant, let it become your new habit.
What Lester Levenson said: make **release** the norm, let it become your new habit.
This is the **Fourth Step**: **continuous release**.
Free Life 2020-10-24 09:27:37
@Wind Does that mean doing nothing else, only focusing on **releasing**?

Wind 2020-10-24 09:27:55
First, use all the time you can for **releasing**.
Then, you'll find you don't need to *"do"* anything.
Things happen naturally.
You watch the body move.
Qing Xi 2020-10-24 09:28:43
What does it mean to *"stop once"*?
Is it consciously **releasing** every moment without interruption until it becomes a background automatic operation?
Wind 2020-10-24 09:28:51
Therefore, you can **release** continuously without having to distract yourself operating the body to do things.
Release means letting feelings surface and leave.
Release once, new feelings emerge, you **release** a second time.
This is called **continuous release**.
If at this point you do not let the feeling leave but suppress it, this is called stopping.
This is simple.
Whether you are **releasing** continuously, you yourself will know.
2020-10-24 Don't use your own invented "just observe."
Zai Yan 2020-10-24 09:35:07
@Wind The *fear of death* is like a fountain, endless.
Should I just let it spout continuously?
Wind 2020-10-24 09:35:32
Does each **release** make you lighter and more pleasant?
Zai Yan 2020-10-24 09:41:14
@Wind Before, yes. But after the *fear of death* appeared, I found that after removing the **control** over the *fear of death*, the *fear of death* still gushes out.
Seems endless.
I am currently facing illness, almost equivalent to death.
Wind 2020-10-24 09:43:20
If it's like waves, let it spout until it's finished.
Zai Yan 2020-10-24 09:45:05
@Wind I seem to sink and curl up in the inner space of my lower abdomen, while fear goes upward.
Wind 2020-10-24 09:45:29

248
Are you **stuck**?
Gratitude Everything 2020-10-24 09:45:44
@Wind I don't feel much, but I can perceive that behind the thoughts is **wanting control** or **wanting approval**. After perceiving, I burped. Is this **release**?
Wind 2020-10-24 09:46:20
Burping is not **release**.
Burping is just a bodily reaction.
Zai Yan 2020-10-24 09:47:39
@Wind Doesn't seem **stuck**. Only fear, and fear of fear. If I **want** to **control**, I can feel it, and

then it returns to surface tightness. If I let go of **control**, fear spouts again.
Wind 2020-10-24 09:49:10
Yes, what I mean by **stuck** is stopping **release**.
If you haven't stopped **releasing**, then let it **release**.
After **releasing**, it's over. You are free.
Zai Yan 2020-10-24 09:49:42
@Wind I think it's not **releasing** the *fear of death* as a *"feeling,"* but **releasing** it as actual death [facepalm].
Wind 2020-10-24 09:50:00
That is **stuck**.
Zai Yan 2020-10-24 09:50:25
But the essence is a feeling [facepalm].
The feeling of fear.
Zai Yan 2020-10-24 09:55:25
@Wind Can you explain in more detail? [facepalm]
Wind 2020-10-24 09:55:58
Use the **Sixth Step** to verify.
I am infinite 2020-10-24 09:56:57
I find that my ***stuckness*** is that whenever any emotion or feeling comes out, I **want** to **control** its emergence and development.
Wind 2020-10-24 09:56:13
If each step brings you lightness and pleasantness, then you are **releasing**.
If you stop **releasing**, you are **stuck**.
Based on my experience, one successful **release** of the *fear of death* can bring immense peace and joy.
Zhang Fei 2020-10-24 09:56:54
@Wind If not **stuck**, then you are **releasing** continuously, continuously feeling light and happy?
Wind 2020-10-24 09:57:32
Continuously **release** your feelings, continuously become lighter and more pleasant.
I talked about the **Six Steps** all night yesterday.
Everyone can refer to it.

Key 2020-10-24 09:58:28
What to do if the **stuck** feeling cannot be **released**?
I usually feel the pleasantness of **release**. @Wind
Wind 2020-10-24 09:58:31

===== Page 255 [text layer] =====

249
The **Six Steps** must be clear.
Be clear about them, and they will guide you on the path.
I am infinite 2020-10-24 09:58:55
I find I am increasingly able to perceive the *tendencies* of various manifestations of **wanting control**.
Wind 2020-10-24 09:59:10
Fifth Step: **release** the **wanting control** regarding it.

Zai Yan 2020-10-24 09:59:11
Seeing your words, I discovered my own **control**, very subtle **control**. I seem to have always not dared to let go and let the fear completely erupt.
Zhang Fei 2020-10-24 09:59:46
What does it mean to have clarity on the **Six Steps**? Review the **Six Steps** and feel the continuity of the process?
Wind 2020-10-24 10:00:01
Being able to use them, being able to **release** continuously — that's clarity.
I am infinite 2020-10-24 10:00:02
Many times, I perceive the *tendency* but don't recognize it. I'm still thinking in my **mind**, *"where is the **wanting control**?"*
Wind 2020-10-24 10:00:16
***Follow through** with the **Six Steps**, and you will **release** continuously.*
There is no exception to this.
You don't need anything else.
I am infinite 2020-10-24 10:01:45
I find that as soon as I realize this *tendency* is **wanting control**, it naturally dissipates.
Wind 2020-10-24 10:01:54
Yes.
As soon as you recognize **wanting control** and **approval**, you will immediately have a natural *tendency* to let them go.
I am infinite 2020-10-24 10:02:21
But before, when I didn't realize it, it wouldn't dissipate, even though I had already perceived it [laughing].
It will dissipate before you even have time to ask.
I am infinite 2020-10-24 10:02:38
Yes.
Gratitude Everything 2020-10-24 10:03:45
Once perceived, it leaves. Sometimes it does, sometimes it doesn't.
Wind 2020-10-24 10:03:46
This is the **Third Step**.
So, use the process.
Don't use your own invented *"just observe."* It won't go away.
The process is already very simple.
Allow yourself to perceive the feeling, perceive that it is **wanting control** or **approval**.
Then let it go.
If you try to skip the process, it won't work.
It might work once or twice, but it won't always work.
Because the inertia of the **mind** is very strong.
If you don't use this technique, your habit of **suppression** will pull you along.

===== Page 256 [text layer] =====

250
I am infinite 2020-10-24 10:08:40
[Group chat log]
[**Wind:** *Not a thought, it's the *tendency* of *"wanting."*
I am infinite: *So **wanting control** is also a tendency of wanting. Perceiving this tendency*

*and **releasing** it is **releasing wanting control**?*
Wind: *Yes...*
]
2020-10-24 Arguing with husband.
Gratitude Everything 2020-10-24 10:10:49
For example, if I argue with my husband, is the argument a **release**? Or do I perceive that I **want to control** him, and **release** according to the process myself?
Wind 2020-10-24 10:11:21
Arguing is not **release**.
Arguing is just expression.
Gratitude Everything 2020-10-24 10:11:37
So what should I do?
Wind 2020-10-24 10:11:52
You can **release** in the moment.
Gratitude Everything 2020-10-24 10:12:07
Ignore him?
Release on my own?
Wind 2020-10-24 10:12:33
Ignoring him or not ignoring him is fine.
The **Release Method** has no behavioral guidelines or restrictions.
Gratitude Everything 2020-10-24 10:12:48
If I ignore, I suppress.
Wind 2020-10-24 10:12:50
Just make sure you are **releasing**.
I am infinite 2020-10-24 10:12:58
I find that the order of perception is also important. It is to first go and perceive, see what is perceived, and then see what feeling or what *wanting* is perceived. I have preconceived ideas. I first carry the purpose of perception, such as **wanting** to perceive feelings or **wanting** to perceive **wanting control**, and then with this thought, I go to perceive. It seems that doing this also suppresses. @Wind
Vanilla Ice Cream 2020-10-24 10:13:24
Arguing is a result. **Release** works on the cause.
Wind 2020-10-24 10:13:43
Yes, see if this feeling is **wanting control** or **approval**.
Gratitude Everything 2020-10-24 10:13:55
I can perceive that I always **want** him to approve of me.
Wind 2020-10-24 10:14:03
This step is *"recognize."*
As soon as you recognize, it dissipates.
Gratitude Everything 2020-10-24 10:14:20

Then **release**?
Also, I have a lot of **wanting control** over my children.
I am infinite 2020-10-24 10:15:09
Right. I find that my starting point for perception carries a **wanting to control** the content of

my perception, carrying *effort*.
Wind 2020-10-24 10:15:31
Just make sure you achieve the **First Step**. Make sure **wanting** freedom exceeds **wanting control** and **approval**.
Wind 2020-10-24 10:15:44
Otherwise, you will suppress, and silently stew.
Vanilla Ice Cream 2020-10-24 10:15:59
Always **wanting** to know *"how to do it"* is also **control**. After **releasing**, you naturally know what to say and do. You have to practice, not **want** to know.
Wind 2020-10-24 10:15:59
Or argue, driven by **wanting control** and **approval** to express.
And not allowing it to surface.
I can do one step.
Sometimes I **want** to argue, I remind myself: don't **want** them, **want** freedom.
Wind 2020-10-24 10:17:59
Don't suppress feelings.
If the **Six Steps** and **original process** are almost clear, I'll go into retreat.
JianWang 2020-10-24 10:20:32
How long will the retreat be?
I am infinite 2020-10-24 10:20:43
I find that I am beginning to clear the **wanting control** that covers the **Release Method**, that is, these ***stucknesses*** that prevent me from **releasing**.
Wind 2020-10-24 10:20:44
Retreat until freedom.
JianWang 2020-10-24 10:21:05
Retreat at home?
Wind 2020-10-24 10:22:49
Once the method is clear, the next step is to help each other, trying to maintain its purity.
Continuously **release** your feelings, continuously become lighter and more pleasant. Yes, I want to rush towards freedom.
2020-10-30 Without the program of wanting control, you will release more smoothly.
Wind 2020-10-30 11:13:10
Without the program of **wanting control**, you will **release** more smoothly.
All thoughts are driven by feelings.
All AGFLAP feelings are driven by two things: **wanting control** and **wanting approval**.
And these two programs are driven by one program: **wanting to survive** (*fear of death*).
If you say you are not the **mind**, not the body, and you can directly experience this, that would free you immediately.
But this is very hard to achieve.

Roller's translation of Lester Levenson's audio mentions this.
In theory, you could say *"I am not this **mind**"* and do it like that. But no one does it. Now, I spent many a year trying to think of a shortcut, a one shot way of going free, a one shot way of going free.
So, theoretically, you could directly say *"I am not this **mind**."*
If your intention is strong enough to transcend everything, you can do it.
But I see that many people actually use this method to stop **releasing**.
The **Six Steps** will lead you to the final goal, but we will choose many excuses to stop the

Six Steps.
2020-10-30 Just releasing these two programs.
Wind 2020-10-30 11:29:26
Go use this method.
Release the programs of **wanting control** and **approval**. **Release** those programs covering the *"fear of death."*
Then allow the *"fear of death"* to surface and **release** it completely.
At first, you **release** the programs of **wanting control** and **approval**.
You are just **releasing** these two programs.
As you **release**, those feelings, those thousands of thoughts about the body, disappear.
When you **release** the deepest *fear of death*, your entire **mind** disappears.
Your sense of *separation* will dissipate. What remains is **infinite existence**.
You will naturally identify with your **infinite existence**.
Is this explained clearly enough?
2020-10-30 Touched the sense of separation beneath the fear of death.
Wind 2020-10-30 16:14:11
I touched the sense of *separation* beneath the *fear of death*.
I know I am about to reach the final goal.
Tiancheng 2020-10-30 16:16:35
Is it the sense of *separation* that causes **wanting to survive**?
Wind 2020-10-30 16:19:54
Yes, it's this sense of *separation* of *"I exist as a body."*
Because you feel *"I am this body,"* you **want** to survive and fear death.
If you knew you were **infinite existence**, you would have no *fear of death*.
But you don't need to deliberately **release** it.
When you completely **release** the *fear of death*, the sense of *separation* also dissipates.
The whole **mind** becomes still.
What remains is **infinite existence**.
2020-10-30 Wind & Tiancheng — Were Lester Levenson's teachings during his lifetime paid or free?
Tiancheng 2020-10-30 16:26:06
What do you think about sharing this for a fee?
Wind 2020-10-30 16:26:08
Personally, I hope it can be spread for free, but it's up to you [laughing].
Because these things were restored by many people's selfless contributions.

I only did some of the work.
I hope it remains free for two reasons.
One is that there are already enough **Release Method** organizations today, and they are not about awakening.
I see that being free is a way to ensure its purity.
The second reason is that for yourself, charging will actually hinder your growth.
This is my view, but there is no compulsion.
You can still choose to do what you **want**.
Finally, **release** continuously, ***follow through*** *with the* ***Six Steps****.*

Tiancheng 2020-10-30 16:29:44
Actually, were Lester Levenson's teachings during his lifetime paid or free?
Wind 2020-10-30 16:30:01
He started out free.
Later, not many people came to listen, and those who listened didn't apply it. Then he started charging.
Tiancheng 2020-10-30 16:30:49
Yes.
2020-10-30 Wind & Tiancheng — Wind's living situation at the time.
Tiancheng 2020-10-30 16:33:01
So how do you live now?
Wind 2020-10-30 16:33:17
Before my retreat, I was a freelancer.
I do some IT and data analysis freelance work.
Now I just live by **releasing**.

Tiancheng 2020-10-30 16:34:01
Get everything by releasing only.
How do you feel about this in practice and experience?
Wind 2020-10-30 16:34:21
I already live in it.
I haven't accepted red envelopes sent to me, or returned them.
Because I **released** to that point, I felt I just couldn't accept.
This feeling is an intuitive *knowing*.
Because I don't need to think about money at all.
Money has no meaning to me anymore.
Since the last time I came out of retreat.
Tiancheng 2020-10-30 16:36:40
Can you describe your living state to me?
Wind 2020-10-30 16:36:52
Yes, you are in Suzhou?
Tiancheng 2020-10-30 16:36:53
Like Lester Levenson driving a car, and then someone vacates a parking space for him.
Tiancheng 2020-10-30 16:36:56
Yes.

===== Page 260 [text layer] =====

254
Wind 2020-10-30 16:37:03
A couple of days ago, I was also in Suzhou.
I stayed in a hotel on Jinji Lake without spending any money.
Tiancheng 2020-10-30 16:38:01
How did you do that?
I know you should probably say through **release**, right?
Wind 2020-10-30 16:38:19
At first, I did everything through **release**.
Later, I cleared most of the **wanting control** and **approval**.

I began to focus on the *fear of death*.
So I **released** a lot of the *fear of death*.
An indescribable sense of **safety** just enveloped me.
At this point, whenever I had a thought, things happened.
Even without deliberately **releasing** on it.
Wind 2020-10-30 16:39:57
I wanted to find a place to **release**, so I went.
I walked there, and I moved in.
Tiancheng 2020-10-30 16:40:12
Oh, so you were in retreat in Suzhou originally?
Wind 2020-10-30 16:40:17
Yes, the first time I was in Shanghai.
Tiancheng 2020-10-30 16:40:33
You stayed in the hotel for free. How did that actually happen?
Wind 2020-10-30 16:40:40
Later, my friend came back, and I left his Shanghai apartment.
So I arrived in Suzhou.
I can't explain how it happened.
Tiancheng 2020-10-30 16:41:32
What was the superficial sequence of events like?
Wind 2020-10-30 16:41:45
I know what you **want** to know is *"was there some hotel promotion or something like that."*
Wind 2020-10-30 16:42:01
But actually, it wasn't like that.
You **want** to know how things appeared in others' eyes.
Is that it?

Tiancheng 2020-10-30 16:42:27
Right.
Wind 2020-10-30 16:43:07
I just saw the image, and then it happened.
I stayed inside all the time, and that room was always reserved for me.
This may sound very incredible.

===== Page 261 [text layer] =====

Tiancheng 2020-10-30 16:43:42
Yes.
How did you get the room card?
Wind 2020-10-30 16:44:01
The receptionist gave it to me.
Tiancheng 2020-10-30 16:44:11
Didn't they ask you for money?
Wind 2020-10-30 16:44:12
I think he probably couldn't explain why he did it himself.

Wind 2020-10-30 16:44:30
In his eyes, maybe it was just an inexplicable urge driving him.
Wind 2020-10-30 16:44:53
This is just one thing.
Actually, this kind of thing is very natural.
You can do it.
It doesn't take long.
A few weeks of **release**, and you can do these things.
And actually, I no longer need sleep or food.
2020-10-30 Wind & Tiancheng — Tiancheng's address.
Tiancheng 2020-10-30 16:49:47
When are you going into retreat?
Can I meet you before you go into retreat?
Wind 2020-10-30 16:50:07
Not long, maybe a day or two.
After my retreat.
My retreat won't be long either.
If you're still in Suzhou, I can see you soon.
Tiancheng 2020-10-30 16:51:21
I'm in Suzhou.
Tiancheng 2020-10-30 16:51:33
China-Singapore Technology Industrial Workshop Phase 1
No. 8 Zhanye Road, Wuzhong District, Suzhou City, Jiangsu Province
Tiancheng 2020-10-30 16:53:03
Was your last retreat address near here?
Tiancheng 2020-10-30 16:53:49
(o)Wow.
Wind, I'll wait for you in Suzhou after your retreat.
I hope I can meet you.
Wind 2020-10-30 18:29:36
Yes.

256
2020-10-30 Three States.
The right path 2020-10-30 18:55:19
Also, I find that because after **releasing** to a deeper level, for example, after **releasing wanting control**, a lot of **wanting approval** surfaces. At this time, defensiveness comes out. I dare not face and **release** it. Especially yesterday, the *fear of death* surfaced. I was really scared and directly made myself sleep. Of course, I didn't fall asleep, but I dared not wake up and continue **releasing**.
Wind 2020-10-30 18:55:49
Just a feeling.
The right path 2020-10-30 18:56:42
I can't handle it. Just want to escape.
Wind 2020-10-30 18:56:50
Allow it to leave.

The right path 2020-10-30 18:57:58
I **released wanting control** for a few days. Once, I felt that worldly things were meaningless, no motivation at all. Later, I got **stuck**. Then, after **releasing** the ***stuckness***, **wanting approval** came out a lot.
The right path 2020-10-30 18:58:22
Now, I still feel no motivation to do things. Maybe I usually force myself to act according to social norms.
Wind 2020-10-30 18:59:30
Feeling of helplessness.
The right path 2020-10-30 19:01:54
@Wind I haven't perceived the feeling of helplessness. It seems clear that all actions are based on **wanting approval**, **control**, and **wanting to survive**. Feels so meaningless. Originally, I would go read books, work out, wash my face every day [laughing].
Wind 2020-10-30 19:02:20
Go to the emotion chart and look for the word *"meaningless."*
The right path 2020-10-30 19:05:42
@Wind There is no word *"meaningless."* There is a word that feels similar: *"what's the use."*
Wind 2020-10-30 19:05:53
Haha, that's it.
Meaningless.
Where is it?
Apathy.
@Wind I can't accept it a bit. After **releasing** for so long, I'm still at the lowest level of emotion. @
Wind 2020-10-30 19:08:23
You're just **stuck** there. If you're unwilling to look, you'll stay **stuck** there.
I am infinite 2020-10-30 19:14:13
I suddenly realized that apathy is **wanting control** but not being able to **control**. Actually, it's still **wanting control**.
Still craving **control**, if only you could.
Qian 2020-10-30 19:18:09
@I am infinite Yes. Giving it your all and still...
I am infinite 2020-10-30 19:18:22
@Qing Xi I found out why I was **stuck**. Before, I was already aware that I had this emotion, but I didn't know it was an emotion. I didn't know it was apathy. Today, I suddenly realized and perceived it. I suddenly knew [covering mouth].

===== Page 263 [text layer] =====

Wind 2020-10-30 19:18:51
Apathy is one of the most easily overlooked emotions.
Mo 2020-10-30 19:18:54
@I am infinite So, did you **release** apathy?
I am infinite 2020-10-30 19:18:55
Then I felt a **wanting control**. I have always **wanted control**.
Qing Xi 2020-10-30 19:18:56
Yes, apathy is having to give up, but it's still **wanting control** and **wanting control**.

Wind 2020-10-30 19:19:03
Because you are too used to it.
Therefore, you treat it as a background.
Mo 2020-10-30 19:19:22
Right. I don't even think it's a problem.
I am infinite 2020-10-30 19:19:39
@Mo I just felt apathy, and just now I felt the **wanting control** within apathy. This **wanting control** also became a background **want**, but it can never be satisfied.
Wind 2020-10-30 19:20:05
Apathy is most easily confused with tranquility.
I am infinite 2020-10-30 19:20:11
I find that in the past, I lived my whole life with apathy and **wanting control** as the background.
Wind Valley 2020-10-30 19:24:29
Very true, very true. A feeling of helplessness.
Qing Xi 2020-10-30 19:25:44
This is so hidden.
This **wanting control** is so hidden.
The **mind** really knows how to play. It plays people to death without compensation. [Crying]
I am infinite 2020-10-30 19:41:52
I thought I had broken through pride. Turns out I'm still in apathy [facepalm].

Wind 2020-10-30 19:42:28
Actually, a person can know what state they are in.
Lester Levenson used three states to describe.
Apathy, grief, fear belong to the *"having state."*
In this state, you equate happiness with *having* many things.
Lust, anger, pride, fearlessness belong to the *"doing state."*
Here you believe there is happiness in *doing*.
Most of the so-called successful people in our secular world are in this state.

I am infinite 2020-10-30 19:44:53
So I am in the *having state*, because I still **want** to have.
I am infinite 2020-10-30 19:45:12
I can't imagine why those *doing*-oriented people have so much energy.

Wind 2020-10-30 19:45:17
Compared to that state of extreme *lack*, they have more action power, but also a certain destructiveness.
Actually, I feel that pride is a big protective color for survival fear.
People in the state of *acceptance*, tranquility are in the *"being state."*
Qing Xi 2020-10-30 19:46:07
I feel the same as you! [facepalm]
Wind 2020-10-30 19:46:11

Just *being* is happiness. No need to *do* anything else, no need to *have* anything else.
Qian 2020-10-30 19:45:35
Actually, I feel that pride is a big protective color for survival fear.
Wind 2020-10-30 19:45:56
People in the state of *acceptance*, tranquility are in the *"being state."*
Qing Xi 2020-10-30 19:46:07
I feel the same as you! [facepalm]
Wind 2020-10-30 19:46:11
Just *being* is happiness. No need to *do* anything else, no need to *have* anything else.
Wind 2020-10-30 19:46:25
This is the three states Lester Levenson talks about in one of his videos.
Wind 2020-10-30 19:47:51
At the top is *imperturbability*, absolute tranquility that cannot be disturbed by anything.
Is freedom.
Is *omniscience, omnipotence, omnipresence.*
Is **infinite existence**.
As long as you are not *omniscient*, not *omnipotent*, not *omnipresent*, you haven't arrived.
2020-10-30 Wind & Tiancheng — People immersed in pain are too easily satisfied.
Tiancheng 2020-10-30 22:21:10
Actually, I know I stopped **releasing**.
I am aware.
I started seeing your shares.
At that time, I was in a state of depression.
Released, the feeling rose.
My current state is also much better than before.
But I know, I stopped.
I stopped progressing, didn't continue.
Wind 2020-10-30 22:22:23
Yes, it's easy to stop.
People immersed in pain are too easily satisfied.
Tiancheng 2020-10-30 22:22:46
Right.
I have a deep understanding of this.

===== Page 265 [text layer] =====

259
2020-10-30 Can't get approval because the world doesn't work the way you think.
Wind 2020-10-30 22:46:54
Wanting control and **wanting approval** are just two *tendencies* [laughing].
Do you **want approval** from others?
Want to be respected?
Want to be loved? **Want** to be noticed?
Free Heart ~ Hu Limin 2020-10-30 22:47
Want to.
Wind 2020-10-30 22:47
These are all **wanting approval**.
Free Heart ~ Hu Limin 2020-10-30 22:47

Okay.
Wind 2020-10-30 22:47
When you don't get **approval**, you develop **wanting control**.
Free Heart ~ Hu Limin 2020-10-30 22:47
Then how to **release** these?
Wind 2020-10-30 22:48
You feel that the reason you don't get **approval** is that the world doesn't work the way you think.
You **want** others to follow what you **want**.
Free Heart ~ Hu Limin 2020-10-30 22:48
Yes.
Wind 2020-10-30 22:48
You **want** things to run the way you **want**.
This is **wanting control**.
Free Heart ~ Hu Limin 2020-10-30 22:49
It is **wanting control**.
Wind 2020-10-30 22:58
Not like this.
Wind 2020-10-30 22:59
Rather, when you **release wanting to survive**, you simultaneously **release** some of the **wanting control** and **approval** on its surface.
But if you don't **release** enough **wanting control** and **approval**, **wanting to survive** (*fear of death*) won't surface so obviously for you to **release**.
You will subconsciously suppress it, avoid it.
Unwilling to look at it.
Review it.
2020-10-30 Wind & Tiancheng — If you want control, this mental conflict will exhaust you.
Tiancheng 2020-10-30 22:24:57
Do you need to sleep now?
Wind 2020-10-30 22:25:08

I don't need sleep now.
Tiancheng 2020-10-30 22:25:28
Are you full of energy?
When did you start not needing sleep?
Wind 2020-10-30 22:25:46
So energetic that I even have to run a lap on the overpass to vent.
I started in the first week of my first retreat **release**.
Tiancheng 2020-10-30 22:26:26
During your retreat, did you not contact the outside world?
Wind 2020-10-30 22:26:36
I didn't have contact.
But you don't have to do it this way.
Tiancheng 2020-10-30 22:27:01

I want to **release** continuously at night, not sleep.
Wind 2020-10-30 22:27:05
If you must have contact with the outside world.
Tiancheng 2020-10-30 22:27:11
Do you think this is feasible for me?
It should happen naturally, don't **control** it.
Wind 2020-10-30 22:27:26
If you **want control**, this mental conflict will exhaust you.
As long as you continuously **release wanting control** and **approval**, the body will generate endless energy.
The emergence of this energy might even be too much for the body to bear.
So you need to go out and run a few laps to vent.
At that point, you naturally stop sleeping.
You don't need to deliberately resist sleep.
Just use all your waking hours for **release**.
Yes, if you're not tired, then **release**.
One after another.
If you feel tired, sleeping does not affect **release**.
I'm just illustrating this point.
Using all your waking hours for it will make you progress very quickly.
I vaguely remember Lester Levenson saying in an audio that if you are **releasing** before you sleep, you will still be **releasing** in your dreams, at the **astral** level.
So, you can sleep. You don't need to deliberately stay awake.
When you **release** to the point of having endless energy, you will naturally stop sleeping.
Is this clear enough?
Tiancheng 2020-10-30 22:33:08
Clear.
This time I am determined to really practice.
Wind 2020-10-30 22:34:09
Go for it. I wish you success.
Wind 2020-10-30 22:34:47

Yes, why not use this method to its fullest?
It can bring you even greater benefits.
Wind 2020-10-30 22:34:09
Go for it. I wish you success.
Wind 2020-10-30 22:34:47
Yes, why not use this method to its fullest? It can bring you even greater benefits.
2020-10-31 Release "wanting," let the whole world become your water glass.
Wind 2020-10-31 09:21:10
Most things will happen according to your *wanting*.
When you move to *acceptance* or even tranquility, almost nothing is impossible.
Of course, when you reach the so-called *imperturbability*, this ultimate tranquility that cannot be disturbed, you are *omniscient, omnipotent, omnipresent*.

Wind 2020-10-31 09:23:42
Your *"wanting"* will weaken, your *"deciding to obtain"* will increase.
Release *"wanting,"* and you will feel *having*.
When you **release** all *wanting*, you will feel you possess the entire universe.
At this point, **wanting** to do something is like picking up a glass on the table.
Do you need to use a strong *"wanting"* to pick up your own glass?
No, you just need to *decide* to pick it up.
Release *"wanting,"* let the whole world become your water glass.
When you **want** to pick it up, you can pick it up casually.
At this point, you won't **want** to save, because everything
is yours. What are you saving?
You will only create it when needed.

Edited by Oumi 2022.06.22

[File Name]: 02- (English Language en) - Wind Feng -- China -- Wind Feng - Lester Levenson -- Lester Levenson Six Steps -- TSM – Lester Levenson Original 1992 Sedona Method - Lester Levenson Original Release Method Technique .pdf

THE END.

[file name]:
03 of 05 - Wind - Feng - Talk – Lester Levenson - Lester Levenson Six Steps – Lester Levenson – TSM – Lester Levenson Original Release Method – Lester Levenson Original 1992 Sedona Method Release Technique (Wind Feng).pdf

Wind (Feng) on Six Steps (One of 6 documents, this is English translation of the document named “Wind’s talk on Lester Levenson Six Steps and Lester Levenson Original Release Method (The Original 1992 Sedona Method) ” – from documents 00 to 05 in the Google Drive)

Version 1.0 – Wind (Feng)’s chat logs in
WeChat Weixin Groups “Shortcuts to Freedom” and “TSM The Original Sedona Method Release Liberation Diamond Island”

Document Creation date: 14 Feb 2026

“ Simply release your feelings, your mind quiets, and you’re there.”
– Lester Levenson (1909-1994)

Source (Github):
https://github.com/deng-bowen/6-steps/blob/main

https://drive.google.com/drive/folders/1WlCTqnPtCVDKt8gc2YVA4fpBWee4QHac?usp=sharing

People or authors mentioned in this document include:

Wind (Feng 风 / 風 in Chinese)

Lester Levenson (1909-1994)

Lester Levenson (The Sedona Method / The Sedona Release Method Technique)

The Original 1992 Sedona Method by Lester Levenson

The Sedona Method Release Liberation Technique

Wind (Feng) on Six Steps of Lester Levenson

Wind (Feng) 's application of Lester Levenson (The Sedona Method) Six Steps to Freedom

Hale Dwoskin (student of Lester Levenson , author of the book 'The Sedona Method' , featured in 1992 Original Sedona Method 8 videos)

Nikki Warriner (featured in 1992 Original Sedona Method 8 videos)

Larry Crane (Lawrence Crane) / Lawrence Crane (1935-2018) (student of Lester Levenson, author of the book 'Abundance Book' and The Release Technique)

Stephen Seretan (author of the book "Lester Levenson and me")

Virginia Lloyd (author of the book "Choose Freedom" , a book about Lester Levenson)

Ralph Zeitlin (student of Lester Levenson)

Mike Klein (student of Lester Levenson)

Rick Solomon (student of Lester Levenson)

David Hawkins MD PhD (student of Lester Levenson , and author of the book 'Letting go: pathway of surrender')

Ramana Maharshi

Buddha

Yogananda

Jesus

PS. This document was translated from Chinese to English, with the assistance of DeepSeek in February 2026.

Background Information for spiritual seekers (and finders) :

Lester Levenson experienced a profound inner awakening in 1952 after a severe heart condition (coronary thrombosis) left him facing death; withdrawing to contemplate the cause of suffering, he discovered that his misery came not from circumstances but from his own suppressed feelings (emotions) and mental resistance. By systematically letting go of fear, desire, and attachment, he reported entering a state of deep peace, love, and freedom that did not depend on external conditions. This realization—that happiness is one's natural state and can be uncovered by releasing inner subconscious feelings —became the foundation of what later evolved into the Sedona Method (Release Technique).

Seen through the lens of Ramana Maharshi and Eckhart Tolle (Power of Now book), Lester Levenson's awakening can be understood as a collapse of egoic identification under the pressure of imminent death, followed by a direct abidance as pure awareness. Instead of seeking salvation externally, he turned inward and discovered that suffering arose from attachment to feelings, thoughts, desires, and fears; when these were relinquished, what remained was causeless peace and love. In Ramana's terms, the false "I"-thought subsided into the Self; in Tolle's language, psychological time and resistance dissolved into Presence. Lester Levenson's later teaching of "releasing" can thus be viewed as a pragmatic pathway to the same realization: that one's true nature is prior to thoughts and feelings, free of grasping, and inherently whole.

In China and in the Chinese speaking community (China ,Taiwan, Hongkong, Singapore, Malaysia), and there is this person with the ID "Wind" (Feng) (风) / 風 in Chinese), a well-known figure in China's spiritual seekers community, who claimed to have been thrown into "spiritual enlightenment" (Nirbīja Samadhi) after constant release (every moment 24/7) for about over a month in 2020.

Wind (Feng 风) / 風 in Chinese) focus was on the recordings of Lester Levenson's talks and the 1992 Sedona Method version of the course designed by Lester Levenson himself and led by Hale Dwoskin and Nikki Warriner . (8 videos of the 1992 course recordings are freely available on YouTube and bilibili).

Later on, the instructors after Lester Levenson who were his students , modified, added or subtracted some parts of it. The focus in those materials somehow shifted from achieving

freedom to having a happy comfortable life, which itself is awesome, but I wonder if we're leaving what's more out there , from Lester Levenson's original teaching.

The documents from 00 to 05 are the PDFs of chat logs of Wind (Feng) answering questions from other spiritual seekers.

Wind (Feng / 风 or 風 in Chinese) , a well-known pseudonymous student of Lester Levenson's Six Steps and The Sedona Method Release Technique - Letting Go) in China , rose to prominence among Chinese spiritual seekers community in 2021 , for sharing Chinese translations of Lester Levenson's audios, his direct awakening experience , and for emphasizing and popularizing the pure simplicity of " Simply Releasing 24/7 and applying the Lester Levenson Six Steps 24/7" .

Wind (Feng / 风 or 風 in Chinese) , is a dedicated practitioner and teacher of Lester Levenson's Six Steps (The Original 1992 Release Method – Sedona Method) who emphasizes the profound simplicity and effectiveness of the Six Steps as the complete map to Freedom, having deeply studied Lester Levenson's 1992 Original Sedona Method Course materials and audio recordings. Through his extensive experience, Wind asserts that "you don't need anything beyond the six steps" to achieve true freedom, consistently teaching that the Six Steps - from wanting freedom more than the world to experiencing increasing joy with each release - form a self-contained, powerful system that requires no additional techniques or modifications. Wind's teaching centers on the purity of Lester Levenson's original method, particularly as presented in the 1992 Original Sedona Release Method course, where he identifies the three fundamental desires (approval, control, and security) as the root of all emotional suffering, and emphasizes that continuous release of these desires, rather than merely releasing surface emotions, is the key to rapid liberation - a process he (and Lester Levenson) claims can take "only a few months" when practiced with complete fidelity to Lester Levenson's instructions.

As of February 2026, Lester Levenson, Hale Dwoskin, Larry Crane (Lawrence Crane) (Lawrence Crane), The Sedona Method, and The Release Technique, are more popular in China , than the rest of the world combined, since it is free, requires no belief systems, and no external guru or teacher. Virtually, all Lester Levenson's books, talks, videos (in English), have been translated into Chinese .

The Original 1992 Sedona Method Videos (8 videos), featuring Sedona Method instructors **Hale Dwoskin** and **Nikki Warriner**, have been viewed millions of times in China's YouTube (bilibili), while in YouTube the same video has less than 100,000 views.

Wind (Feng)'s chat logs PDF documents are freely available for download in Internet Archive, and contain essential pointers for true seekers, to start their journey to "Lester Levenson Six Steps and TSM (The Original 1992 Sedona Method)" .

Wind (Feng) said in the chat logs document:
"All the spiritual masters point to the same Reality , and Releasing via Six Steps, in my experience, is the most effective practice to get there (Freedom, Beingness, Reality) . Absolute security is only found in your true inner self (Infinite Beingness). "

Lester Levenson has a better summary: "The Sedona Release Method is simple, the method is also easy. Let the feelings come up, [recognize the deeper ego's intention] they are a desire for approval or control, and then let them out. Carrying out the six steps of this method, will take a few months to empty out all your garbage."

Lester Levenson's quotes:

" Feelings Are Suppressed Energy Under Pressure. Allow them to be and decide to release them, up and out."

" Even more simply, release the feelings as soon as you notice them. "

" Allowing feelings to surface , float up and out , and decide to release / let go of them instantly . "

"Releasing is simply allowing the suppressed feelings to come up and go out—without resistance, without effort, without identification. It's not thinking it away; it's feeling it and letting it float away. When you do this consistently—especially from a high state—you dismantle the entire structure of ego, and what remains is your infinite beingness. "

"You hear that word allow? That's just the way it happens.
Instead of holding it down or toying with it, you allow it up and out."

"There is so much of it -- releasing occasionally helps but if you want to get it all out a huge accumulation, it's got to be constant it's in the Six Steps, you got to make it constant and all day long it's floating up and out you see the feeling and you see it release sort of like sitting back and watching the show go on."

"The way is simple and the way is easy. Let the feelings come up. Get them under approval or control and let them out."

"Taking a feeling up is tracing a feeling to a more basic feeling until you get the source feeling of wanting to control or wanting approval."

"The feelings comes up in waves, goes out. The waves stop and then you're finished."

3 core wantings described in The Original 1992 Sedona Method:

Category	**Description**	**Synonyms - Positive/Wanting**	**Synonyms - Negative/Fear**
Wanting Approval or Disapproval	feeling of not being worthy or good enough , fear of others' disapproval , intense neediness	Wanting love / acceptance/ admiration / caring/to be noticed/to be understood/to be stroked/to be nurtured/to be liked/to be	Wanting to be disliked/rejected/be looked down on/ to hide/to be misunderstood/to rebel/to be ignored

Category	**Description**	**Synonyms - Positive/Wanting**	**Synonyms - Negative/Fear**
		recognized/to be popular/	
Wanting Control or to be Controlled	Feels rigid, controlling, hard-edged and pushy --- Be controlled -- Feels like wanting to be taken care of .	Wanting to change/understand/ manipulate/push/fix/force something/to have it our way/to be right/to be on top/ to make it happen/to coerce	Wanting to change/be changed/to be confused/to be manipulated/ to be fixed/to be forced/to follow/to be the underdog/to blame/to be the victim
Wanting Security / Safety / survival or fear of death	Feels threatened and unsafe -- Survival -- Feels like wanting to give up, rejecting life .	Wanting safety/to survive/to get revenge/to protect ourselves and others/to attack/to defend/to kill/to be safe	Wanting danger to end it all/to expose ourselves and others/to be attacked/to be defenseless/to be killed/to be annihilated/ to be threatened

===== Page 1 =====

Wind's talk on Lester Levenson Six Steps

Chat Log 3

2020.11

Thank you to Mr. Lester Levenson .

Lester Levenson
1909-1994

Gratitude and dedication to Mr. Lester Levenson, the Founder of The Sedona Method

(19 July 1909 — 18 January 1994)

> As long as you want help, I will never leave you.
>
> Now the "real me" sees you as the "real you". When I'm not here, not with you in this physical body, it is the real me helping you.
>
> Anytime you ask for the real me, you will find the real me right there. What happens is *you raise yourself up* so that you can get the answers yourself. You must get them.
>
> **——Lester Levenson (1909-1994)**

The golden key is the **"Six Steps" Lester Levenson** summarized as follows:

1. You must want freedom more than you want the world.
2. Decide that you CAN do the method (Release) and be imperturbable.

3. See that all your feelings culminate in three wants, the want of approval, the want to control, and the want of security. See that immediately and immediately let go of the want of approval, the want to control and the want of security.

4. Make it constant. Release all your wanting approval, wanting to control and wanting security when alone or with people.

5. If you are stuck, let go of wanting to control the stuckness.

6. Each time you use the method, you are lighter and happier. If you do this continually, you will continually be lighter and happier. Go back to Step 1.

===== Page 3 =====

Release Method Table of Contents

November 7, 2020

Constantly Deciding to Release 1

Two Events that Broke the Laws of the Physical World When Encountering the Feeling of Separation 1

Guiding Release When Stuck 3

November 8, 2020

The Emotion Chart is an Aid 4

The Release Method Can Achieve All Those Effects 5

Inventing the Release Method Was Based on Understanding Feelings 5

November 10, 2020

Use Expression to Release 5

Not Daring to Think Might Be a State Between Apathy and Fear 6

Expression is the Beginning of Release, Not a Substitute for Release 8

"Expressing with Awareness" Actually Implies a Kind of Suppression 12

You Release the Top Layer to See What's Beneath 14

November 12, 2020

Physical Sensations Don't Need Releasing; Release Your Emotions About Them 15

You Live in Wanting, Like a Fish Lives in Water 16

November 13, 2020

If What You're Most Aware of on the Surface is the Wanting to Change It, Then Release the Wanting to Control 17

Weight Loss 18

Does Sexual Desire Belong to Control or Approval? 20

November 14, 2020

Are Physical Sensations Caused by the Emotions Themselves, or by Suppressing Emotions? 21

Wind Talks About the Tao Te Ching 25

The Release Method is a Simple Method, Easy to Grasp, Easy to Benefit From 27

November 16, 2020

You Can Only Learn Kriya Yoga Breathing in the Institution Left by Yogananda 28

November 17, 2020

Explanation of the Three Fetters 29

After Succeeding Once Through Release, You Will Do Release 32

When You Believe "There is Happiness in the World," You Subconsciously Seek Happiness 33

If a Goal Harms Others, It Will Be Corrected During Release 34

Emphasizing the Sixth Step Truly Led Me into Continuous Release 35

When Avoiding, Just Notice You're Avoiding, and Make the Next Decision to Release. Release Your Wanting to Change the Feeling. 37

Sedona Release Method Journal Entries (Continued)

November 18, 2020

How is the emotional release of the Release Method fundamentally different from many psychotherapies and other spiritual practices? ... 38

Release the Wanting to Control, and the Feeling of Control Will Naturally Manifest ... 40

November 19, 2020

How Are Emotions Formed? ... 40

Release Boredom or Release Apathy? ... 41

Stagnation is Apathy, Straining is Fear ... 42

November 20, 2020

Every Master Who Invents a Method Obtains It from Samadhi ... 43

How Did You Suddenly Validate the Six Steps? ... 45

Wind & Tiancheng – What is Wind's Current State Like? ... 47

Wind & Tiancheng – How Can One Move Towards Freedom More Quickly? ... 48

Wind & Tiancheng – How Did Wind Truly Achieve the First Step? ... 48

November 22, 2020

Wind's Experience Learning the Release Method ... 49

November 24, 2020

Wind & Tiancheng – Jivanmukta ... 64

November 25, 2020

How to Release Fear of Cold? ... 69

Introduction to the Yoga System ... 70

November 26, 2020

Feeling That Action is Necessary is a Limitation ... 75

Wind & Tiancheng – How to Break Through Stuck Programs? ... 76

Wind & Tiancheng – Talking Again About Kriya Yoga ... 81

Wind & Tiancheng – Fearlessness is 50% Selfish, 50% Selfless ... 86

Wind & Tiancheng – Through Release, One Has the Ability to Change the Body ... 90

Wind & Tiancheng – The More People Who Learn From Him, the More It Proves He's Not a Master ... 93

Stream-Entry is Nirbikalpa Samadhi ... 95

Humanity's Night is the Enlightened One's Day ... 96

November 27, 2020

When Remaining in "Awareness" Accepting Everything, You Have Actually Stopped Releasing; Explanation of Two Types of Samadhi ... 96

What Are Suggestions for the Physical Body and the Difference Between Unitive Experiences and Freedom? ... 101

If You Feel Good, Then Continue Releasing that Good Feeling, and the Feelings Underneath Will Emerge ... 102

November 28, 2020

Wind & Tiancheng – The Release Method Directly Leads to Nirbikalpa Samadhi ... 102

The First Step is Achieved by Continuously Confirming the Source of Happiness ... 105

Wind & Tiancheng – The Source of Intelligence ... 105

===== Page 5 =====

2020-11-28 *Nirbikalpa* Samadhi Does Not Regress 106
2020-11-28 Continuous Release and Getting Stuck 107
2020-11-28 Wind & Tiancheng – Practical Experience of *Nirbikalpa* Samadhi 107
2020-11-28 Wind & Tiancheng – How Can One Quickly Achieve the First Step Experientially? 108

2020-11-28 The Eight Limbs of Yoga Involve Stages of External Control and Internal Control 108

===== Page 6 =====

4

===== Page 7 =====

2020-11-07 Constantly Deciding to Release

Wind 2020-12-07 10:25:22 If you make releasing a habit, you'll find that *suppression* is what actually requires effort.

Wind 2020-12-07 10:25:42 Until then, just keep deciding to release.

2020-11-07 Two Events that Broke the Laws of the Physical World When Encountering the Feeling of Separation

Wind 2020-11-07 17:12:28 The current situation is like this: the fear of death keeps getting amplified. If I cling to living like before, then I will continuously develop this fear of death. I *must* identify with everyone, with everything.

Bethlehem Star 2020-11-07 17:15:04 Can't go back to the past. Can't go back anymore. I have to push through to the end in one go. Every time I stop, I suffer.

Wind 2020-11-07 17:16:27 I suspect so.

Bethlehem Star 2020-11-07 17:16:32 I'm also experiencing the fear of death more and more.

Wind 2020-11-07 17:16:47 Two things happened to me that broke the laws of the physical world. Both occurred when I touched the feeling of separation. To describe the *feeling of separation* more concretely: It's that feeling of identifying some limited thing as "me."

Wind 2020-11-07 17:17:38 *sense of limited ego*

Bethlehem Star 2020-11-07 17:17:56 An unnatural feeling... It's increasingly feeling unnatural to be a small self.

Wind 2020-11-07 17:20:07 This kind of experience is still quite joyful.

Bethlehem Star 2020-11-07 17:20:16 Tell me about those two things then ( )

Wind 2020-11-07 17:20:29 One I just mentioned to you. The other was one day when I was by the window, releasing while watching the sunset.

===== Page 8 =====

Wind 2020-11-07 17:21:33 But at that time, my attention wasn't really on it. I felt a little regret. Then I noticed this was *wanting to control*, and immediately released it. Then, a thought arose in me: I wanted to see it again. At that moment, the sun suddenly moved backward a little, and I felt like the whole world was rewinding.

Bethlehem Star 2020-11-07 17:22:48 Replay.

Wind 2020-11-07 17:22:53 It returned to its previous state, that afterglow reappeared, just like a dream.

Wind 2020-11-07 17:23:13 I later realized, could this be time turning back? Experiences like this aren't suitable to share with many people. If you've had similar experiences, maybe you can understand.

Wind 2020-11-07 17:24:14 I told a friend about it. Although he didn't think I was lying, he thought maybe I hadn't slept well and was confused.

Bethlehem Star 2020-11-07 17:24:24 Hahaha, if you tell them, they'll think you're a god, hahahaha. This is possible. Now, how much longer do you feel you need?

Wind 2020-11-07 17:27:28 I feel that fear of death and the sense of separation are always there together, inside.

Wind 2020-11-07 17:27:34 I feel that once I deal with it, it'll be over. But this part always seems to pause. How should I put it... Although there's still a body, this peace and tranquility already make one extremely unwilling to move forward.

Wind 2020-11-07 17:29:05 However, these two incidents did give me some motivation not to want to be this body.

Bethlehem Star 2020-11-07 17:29:15 I believe you won't stop. *Be beingness only* – this is the most ideal state.

Wind 2020-11-07 17:29:56 Yeah, I have to finish it. Can't make this mistake again. Don't want to go back.

Bethlehem Star 2020-11-07 17:30:46 I haven't experienced this *beingness* yet, but I really want to experience it.

Wind 2020-11-07 17:30:54 I reviewed my life yesterday. My god, what kind of hellish life was I living before?

Bethlehem Star 2020-11-07 17:31:46

===== Page 9 =====

I'm starting to feel that way too now. I feel like I wasn't really living before.

Wind 2020-11-07 17:33:07 I want omniscience, omnipotent, omnipresent. All-knowing, all-powerful, all-present. Especially all-knowing – my thirst for knowledge in this life has been really strong.

Bethlehem Star 2020-11-07 17:33:34 I absolutely refuse anything second-rate. Me too. I want to know everything, without needing to think.

Wind 2020-11-07 17:34:31 And, the superpower I wanted most before was teleportation.

Wind 2020-11-07 17:34:46 A single thought, go wherever I want.

Bethlehem Star 2020-11-07 17:35:20 Actually, you don't even need to move; you're already there.

Wind 2020-11-07 17:35:26 Thinking like this gives me motivation not to be this body. All-knowing, all-powerful, all-present – what does that feel like? I really want to experience it.

Bethlehem Star 2020-11-07 17:36:29 Absolutely worth it. Wouldn't trade it for anything.

Wind 2020-11-07 17:38:32 Release, release. Keep going.

Bethlehem Star 2020-11-07 17:39:08 Nothing else matters anymore, especially the fear of death. Keep going!

Wind 2020-11-07 17:39:41 The Six Steps will definitely take us to the end. Don't delay it.

Bethlehem Star 2020-11-07 17:40:10 Yeah, we have to be the smartest person.

2020-11-07 Guiding Release When Stuck

Wind 2020-11-07 18:10:18 Can you let go of the *wanting to control* it?

D 2020-11-07 18:10:20 I'm stuck.

Wind 2020-11-07 18:10:25 Do you want to keep controlling this stuckness, wrestling with it, or do you want freedom?

D 2020-11-07 18:10:30

Want freedom.

Wind 2020-11-07 18:10:36 Now, can you see this *wanting to control*? Has it left?

D 2020-11-07 18:10:40 It's gone.

Wind 2020-11-07 18:10:50 This demonstrates the use of the **First Step**. **The Six Steps**. If you're stuck, use the **Fifth Step**. If you're unwilling to release, use the **First Step**.

2020-11-08 The Emotion Chart is an Aid

I Am Infinite 2020-11-08 00:38:15 Do you think it's better to directly use the emotion chart to find the feeling, or to directly feel the feeling of the moment? @Wind

Wind 2020-11-08 00:38:26 The emotion chart is an aid. Using the emotion chart initially is helpful for newcomers. Because generally, people really rarely come into contact with their own emotions. They've been suppressing them all along. Treating having emotions as not having emotions.

I Am Infinite 2020-11-08 00:38:40 Right.

Force 2020-11-08 00:38:55 Thinking they're very high and mighty.

I Am Infinite 2020-11-08 00:38:59 [Grin][Grin][Grin]

Wind 2020-11-08 00:39:26 So when someone asks me, "What if I don't have any emotions?", I would ask: "How do you feel?" They say, "I feel like nothing matters." Then I say, find where "nothing matters" is on the emotion chart. Look, it's *apathy*.

I Am Infinite 2020-11-08 00:39:41 [Grin]

Wind 2020-11-08 00:39:40 Then, feel it again. They'll be able to contact their emotion. **The emotion chart is a really good aid.**

I Am Infinite 2020-11-08 00:39:49 If I had known this method earlier, I wouldn't have suffered for so long. It's so simple.

===== Page 11 =====

2020-11-08 The Release Method Can Achieve All Those Effects

Wind 2020-11-08 15:26:15 Every time you release, don't you feel the entire psychosomatic system calming down? The Release Method can achieve all those effects.

I Am Infinite 2020-11-08 15:26:30 No... Am I still using a fake version of the Release Method? [Facepalm]

Wind 2020-11-08 15:26:39 Pleasure, ah. First, the respiratory system naturally becomes long and subtle, usually. This is the experience after releasing. Then, along with the mind quietly settling, the whole body relaxes. Energy starts to flow. Continuing to release, later on, each release will provide you with very充沛 (abundant) energy. The **Sixth Step** is that each release makes you feel happier. Literally.

2020-11-08 Inventing the Release Method Was Based on Understanding Feelings

Wind 2020-11-08 18:13:16 But Lester Levenson said he invented this method not in the *reasoning mind*, but based on *understanding the feelings*. He said, I can't explain to you what an orange tastes like. If I give you an orange to eat, you will know. So this needs to be *experiential*. And, the **first principle** is, *believe nothing until you prove it to yourself*.

2020-11-10 Use Expression to Release

Wind 2020-11-10 09:29:11 I also thought of this after listening to "About Releasing." I've had this experience myself. But I hadn't emphasized it. However, I noticed Lester Levenson did emphasize it. In "The Way," he emphasized: you should use *expression* to release.

I Am Infinite 2020-11-10 09:29:30 I have this experience too, but it's easy to overlook. Just like me, although I've had some experiences, I didn't know to use it this way. I can't draw inferences, can't thoroughly figure it out. But this is so important.

Wind 2020-11-10 09:29:50 In "Beingness," he emphasized that you must first accept the act of smoking, and then it's easy to release.

I Am Infinite 2020-11-10 09:30:04 Because usually, everyone strongly suppresses expression. And in common understanding, expression is *not* release, which leads people not to express. No place has ever said that expression is the first step of release.

===== Page 12 =====

Wind 2020-11-10 09:30:31 This is a mental conflict. If you're in *apathy*, don't want to move, but you force yourself to get up and act, you are suppressing the *apathy*, preventing it from being expressed. You're using energy to suppress the feeling.

2020-11-10 Not Daring to Think Might Be a State Between Apathy and Fear

Wind 2020-11-10 10:13:09 If the "twists and turns" you mention are causing you distress, then they won't happen. If you release completely, things will unfold perfectly. They won't cause you trouble. That kind of "twist and turn" is the result of incomplete release on that matter.

jing.jing 2020-11-10 10:13:37 @Wind So, does that mean it won't happen immediately, but will happen with a little difficulty?

Wind 2020-11-10 10:13:53 Then you haven't finished releasing. You haven't released all your feelings about it to *fearlessness* or above.

Wind 2020-11-10 10:14:18 If you release to that point, you won't feel frustrated.

jing.jing 2020-11-10 10:14:40 @Wind So, emotions above *fearlessness* can happen without any difficulty?

Wind 2020-11-10 10:15:28 Yes. If you don't have latent negative emotions inside, there won't be difficulty. *Fearlessness* means you can take effortless action at any time, to achieve your goals. There's no struggle or resistance inside. *Acceptance* means things happen naturally and perfectly, you might not even need to act. *Peace* means you feel time stand still, things come and go, but none of it affects your state.

jing.jing 2020-11-10 10:17:14 @Wind So, for goal release, releasing to *fearlessness* and above should be enough, right?

Wind 2020-11-10 10:17:20 *Imperturbability* is the peak Lester Levenson talked about, transcending the fear of death, nothing can disturb you. You need to release until it manifests. Release until things fall into your lap.

jing.jing 2020-11-10 10:18:01 You just said that above *fearlessness*, things will definitely happen without difficulty.

Wind 2020-11-10 10:18:05 Because you likely have some suppressed emotions you're not looking at. So if it doesn't manifest externally, you need to keep releasing until it manifests externally.

===== Page 13 =====

Lester Levenson said it's possible, but don't believe him, verify it for yourself.

I Am Infinite 2020-11-10 10:19:18 Not daring to think means not daring to express.

Wind 2020-11-10 10:19:38 Not daring to think might be a state between *apathy* and *fear*. If you force yourself to think, it's actually suppression. Feeling sleepy during release usually means you're trying to escape your feelings.

Wind 2020-11-10 10:26:48 Simple, allow yourself to sleep.

Wind 2020-11-10 10:26:55 Release again after waking up.

Wind 2020-11-10 10:27:00 This way, you'll find yourself sleeping less and less.

10:29:47 When there are no obvious emotions...

Wind 2020-11-10 10:29:48 It's impossible for you to have no emotions.

Liu Ruogang (Runtu) 2020-11-10 10:29:51 @Wind According to the chart, at the beginning, you only need to release the *wanting approval* and *wanting control*. When these two aspects reach a certain level, then you extend upwards.

Wind 2020-11-10 10:29:57 That's just an *unclear feeling*. *vague feeling* No, releasing *wanting control* and *approval* is the advanced stage. Look at the original Release Method course, the first and fifth lessons of the '92 Method. It means that actually, emotions are there all the time, just vague. After starting to release "wanting," first release *wanting control and approval*. Then release the *wanting safety* that drives the *wanting control and approval*.

jing.jing 2020-11-10 10:33:12 @Wind Teacher Wind, have you ever experienced a time when the main emotional tone you were releasing was *anger*?

Wind 2020-11-10 10:33:33 Yes, I've released all of them. I've been through all the main tones.

jing.jing 2020-11-10 10:34:30 @Wind You started using the original Release Method two years ago. Why wasn't the effect as good back then as it is this time?

Wind 2020-11-10 10:35:11 The effect was also very good two years ago, but I stopped for half a year. That time, I released continuously for a week.

I Am Infinite 2020-11-10 10:35:26 By the way, I've always had a question: when you said you were translating materials in the group and became clearer about some blind spots in the past,

===== Page 14 =====

what did you mean? @Wind

Wind 2020-11-10 10:36:00 My understanding of the **First** and **Second Steps** improved. Before, I had roughly two ideas. One was that the **First** and **Second Steps** were things "put on a high shelf," meaning beginners shouldn't consider them. The other was that the **First** and **Second Steps** must be achieved, otherwise it's hard to release. I used to struggle between these two, unsure which was correct. Often, after you express laziness, you can release. You can try allowing yourself not to release; instead, you might spontaneously start releasing without resistance. It's not exactly allowing yourself not to release, but allowing yourself to be lazy about releasing.

Wind 2020-11-10 10:38:23 The key point is to let this state of laziness surface.

2020-11-10 Expression is the Beginning of Release, Not a Substitute for Release

Wind 2020-11-10 10:56:10 Lester Levenson said expression is the beginning of release, not a substitute for release.

Zaiyan 2020-11-10 10:56:17 Expression cannot replace release.

Wind 2020-11-10 10:56:25 *let the things come out* I say it over and over, I'm convinced you won't find freedom in this world. This world is far too powerful, pulling everyone down, pulling

things down to worldly ways. You need to get out of that pit, work together as a group, and use your *expression* to release. "In the world, when you want to go out, you have to suppress, otherwise you'll get killed. If you express anger at the wrong person, he'll shoot you. In California, hundreds of police are gathered, patrolling the streets, to stop gun battles. Yesterday three people were shot in Los Angeles. You can't stop it out there. But here you have a very good opportunity to express and release, to move forward, to move upward." Reviewing "The Way."

Zaiyan 2020-11-10 10:56:38 Expression is the emotion surfacing. Not expressing *at* others. That's the theory. But in practice, expression often *is* directed at others [Facepalm]. When expressing at others, you can use techniques, like simply telling them how you feel, instead of lashing out.

===== Page 15 =====

Wind 2020-11-10 10:57:00 He's not saying you have to express everywhere.

Zaiyan 2020-11-10 10:57:08 Suppression or non-suppression is about whether it's *internal* suppression, not whether there's an *external* action.

Wind 2020-11-10 10:57:24 There's a chart in the course. [Image] Write down where you suppress, where you express. Then release your emotions. The discussion above was a bit messy. Let me summarize a bit. I'll bring in the concepts of "with awareness" and "without awareness" here. But Mr. Lester Levenson's meaning is that we have **four ways of dealing with emotions**. The first, worst way is *suppression*. The second, slightly better way is *avoidance*. The third, the beginning of release, is *expression*. What we want to do is the fourth way, which is *release*. Because *expression is the beginning of release*, you'll find that if you don't allow expression, you'll keep it suppressed underneath. Don't bring in concepts of *awareness*, because sometimes this kind of "expressing with awareness" actually implies a kind of *suppression*. Theoretically, awareness is good, I know that, pure awareness. But introducing these concepts actually confuses these simple teachings. Lester Levenson's meaning is very simple. You must allow yourself to *express*, and then you can *release*. Allowing yourself to express doesn't mean you have to finish the expression. For example, you might want to get angry. At that moment, your subconscious wants to suppress it using some method, even the Release Method itself. Now, you allow yourself to express. Perhaps at the very moment you allow expression, you can immediately become aware of it. You just start to get angry, and you find you've already released it. You don't need to complete the expression. Yes, this happens often.

Zaiyan 2020-11-10 10:58:18 Understandable. When not suppressing, one is free. You can choose to just release, or choose a way to express to others. When suppressing, one is not free, maybe even more angry, just not expressed, or expressed in a distorted way.

Wind 2020-11-10 10:58:25

===== Page 16 =====

Yes, when not suppressing, you can choose to express or release. Actually, if people really practice this, they'll discover this point. You might express a little bit and then immediately be able to release. If expression isn't allowed, you might never release. For instance, if you can't sit still, but force yourself to sit there and release, you might be stuck there all day, fighting with that state. At that moment, just allow yourself to stand up and walk around, and you might be able to release smoothly. People who have truly released will have this experience. You don't always have to finish expressing. Sometimes you're all geared up to argue, and suddenly that feeling emerges, is released, leaves. Then you don't want to argue anymore.

Zaiyan 2020-11-10 10:58:50 Just not suppressing is enough.

Wind 2020-11-10 10:59:13 With desires, usually as soon as you become aware of them, they can be released immediately.

standlight 2020-11-10 10:58:26 Also, many teachings say that everything is perfect in the present moment. For someone who realizes this, from which aspect would the desire of "wanting" arise?

Wind 2020-11-10 10:59:33 Two possibilities. One is that heavy emotions are suppressed very deep. The other is that you've truly cleared the subconscious, reached the emotional level of *acceptance*, and will feel everything is perfect. You will want to stay here, maintain this feeling. And this is a *wanting to control*. If you release the *wanting to control*, you will continue upward. Release won't stop. Until you reach the end. The end Lester Levenson spoke of is omniscience, omnipotence, omnipresence. Clear all mind, what remains is infinite being.

standlight 2020-11-10 10:59:50 Because, you can't imagine a world where everything is enlightened. That world has no more contradictions? No more stories?

Wind 2020-11-10 11:00:00 This, we don't need to imagine. If you don't believe in enlightenment, at least you can experience that release can make your life better. Everyone uses it to varying degrees.

standlight 2020-11-10 11:00:10 Wind, I've read Byron Katie's books before. Her teaching seems to remove all mysticism. It doesn't talk about manifestation. It just says everything is just a story in the mind. You're enlightened if you don't believe the story. If you believe, you're deluded.

===== Page 17 =====

Wind 2020-11-10 11:00:48 That's a different teaching. Lester Levenson didn't advise students to bring in other people's teachings. Although Yogananda from Self-Realization Fellowship was someone Lester Levenson certified as an enlightened being.

standlight 2020-11-10 11:01:09 Lester Levenson's teaching has a kind of mysticism, which I find hard to accept.

Wind 2020-11-10 11:01:21 Wind 2020-11-10 11:01:21 Then your feeling might be different from mine. I think Lester Levenson is the least mystical. He removed almost all religious mystical elements. And he said "don't believe me," verify it for yourself.

standlight 2020-11-10 11:01:36 This verification cannot be scientifically defined. Wind, for example, yesterday JD had a book coupon. I wanted to claim one. I released, but I didn't succeed in getting it. Is that because I didn't release successfully, or did the release not work?

Wind 2020-11-10 11:01:50 Did you release all your feelings about it according to the method?

standlight 2020-11-10 11:01:55 If I didn't succeed, then I didn't release well. If I succeeded, then I released well. This is not science.

Wind 2020-11-10 11:02:06 *Subjective science.* But the good thing about the Release Method is you don't have to believe. Just confirm as much as you achieve. Since he asks you not to believe, then just don't believe. Not believing doesn't affect your release.

standlight 2020-11-10 11:02:14 Meaning, if I don't believe, can I still release well? But how to release well has no external standard. So it's hard to call it a science.

Wind 2020-11-10 11:02:26 Wind 2020-11-10 11:02:26 It's not objective science, it's subjective science, but you can be scientific about it. At least he says you don't have to believe, and release can still be effective. He didn't灌输 (indoctrinate) you with a belief system. He didn't say, "You must first believe to release." Release is a skill. You can use it in any situation. Verification happens on its own. You don't need to mentally imagine it.

===== Page 18 =====

You can not hold this belief and still release. **Lester Levenson didn't say you need to believe this point to release.**

Wind 2020-11-10 11:02:40 Yes, he says as you release, you will know. He didn't say you have to believe his words first to do release. Release is just a skill; he tells you what this skill might bring you. You don't have to believe it, you can just do it. When you achieve it, that is "knowing," then you don't need to believe anymore.

Standlight 2020-11-10 11:02:48 It will be a bit better.

2020-11-10 "Expressing with Awareness" Actually Implies a Kind of Suppression

Zaiyan 2020-11-10 11:00:01 Wind, when angry, turn inward. Don't suppress the energy, but experience your own angry energy, release it. Isn't that enough? Outward expression towards others is a habitual pattern, at which point you're manipulated by the emotion, also lacking awareness.

Wind 2020-11-10 11:00:34 I know what you mean. In Vipassana, they teach this.

Zaiyan 2020-11-10 11:00:50 Lester Levenson says take 100% responsibility for yourself.

Wind 2020-11-10 11:01:02 Lester Levenson said expression is the beginning of release, not a substitute for release. *let the things come out* I say it over and over, I'm convinced you won't find freedom in this world. This world is far too powerful, pulling everyone down, pulling things down to worldly ways. You need to get out of that pit, work together as a group, and use your *expression* to release. "In the world, when you want to go out, you have to suppress, otherwise you'll get killed. If you express anger at the wrong person, he'll shoot you. In California, hundreds of police are gathered, patrolling the streets, to stop gun battles. Yesterday three people were shot in Los Angeles. You can't stop it out there. But here you have a very good opportunity to express and release, to move forward, to move upward." Reviewing "The Way." He's not saying you have to express everywhere.

Zaiyan 2020-11-10 11:01:30 Can anger be released by writing it out? I really don't want to curse people. @Wind

Era All Things Interconnected 2020-11-10 11:01:46 So, is this "expression" the same as what we understand it to be?

Bethlehem Star 2020-11-10 11:02:11

===== Page 19 =====

Hahaha, this passage is great.

Wind 2020-11-10 11:02:41 Yes. There's a chart in the course. Write down where you suppress, where you express. Then release your emotions.

Wind 2020-11-10 11:02:51 Wind 2020-11-10 11:02:51 The discussion above was a bit messy. Let me summarize a bit. First, I know many people have learned knowledge from other teachings. They bring in "with awareness" and "without awareness." But Mr. Lester Levenson's meaning is that we have **four ways of dealing with emotions**. The first, worst way is *suppression*. The second, slightly better way is *avoidance*. The third, the beginning of release, is *expression*. What we want to do is the fourth way, which is *release*. Because *expression is the beginning of release*, you'll find that if you don't allow expression, you'll keep it suppressed underneath. Don't bring in concepts of *awareness*, because sometimes this kind of "expressing with awareness" actually implies a kind of *suppression*. Theoretically, awareness is good, I know that, pure awareness. But introducing these concepts actually confuses these simple teachings. Lester Levenson's meaning is very simple. You must allow yourself to *express*, and then you can *release*. Allowing yourself to express doesn't mean you have to finish the expression. For example, you might want to get angry. At that moment, your subconscious wants to suppress it using some method, even the Release Method itself. Now, you allow yourself to express. Perhaps at the very moment you allow expression, you can immediately become aware of it. You just start to get angry, and you find you've already released it. You don't need to complete the expression.

Era All Things Interconnected 2020-11-10 11:03:10 Just as you're about to get angry, you release?

Wind 2020-11-10 11:03:18 Yes, this happens often.

Zaiyan 2020-11-10 11:03:30 Understandable. When not suppressing, one is free. You can choose to just release, or choose a way to express to others. When suppressing, one is not free, maybe even more angry, just not expressed, or expressed in a distorted way.

Wind 2020-11-10 11:03:49 Yes, when not suppressing, you can choose to express or release. Actually, if people really practice this, they'll discover this point. You might express a little bit and then immediately be able to release.

===== Page 20 =====

If expression isn't allowed, you might never release. For instance, if you can't sit still, but force yourself to sit there and release, you might be stuck there all day, fighting with that state. At that moment, just allow yourself to stand up and walk around, and you might be able to release smoothly.

I Am Infinite 2020-11-10 11:04:05 @Zaiyan You must express completely, otherwise the mind can easily deceive itself. Within allowance.

Wind 2020-11-10 11:04:19 People who have truly released will have this experience. You don't always have to finish expressing. Sometimes you're all geared up to argue, and suddenly that feeling emerges, is released, leaves. Then you don't want to argue anymore.

Zaiyan 2020-11-10 11:04:26 Just not suppressing is enough.

2020-11-10 You Release the Top Layer to See What's Beneath

Wind 2020-11-10 14:15:13 You release the top layer to see what's beneath.

I Am Infinite 2020-11-10 14:15:20 Yes. I hadn't noticed this *wanting to avoid* before, but it was here with me, ready to surface. As soon as it was mentioned, I discovered it, such an obvious feeling. I want to avoid it. I feel I can't do it, can't bear it. It's not that you want the world, it's that the world wants you. @Wind This avoidance has been here all along. As soon as I felt it, it became very clear, and then it was gone, a weight lifted. I feel so silly, holding onto this avoidance, but not noticing it myself. Suddenly it became so clear, my strength returned. It had me stuck for so long.

2020-11-12 The Emotion Chart Helps You Contact Your Emotions

Yexian Zhen Jamie 2020-11-12 06:00:11 My mom always looks for things that are cheap and good. I tell her she's not short of money, why does she have to辛苦 (work so hard) and 折腾 (put herself through all that) @Wind How should I change this?

Wind 2020-11-12 06:01:08 Just release, isn't that it? Release your feelings.

Yexian Zhen Jamie 2020-11-12 06:02:41 Okay.

Wind 2020-11-12 06:02:54 Just follow along with the video. The simpler you do it, the greater the benefit. Every tool is very useful.

Yexian Zhen Jamie 2020-11-12 06:03:47 Okay, I'll prepare a notebook first.

===== Page 21 =====

The emotion chart helps you contact your emotions. Otherwise, many emotions suppressed in daily life will be ignored by you. Because you're too used to them, they become the background. Thus you don't look at those emotions. But they are still there. Finding them on the emotion chart allows you to quickly become aware of that emotion.

2020-11-12 Physical Sensations Don't Need Releasing; Release Your Emotions About Them

Wind 2020-11-12 07:56:23 Regarding the issue of *wanting*, later in the course it's *feel the wants*, from *wanting* to *wanting*. The fifth lesson is about starting to learn to release desires, so it asks you to start by feeling the current feeling. However, if you really feel the desire, it actually also occurs in your feeling center. You just don't need to specifically go to that part to look for it.

I Am Infinite 2020-11-12 08:01:16 In the past, I mistakenly thought subtle *wants* were just mental thoughts, so I didn't recognize them, leading to inability to release.

Wind 2020-11-12 08:05:20 You can actually "feel" your *wants*. They're more than just thoughts. Thoughts are too superficial.

Liu Ruogang 2020-11-12 08:06:50 I have an ache and numbness in my cervical spine and ribs. How do I continuously release this? @Wind Physical sensations don't need releasing; release your emotions about them.

Wind 2020-11-12 08:08:14 They will naturally dissipate as your emotions are released. You don't need to specifically focus on physical sensations.

Shanshi 2020-11-12 08:11:21 @Wind Excuse me, after doing something, I feel very good. Or a friend comes over, and I'm very happy. Do I need to release this kind of good emotion?

Wind 2020-11-12 08:11:45 Of course, good emotions can be released. The course also guides you to do this. After releasing, you'll feel even better.

Shanshi 2020-11-12 08:12:33 @Wind So, can we say that 24 hours a day, we should constantly feel our emotions and release them at any time, whether good, bad, or neutral?

Wind 2020-11-12 08:12:34 Well, firstly, every time you release, you'll feel better. Secondly, when you release the good emotions blocking the top, the heavier suppressed emotions underneath will surface.

Wind 2020-11-12 08:13:23 If you cover it with good feelings, you'll refuse to look deeper.

Jingdai Huakai 2020-11-12 08:14:13 I feel卑微 (inferior) inside, feel like others look down on me. How should I release this?

===== Page 22 =====

Wind 2020-11-12 08:14:47 Have you learned the release process? **Jingdai Huakai 2020-11-12 08:15:22** Not yet, just learned a little bit. **Wind 2020-11-12 08:15:27** You can start learning from the first lesson. Any feeling can be released. **Jingdai Huakai 2020-11-12 08:15:40** Oh, okay, thanks. **Liu Ruogang 2020-11-12 08:17:19** @Wind Can you talk about the relationship between the Three Questions and the Six Steps, more specifically? I've watched the video several times, but it's not clear. **Wind 2020-11-12 08:18:15** The Three Questions are the process. The Six Steps are a summary of the course. The **Third Step** of the Six Steps is to see that all feelings are *wanting control and approval*, and then continuously release them. This means you use the process to release. Implementing the Six Steps means continuously using the release process to do release.

Shanshi 2020-11-12 08:26:47 @Wind So that means, after releasing good emotions, some heavier emotions might come out. On the surface, it looks like you feel worse after releasing. Then you keep releasing, and after releasing the bad emotions, you'll feel even better.

Wind 2020-11-12 08:34:16 When you release, you will feel better, but you will allow deeper heavy emotions to surface.

Huixuan 2020-11-12 08:46:06 @Wind Teacher Wind, how do I release being incapable of love, incapable of hate?

Wind 2020-11-12 08:47:18 Release the covering "non-love" emotions. The natural essence is love.

hzy 2020-11-12 08:52:11 Is it okay not to worry about which category the "want" belongs to?

Wind 2020-11-12 08:54:33 Just go with whichever one you feel more. As long as you do it, you'll get clearer.

2020-11-12 You Live in Wanting, Like a Fish Lives in Water

I Am Infinite 2020-11-12 08:06:10 @Wind If you don't need to distinguish between mental *wants* and felt *wants*, then *wants* are everywhere. Wanting this, wanting that, wanting to wave a hand, wanting to move the paper away, wanting to throw out the trash, etc. Wanting to ask you, is this also *wanting*? I mean, these *wants* are all very superficial things.

Wind 2020-11-12 08:06:54 *Wanting to control.* You live in *wanting*, like a fish lives in water. So it's impossible not to perceive *wants*.

I Am Infinite 2020-11-12 08:07:06

===== Page 23 =====

I'm looking for you. [Smirk] These all belong to *wanting*, but why didn't I know? I refused to admit these were *wants*, because they're too slight, too ordinary, completely different from the *wants* I imagined.

Wind 2020-11-12 08:07:25 The reason for not perceiving them is actually just that you're focusing on an imagined thing, not what's actually here.

I Am Infinite 2020-11-12 08:07:36 Too simple, too slight, these *wants*.

Wind 2020-11-12 08:07:51 Very subtle, right? So deeper release is about the more subtle, not the more intense as you imagined.

I Am Infinite 2020-11-12 08:07:59 So this is what you meant by subtle.

Wind 2020-11-12 08:08:21 The course says in the fifth lesson, by now, many releases will be very subtle, not necessarily accompanied by physical sensations. So if you look for physical sensations, you'll get stuck.

I Am Infinite 2020-11-12 08:08:30 Right. I easily focus on physical sensations. I thought I would discover some earth-shattering secret. But it's just ordinary things. And things I'm used to. Completely颠覆 (overturned) my imagination. I feel a bit忐忑 (hesitant/unsettled)... these slight things are the reason for my lack of freedom?

Wind 2020-11-12 08:08:40 Don't overthink it. Practice a bit. Experience it. See if the effect of release deepens.

I Am Infinite 2020-11-12 08:08:51 I'm a bit unconvinced, feel like I'm still弄错 (getting it wrong). Okay, I'll try.

2020-11-13 If What You're Most Aware of on the Surface is the Wanting to Change It, Then Release the Wanting to Control

Shanshi 2020-11-13 07:10:11 Shanshi 2020-11-13 07:10:11 @Wind Teacher, when I'm reading everyone's交流 (exchanges) in the group, I feel left out. This should be *wanting approval*, so I release the feeling of *wanting approval*, right?

Wind 2020-11-13 07:10:28 Yes.

===== Page 24 =====

Shanshi 2020-11-13 07:10:40 @Wind Teacher, my *wanting approval* is very strong. Often in the group, I feel like others don't see me, or that I'm unimportant. Is this *wanting approval*?

Wind 2020-11-13 07:12:42 Yes. If what you're most aware of on the surface is the *wanting to change* it, then release the *wanting to control*. If you perceive *wanting approval*, release *wanting approval*.

2020-11-13 Weight Loss

FREE 2020-11-13 08:24:05 If I want to lose weight, should I release control?

Wind 2020-11-13 08:24:14 Release the *wanting control and approval* regarding it, until you feel the goal has already been fully achieved. It's not about the body, it's about the mind. The emotions on the chart: *Apathy, Grief, Fear, Lust, Anger, Pride/False Fortitude, Fearlessness, Acceptance, Peace.*

Bismarck 2020-11-13 08:24:23 Are these released, or the three wants?

Wind 2020-11-13 08:24:34 Ultimately, it's the **three wants**. The *fear of death (wanting to survive)* drives *wanting approval and control*, which develop the nine emotional states, and these emotional states develop thousands of thoughts. Therefore, ultimately, you only release the **three wants**. When you release the底层 (underlying) **No. 1 program**, the entire mind will be cleared.

Shanshi 2020-11-13 08:24:50 Excuse me, @Wind teacher, when I want to eat something, and I know it's just嘴馋 (cravings) not hunger, can I release the feeling of tension in this *wanting*?

Wind 2020-11-13 08:24:59 So right now, you are *wanting to control* yourself from eating?

Shanshi 2020-11-13 08:25:01 Yes.

Wind 2020-11-13 08:25:06 Can you feel that?

Shanshi 2020-11-13 08:25:11 Release control. The feeling of tension in the *wanting* is quite strong, the feeling of control point is not strong, I need to think about it mentally to feel it.

Wind 2020-11-13 08:25:30 When releasing this kind of habit, be careful not to turn it into suppression. If you just feel the tension, you're actually not contacting your *wanting*. You're still being driven by the *wanting to control*. So, feel your *wanting*, and then you can immediately experience the feeling after the *wanting* is released.

===== Page 25 =====

Shanshi 2020-11-13 08:26:00 Are there two ways: you can feel the *wanting* and release it; if you can feel that you are in control, feel the feeling of the control point of the *wanting*, and release the control. Right?

Wind 2020-11-13 08:26:09 Look at the **Six Steps**. You feel whether the current feeling is *wanting control* or *approval*, then release. If stuck, release the *wanting to control* about being stuck.

Shanshi 2020-11-13 08:26:16 It's *wanting to control*, got it.

Vera Wang 2020-11-13 08:26:37 Wind, how do you distinguish between releasing and suppressing?

Wind 2020-11-13 08:27:04 The feeling of release is very clear. The feeling leaves, the emotion moves upward. The workbook mentions *feel good*. If you don't feel lighter and happier after a release, then you haven't released it.

Vera Wang 2020-11-13 08:27:19 Wind, how long does a release usually take? I haven't succeeded in releasing yet. The more I try, the angrier I get.

Wind 2020-11-13 08:27:40 How long does releasing take? One release takes about ten to twenty seconds.

Vera Wang 2020-11-13 08:27:45 Only ten to twenty seconds? The more I release, the more confused I feel.

Wind 2020-11-13 08:28:06 This is for releasing emotions. Releasing a desire takes only a few seconds.

Purple 1 2020-11-13 08:28:18 Wind, can releasing be seen as a decision? Can it be released just by deciding?

Wind 2020-11-13 08:28:37 Release is indeed a decision, but it's recommended to use the release process to make the decision.

Shanshi 2020-11-13 08:28:54 Teacher Wind, I try to feel my feelings while doing anything. For example, while walking, if the sky is overcast, I'll feel a sense of loss. I'll feel into that feeling again to see what else is there, feel loneliness, sadness, etc., and then release these emotions one by one. Is this correct? Waiting for a reply [Smile]

Wind 2020-11-13 08:28:59 Continuous release is correct.

Shanshi 2020-11-13 08:30:05

Can this elevate to releasing desires?

Wind 2020-11-13 08:30:17 Of course.

Fangfei 2020-11-13 08:30:18 Is letting things take their course a *wanting to be controlled*?

Wind 2020-11-13 08:30:21 If letting things take their course contains a compromise about the possibility of failure, then there are still emotions积压 (pent up) inside.

Fangfei 2020-11-13 08:30:42 Yes, there's compromise.

Wind 2020-11-13 08:30:50 Lester Levenson said, you must become a winner, if only to pull up and release the opposing programs suppressed in your subconscious.

Susan Lee 2020-11-13 08:30:59 Wind 2020-11-13 08:30:59 @Wind Excuse me, after releasing the *wanting*, do emotions also rise layer by layer? When I release the *wanting*, I can't feel the change in energy level. But releasing emotions, I can clearly identify the corresponding emotion.

Wind 2020-11-13 08:31:18 The effect of releasing the *wanting* is deeper than just releasing surface emotions. You might need a little time to gradually master it. But it won't take long.

Susan Lee 2020-11-13 08:31:25 What does it feel like? I've already mastered releasing emotions. It's just releasing the *wanting* that I don't have a clear feeling for.

Wind 2020-11-13 08:31:48 Describing the feeling of releasing the *wanting* to you probably won't help much. It will be deeper. Because it will simultaneously带走 (take away) all the emotions above it. If you feel it's shallower, then it's not the feeling of releasing the *wanting*.

Susan Lee 2020-11-13 08:32:18 Mm-hmm, meaning there's an emotion present. After releasing the *wanting*, this emotion will leave. What replaces it? My mind still wants to figure it out.

Wind 2020-11-13 08:32:40 Of course, a higher emotion. *Feel good*.

2020-11-13 Does Sexual Desire Belong to Control or Approval?

Vera Wang 2020-11-13 09:51:18 @Wind, I have a question I've always wanted to ask. I see that most enlightened masters are male. Can women achieve enlightenment?

Wind 2020-11-13 09:51:25 It's said that due to societal acceptance (historically patriarchal societies), female masters tend to prefer隐居 (seclusion), but they are no fewer than male masters.

===== Page 27 =====

Vera Wang 2020-11-13 09:51:41 Wind, a question: does sexual desire belong to control or approval? @Wind

Wind 2020-11-13 09:51:49 Lester Levenson said sexual desire is the longing for love expressed physically. Sexual pleasure confines the joy of love to the body, whereas the joy of love is thousands of times greater than sex.

Vera Wang 2020-11-13 09:51:51 @Wind So, is sexual frigidity still considered *apathy*?

Wind 2020-11-13 09:52:06 Just look at what your emotion is. Sexual desire, like appetite, is just a physical expression.

Yulan 2020-11-13 09:52:15 So, sexual desire isn't something to be eliminated? @Wind I've heard Buddhist masters say that Arhats no longer have this need.

Wind 2020-11-13 09:52:19 Sexual desire will be released once you reach a certain level of release. Identification with the body is cleared. "You haven't fallen into the subsequent steps of the Six Steps because you missed the first thing – *wanting freedom* – and instead thought about satisfying the ego, satisfying the 'I', this sense of self. To chase wonderful states in the external world, for every bit of pleasure you gain, you get a bit, then another bit, of pain. If you look, this is so obvious. The things you think are the happiest in life actually give you the greatest pain – basically brought by the opposite sex. As you move up, your sexual desire should be released, and you will reach a place without sex, without male-female distinction. You will see that there is no 'male' or 'female'标签 (label) between souls." This only happens in the later stages of release.

Yulan 2020-11-13 09:52:58 I tried this release. Ordinary people排斥 (reject) the feeling of suffering, so most emotions are suppressed in the body, not released. It's about letting these emotions自然 (naturally) leave.

Wind 2020-11-13 09:53:00 You don't need to think too much about it now [Silly smile].

2020-11-14 Are Physical Sensations Caused by the Emotions Themselves, or by Suppressing Emotions?

Yitian 2020-11-14 07:57:12 @Wind Are physical sensations caused by the emotions themselves, or by suppressing the emotions? For example, the feeling of tightness in the chest accompanying an emotion.

Wind 2020-11-14 07:59:13 The feeling in the *feeling center* is caused by the *suppressed feeling*, *suppressed energy*.

===== Page 28 =====

If the emotion has calmed down but the physical sensation remains, does that mean the emotion wasn't released but was suppressed? Yes, if the *feeling center* is still blocked, it must be so.

Wind 2020-11-14 08:02:45 Physical pain is just an alarm. For example, if you suppress the *fear of death*, the *fear of death* is *wanting to survive*.

Yitian 2020-11-14 08:03:16 If you release the *fear of death*, will you no longer be afraid of pain? *Wanting to survive* actually creates death, *doing the opposite*, because wanting equals lack. So when you suppress the *fear of death*, you create death in the body. Thus, a certain part of the body sends an alarm: that is pain.

Roller 2020-11-14 08:04:26 *Wanting safety* is actually an anti-survival program.

Wind 2020-11-14 08:04:34 Yes, without *wanting to survive*, you wouldn't die. Lester Levenson said you can maintain the body forever.

Yitian 2020-11-14 08:06:19 If you get pricked by a needle and it still hurts, does that mean you haven't reached freedom?

Wind 2020-11-14 08:06:20 Lester Levenson also experienced pain when he twisted his ankle after becoming free. It depends on whether you come back into the world.

Yitian 2020-11-14 08:07:19 If there's pain, there's a program. Pain itself is a program.

Roller 2020-11-14 08:07:28 Yogananda, Vivekananda.

Wind 2020-11-14 08:07:58 These feelings are ones he puts in himself. Otherwise, he couldn't communicate with people. After freedom, you can choose to put a feeling in. Having a painless body is possible; that's only the second level. A higher level is allowing the body to feel pain, but not identifying as the body. Lester Levenson has a specific early audio about this.

Yitian 2020-11-14 08:14:00 The pain of being burned by fire is absolutely unendurable through tolerance alone.

===== Page 29 =====

Wind 2020-11-14 08:15:06 Before reaching that point, you can't imagine it with your mind. By the way, when you release, do you sometimes feel the desire and then go back to see what emotional state you were in? Or look at the corresponding event?

Roller 2020-11-14 08:16:18 Occasionally, I do. But generally, I look at the current *wanting*.

Yitian 2020-11-14 08:17:17 Do you mean it's unnecessary?

Wind 2020-11-14 08:17:29 Trace the vine to the melon. Corresponding events and emotional states are the vine, the *wanting* is the melon. Once you've already found the melon, don't go back to touch the vine [LOL]. The vine helps you trace to the melon. You've already got the melon, why go back to touch the vine?

Yitian 2020-11-14 08:18:04 In the Agama Sutras, there's a chapter about a Bhikkhu choosing to commit suicide to attain enlightenment. Do you remember? @Wind

Wind 2020-11-14 08:18:09 Yes, there is.

Roller 2020-11-14 08:19:19 I feel that behind all emotions are *wanting approval* and *wanting control*. Is it okay to mainly release these two *wants*?

Wind 2020-11-14 08:20:28 Of course. That's what Lester Levenson taught. The course probably aims to include all content in a short time, giving you all the tools, so it also mentions *wanting safety*.

Roller 2020-11-14 08:20:50 When I'm afraid, I mostly want to control the situation.

Wind 2020-11-14 08:21:00 But in advanced classes, Lester Levenson generally asks you to first release the two desires, then *go directly to the fear of dying*.

Roller 2020-11-14 08:21:06 These two *wants* are actually driven by one thing: *wanting to survive*.

Wind 2020-11-14 08:21:19 Yes. *Wanting to survive* drives *wanting approval*, and *wanting approval* drives *wanting to control*. You want to survive as a physical body, so you develop the *fear of death (wanting to survive)*. To survive, you want others' approval, thinking this makes you safe. But when you seek approval, others might not give it, so you want to control them. *Wanting control and approval* are the two *basic feelings* that develop the nine *emotions*. These underlying *emotions* develop thousands upon thousands of *feelings*. Then each *feeling* develops thousands upon thousands of *thoughts*.

===== Page 30 =====

This is explained consistently from "About Releasing" to "The Way." Another thing is the *feel good* check. This is the **Sixth Step** of the method. Many feelings, when you don't look at them, might seem okay. You think your current state is very comfortable. But when you *do* look at it, you wouldn't really call it a *good feeling*. So you wouldn't consider many feelings as *feel good*. After releasing, you feel a bit comfortable. But if you ask yourself "Do I feel good?", it won't be *feel good*. So you can continue releasing. If you feel bad, there must be a *wanting to control* or *wanting approval* underneath. You are just developing the tendency to seek happiness from the world (from *wanting control and approval*). What you seek in the world is either control or approval. So *wanting control and approval* equals the world. Lester Levenson talked about this in "The Way," and I experienced it during my first retreat.

I Am Infinite 2020-11-14 08:34:42 It's hard to imagine that just this little bit of *wanting* feeling forms this whole world. Releasing the *wanting* doesn't seem to have much effect either. Quantity wins over quality? [LOL]

Wind 2020-11-14 08:35:40 No.

I Am Infinite 2020-11-14 08:35:59 Then I completely misunderstood before. I thought the final *wants* were two huge ones.

Wind 2020-11-14 08:36:00 When you have no *wanting*, your senses won't even flow outward. The senses will自然关闭 (naturally close). You will spontaneously enter a state of *samadhi*. This happens often. At that moment, the world ceases to exist.

I Am Infinite 2020-11-14 08:37:08 Wind 2020-11-14 08:37:08 Wind 2020-11-14 08:37:09 Before, you needed meditation to leave the world. Now, you don't need meditation. There are also very huge ones.

Wind 2020-11-14 08:38:15 If releasing the *wanting* feels shallower, it's like learning to ride a bike but not yet finding your "balance."

I Am Infinite 2020-11-14 08:38:47 How to find it? [Facepalm]

Wind 2020-11-14 08:38:23 Meaning, you haven't yet experienced the feeling of releasing the *wanting*. Releasing the *wanting* is deeper than releasing emotions. Each time you release a *wanting*, you'll feel many emotions dissipate together. The stillness it brings is deeper.

I Am Infinite 2020-11-14 08:39:41

===== Page 31 =====

Can you directly feel the emotions dissipate?

Wind 2020-11-14 08:39:49 Yes.

I Am Infinite 2020-11-14 08:39:50 I haven't experienced that yet [LOL]. I think I'm still in the stage of finding the *wanting*.

2020-11-14 Wind Talks About the Tao Te Ching

Fangfei 2020-11-14 12:28:10 Everyone, I have a question. The *Tao Te Ching* says "The Way of Heaven (Tao) reduces the excessive and supplements the insufficient." So, when a person reaches the state of "perfection" or "infinity," are they no longer subject to this law of Heaven?

I Am Infinite 2020-11-14 12:29:32 @Fangfei Only Wind can answer this. @Wind

Wind 2020-11-14 12:29:55 The Way of Heaven reduces the excessive and supplements the insufficient. The way of humanity is different; it reduces the insufficient to serve the excessive. Who can have abundance to offer to the world? Only the one who possesses the Tao. Notice the contrast in the chapter between "The Way of Heaven" and "The Way of Humanity." Heaven: oxen and horses have four feet. Humanity: putting a halter on a horse's head, piercing an ox's nose. In the pre-Qin traditional context, the distinction between Heaven and Humanity means the natural versus the artificial. Nature tends to回 (return to balance). That is, if you apply force in one direction, it will rebound. If there is a deficiency, it will be filled. If there is excess, it will be cut down.

I Am Infinite 2020-11-14 12:34:01 How do I understand this? The Tao Te Ching can be explained so clearly!

Wind 2020-11-14 12:40:16 This is just the common edition. For reference, use the Silk A and Silk B manuscripts as primary, Han bamboo slips for correction, and Chu bamboo slips for reference only.

Fangfei 2020-11-14 12:40:43 If a person has wealth, fame, beauty, excellent children, a happy family – all things that seem "圆满 (perfect/complete)" to everyone – will they be "剪裁 (cut down/pruned)" by the Way of Heaven?

Wind 2020-11-14 12:41:26 Of course. When gold and jade fill your hall, no one can keep them. Arrogant with wealth and honor, you bring misfortune upon yourself. Therefore it is said: act without relying on it, accomplish your task and do not dwell in it.

I Am Infinite 2020-11-14 12:42:29 [Facepalm] So, did Laozi achieve enlightenment?

===== Page 32 =====

Wind 2020-11-14 12:42:44 Only by accomplishing the task without dwelling in it, not staying in the achievement. Otherwise, it will certainly disappear.

Wind 2020-11-14 12:45:18 All things flourish, I contemplate their return. Things flourish and then each returns to its root. Returning to the root is called stillness; that is called renewing destiny. Renewing destiny is called constancy; knowing constancy is called enlightenment. Not knowing constancy, acting recklessly, leads to misfortune. If you don't know that the arising and passing away of phenomena is constant, then you act arbitrarily, and the result will be unfavorable. But you cannot remain in *non-action*, because "Favor and disgrace cause alarm; great trouble comes with the body." What does "great trouble comes with the body" mean? The reason I have great trouble is that I have a body. If I have no body, what trouble could I have? Because of having a body, one will inevitably be "alarmed when receiving favor, alarmed when losing it – this is called favor and disgrace causing alarm." Because all your reactions are stirred up by "having a body."

Angel 2020-11-14 12:50:49 In ancient times, those with功高盖主 (achievements overshadowing the ruler) were killed. Is this in accordance with the law?

Wind 2020-11-14 12:52:06 Some personal understanding of the *Tao Te Ching*.

Fangfei 2020-11-14 12:52:17 Teacher Wind, do you mean that as long as a person remains in a state of not being stirred, their "圆满 (perfection/wholeness)" won't be cut down by the Way of Heaven? Is my understanding correct? @Wind

Wind 2020-11-14 12:52:36 Accomplish the task but do not dwell in it. There is no self saying, "I achieved this." This is my understanding. When you say "I achieved this," you have attainment, and it will be lost.

Fangfei 2020-11-14 12:55:48 Like Lester Levenson said – it is God doing it.

Wind 2020-11-14 12:55:50 The Tao Te Ching also says, "The one who grasps, loses; the one who acts, fails."

Fangfei 2020-11-14 12:55:57 Wind, you are so erudite. I'm all ears. Admiringly. That is to say, we can achieve perfection without loss, as long as it's not the "small self" doing it, but the Way of Heaven doing it. Okay?

Wind 2020-11-14 12:56:09 Let the self get out of the way. *Sense of ego*. If combined with Lester Levenson's的说法 (way of speaking), that's how it's said.

===== Page 33 =====

Yixuan 2020-11-14 12:56:59 @Wind Thank you, finally able to see things beyond the Six Steps. Benefited.

Wind 2020-11-14 13:00:06 Wind 2020-11-14 13:00:06 You won't feel it was you who achieved it, won't feel that you are doing it. You are not the doer.

D 2020-11-14 13:01:08 D 2020-11-14 13:01:08 I remember a Buddhist master was asked about the Release Method in a live stream. He commented that Lester Levenson's Release Method is excellent in ten thousand ways, its only flaw being it easily creates a "doer" identity – "this individual 'me' is doing the releasing." @Wind In the Tao Te Ching, you can see many classical expressions. Accomplish the task but do not dwell in it. Also, regarding relativity: Long and short mutually define each other; high and low mutually incline towards each other.

Fangfei 2020-11-14 13:01:15 Fangfei 2020-11-14 13:01:15 Right, a dualistic world: with good comes bad. Can you share specifically how you released your appendicitis to heal? Release the *wanting to control* behind the pain sensation. Then feel – I don't have appendicitis? Is that the process? @D

D 2020-11-14 13:01:29 That Buddhist master probably didn't read thoroughly. Lester Levenson said the *doer identity* needs to be released. Just release the fear, resistance, and *wanting to control* regarding it. @Fangfei Then you will feel "perfection."

2020-11-14 The Release Method is a Simple Method, Easy to Grasp, Easy to Benefit From

Susan Lee 2020-11-14 22:25:58 Wind, when will you come out and say where you're going next?

Roller 2020-11-14 22:26:13 I don't know either.

Susan Lee 2020-11-14 22:26:22 Say goodbye to us before you go home.

Wind 2020-11-14 22:27:06 I'm not free yet, just continuously releasing. Don't see me as a master. The Release Method is a self-reliant method. Everyone, keep going!

Roller 2020-11-14 22:27:32 Keep going, everyone!

Lin Feng Ting Mu Chan 2020-11-14 22:27:46 Keep going!

Susan Lee 2020-11-14 22:28:40 @Wind Are you just one step away from freedom?

Wind 2020-11-14 22:29:09 It's just that I won't want to talk much in the future. Because I've said pretty much all there is to say.

===== Page 34 =====

Everyone is the same, no teacher or student. The Release Method is a simple method, easy to grasp, easy to benefit from.

2020-11-16 You Can Only Learn Kriya Yoga Breathing in the Institution Left by Yogananda

Wind 2020-11-16 23:52:17 I can teach you the technique, but I am not qualified to transmit the Dharma. You'd better not use it. Someday, if your family or friends don't accept the Release Method, you can teach them. "Offer the breath of Apana into the breath of Prana, offer the breath of Prana into the breath of Apana." There are problems with the Chinese translation of this sentence. Here, 息 (breath) refers to *yama*. If you loosely cup your hands, leaving a channel forming a flute-like shape, when you blow out, you'll feel warmth. When you inHale Dwoskin, your hand will feel cool. When you inHale Dwoskin evenly through mouth and nose, your throat will feel cool. When you exHale Dwoskin evenly through mouth and nose, your throat will feel warm. Straighten the spine, face east towards the rising sun, align with the magnetic poles. Use a wool blanket to insulate from earth currents. Use olive oil dropped into the throat to deepen sensitivity to the breath. Concentrate your awareness in your *consciousness center*, between the eyebrows. InHale Dwoskin evenly through mouth and nose. When inhaling, tongue touches the palate, naturally and easily expanding the throat. Focus attention on the naturally occurring, nearly inaudible "aw" sound. When exhaling, focus attention on the nearly inaudible "e" sound of the breath. When the inHale Dwoskind airflow passes through the throat, there is a cool sensation. When the exHale Dwoskind airflow passes through, there is a warm sensation. Beginners can only perform fourteen Kriya Yoga breaths. Otherwise, the energy generated will be too much for the body to bear. After fourteen breaths, life force is released from the heart. Attention needs to be placed on the spine. At this point, life force naturally环绕 (circulates around) the spine, magnetizing it. The brain structure is also moved. What the Bhagavad Gita calls "offering the breath of Apana into the breath of Prana, offering the breath of Prana into the breath of Apana" – here, breath refers to the control of *Prana*. The separation process of inhalation and exhalation combines into *pranayama*. Using *Apana* (the energy flow of elimination) to阻止 (prevent) the body's growth and变异 (change). When you inHale Dwoskin, the lungs expand, oxygen供应 (supplies) the heart activity. At this time, part of the energy released by the heart is sent into the exhalation; carbon dioxide is cleared, thus releasing

===== Page 35 =====

energy. In ordinary people's breathing, most energy is locked in the heart, maintaining heart activity, thus unable to activate the spine and brain. Even mouth-nose breathing reduces the heart's burden. The heartbeat calms, frequency decreases. This sends more oxygen into the lungs; that extra oxygen atom will promote the flow of life force. You can only learn the above methods in the institution left by Yogananda. No one has ever published them. I don't know if it's good to speak them out directly like this.

2020-11-17 Explanation of the Three Fetters

Mali Hai 2020-11-17 08:26:10 Almost forgot, should add three words: "I allow myself to obtain XX yuan or more within XX days solely through release."

Wind 2020-11-17 08:28:45 This is the standard way to create a *goals chart*. If you want to do goal release, you can use this. I also failed for six years.

I Am Infinite 2020-11-17 08:29:04 Where? Didn't you discover a new method three years ago?

Wind 2020-11-17 08:29:20 Not releasing continuously means failure. Getting stuck.

I Am Infinite 2020-11-17 08:29:44 Is it possible that we might also get stuck for years?

Wind 2020-11-17 08:30:06 Using the **Six Steps**, no, you won't. **Wind 2020-11-17 08:30:06** Before, I didn't fully understand the **Six Steps**. Later, after understanding them and getting on track, I haven't gotten stuck since.

I Am Infinite 2020-11-17 08:41:28 Is it possible that we haven't understood the Six Steps either? That's why you think we need to truly see the Six Steps, otherwise we'll keep getting stuck.

Wind 2020-11-17 08:42:26 Yes, it's enough for someone to understand them on an *experiential level*.

I Am Infinite 2020-11-17 08:42:38 What exactly is the *experiential level*?

Wind 2020-11-17 08:42:40 Then that person can also answer all questions. Like the Buddha's Four Noble Truths. Completing the first turning and entering the second turning. When you first start using the **Six Steps**, you are using them incompletely.

I Am Infinite 2020-11-17 08:43:42 I find that I really want to know what you're talking about.

===== Page 36 =====

Wind 2020-11-17 08:44:01 It's about using the Six Steps to correct your own path. I Am Infinite Can you explain in detail? [Silly smile]

Wind 2020-11-17 08:44:03 Sure. Actually, I explained it in detail yesterday. "Venerable Sir! Regarding what is called clarity, clarity. Venerable Sir! What is clarity? What is following

clarity? Bhikkhu, the knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, the knowledge of the path leading to the cessation of suffering – this is called clarity; such is following clarity."

Wind 2020-11-17 08:44:40 "A noble disciple! Suffering, contemplating suffering... Origin... Cessation... Path, contemplating the path. Thoughts associated with the destruction of outflows correspond to the Dharma. Choosing, discriminating, investigating, realizing, intuitive wisdom, opening awareness, observing – this is called Right View. It is noble, supramundane, without outflows, not grasping, completely ending suffering, turning towards the end of suffering."

Lester Levenson: Yes, that's the first step, and it's the first step of the method, isn't it? You must want freedom more than you want this world. Let me change the wording a little, but this is indeed how it started. Because it seemed to have no tangible meaning for people, we modified it to "You must want freedom more than you want approval and control," because approval and control equal this world. But I think it's better to use "You must want freedom more than you want the world." If you do that, your behavior will then be: turn your direction towards the world, focus back on you(yourself), do what needs to be done to get out of the world, allow your infinite being to simply be here. So the **First Step** is you must want freedom more than you want this. If you understand classical Chinese, you'll see it's the same thing. world. You can compare and see. Let me explain more simply. Why do you pursue happiness in this world?

Wind 2020-11-17 08:46:33 Because on an experiential level, you mistakenly believe there is happiness in the world. Therefore, Lester Levenson asks you to *discover* that this world equals *miserable*. Therefore, Lester Levenson asks you to discover that this world equals miserable. Completely experiencing this develops a kind of intelligence, which the Buddha called *seeing suffering*. The wisdom of seeing suffering. Then you will see the cause of suffering. The world is painful because of your craving and aversion. As soon as these are extinguished, your pain will completely disappear. All happiness is within you. This knowing, this intelligence, the Buddha called the wisdom of the origin of suffering. And the wisdom of the cessation of suffering. Knowing the world is suffering, knowing how suffering forms, knowing how suffering ceases – this constitutes a correct observation.

===== Page 37 =====

The Buddha called this "Right View" or "clarity" and "noble wisdom." With Right View as the guide, the eight parts of the entire path appear before you. The Buddha called this the supramundane Noble Eightfold Path. The direction begins to turn. In the **Six Steps**, this is achieving the **First Step**. So, the **Six Steps** are initially an operating guide.

I Am Infinite 2020-11-17 08:52:47 Are craving and aversion equivalent to *wanting to control*?

Wind 2020-11-17 08:52:48 When you truly and completely align with the **First Step**, you are carried along by it. "Craving" and "aversion" are the two directions of your desires. They are the **three wants**. If you truly achieve the **First Step**, every choice and action you make will naturally tend towards the direction of freedom.

Wind 2020-11-17 08:53:57 Lester Levenson: Yes, that's the first step, and it's the first step of the method, isn't it? You must want freedom more than you want this world. Let me change the wording a little, but this is indeed how it started. Because it seemed to have no tangible meaning for people, we modified it to "You must want freedom more than you want approval and control," because approval and control equal this world. But I think it's better to use "You must want freedom more than you want the world." If you do that, your behavior will then be: turn your direction towards the world, focus back on you(yourself), do what needs to be done to get out of the world, allow your infinite being to simply be here. So the **First Step** is you must want freedom more than you want this world.

Wind 2020-11-17 08:54:32 "A noble disciple! Suffering, contemplating suffering... Origin... Cessation... Path, contemplating the path. Thoughts associated with the destruction of outflows correspond to the Dharma. Choosing, discriminating, investigating, realizing, intuitive wisdom, opening awareness, observing – this is called Right View. It is noble, supramundane, without outflows, not grasping, completely ending suffering, turning towards the end of suffering."

Wind 2020-11-17 08:54:47 Turning. At this point, your every choice, discrimination, investigation, realization, intuitive wisdom, opening awareness, observation will naturally turn. Correspond with *thoughts without outflows*. *Without outflows* is an ancient translation, meaning perfect, flawless. You no longer seek happiness in the imperfect world. Thus, wholeheartedly and naturally, in every choice, you turn the direction. So achieving the **First Step** of the Six Steps is actually what Buddhism calls the *Stream-Enterer*, *Sotapanna*. Already entered the stream of the noble ones. You will naturally cut off the **three fetters**.

The first fetter is凝結 (congealed doubt/uncertainty).

===== Page 38 =====

Because the entire path is revealed before you, you cut off all doubts. **The second fetter is the *view of self* (sakkayaditthi).** Because you see the缺陷 (imperfection/unsatisfactoriness) of the world, you will not seek "I" anywhere, will not regard the body as "I." **The third fetter is clinging to rites and rituals (silabbataparamasa).** Because you see the source of everything, you will no longer have the thought that rituals, external powers are effective, or that they can lead you to the goal. At the same time, the karma that could lead you to unfortunate realms is completely cleared. Here, this is the result of completing the **First Step**. The remaining five steps will naturally fall into your experience. Besides in "The Way," in other audio, Lester Levenson describes "achieving the **First Step**, your every action will tend towards freedom," which is the same.

GoAllTheWay 2020-11-17 09:05:28 Last night, my fetter of doubt appeared. I stayed up late reading biographies, didn't release continuously. Because I started to doubt the Release Method, doubt myself, doubt Wind's achievement. Then I couldn't get up this morning, so tired. Not like the previous two days where I got up and started releasing continuously. I'm a bit stuck now, in AGF.

Wind 2020-11-17 09:06:48 Before truly entering the **Six Steps**, having doubts is very normal. These things come and go,反复 (repeatedly).

GoAllTheWay 2020-11-17 09:07:13 But this stuckness isn't like before. Before, I felt there was nothing I could do. Today, I know I can use the **Fifth Step**.

Wind 2020-11-17 09:09:14 Because before the path is revealed, you won't truly cut off the fetter of doubt. After the path is revealed, faith-root is established. The ancient translation called it *unshakable pure faith*. Actually, it's the achievement of the **Second Step**. Since you haven't seen it, of course you will doubt.

2020-11-17 After Succeeding Once Through Release, You Will Do Release

Wind 2020-11-17 10:32:54 Don't misunderstand here. In the Release Method, the way to turn direction is by continuously confirming your *gain*. You get benefits from releasing, so you will want to release. For example, if you have an exam today. If you've had the experience of studying hard and succeeding before, you will study hard again. But if you succeed once through release, you will do release. You need to confirm that all your *gains* come from release. *get everything by releasing only* Getting benefits initially is very important.

===== Page 39 =====

Let *gain* support you to obtain higher *gain*. Simply put, only when you see that the world = suffering, and all happiness comes from within, will you turn around and achieve the **First Step**. As long as you still believe there is happiness in the world, you will stop to pursue it.

dj 2020-11-17 10:36:36 Simply put, only when you see that the world = suffering, and all happiness comes from within, will you turn around.

Wind 2020-11-17 10:36:42 If you often listen to the audio and watch the videos, you should often hear Lester Levenson ask two questions. One is, "Have you ever experienced your inner picture changing, and the outside immediately changing?" The other is, "Have you discovered that all happiness comes from within?" Only when you truly *discover* this point will you achieve the **First Step**. In classics like the Agama Sutras, it's expressed as *seeing suffering*, *seeing the origin of suffering*. But Lester Levenson casually says it in plain language, and you might overlook it. So turning direction really isn't achieved by shouting "I want freedom!" It's about一点点 (gradually) confirming that your *gain* comes from release.

Wind 2020-11-17 10:38:58 Nothing exists outside the **Six Steps**. You can't just resist the world,厌恶 (detest) the world. That won't work. Unfortunately, when most people shout "I want freedom," they are suppressing their aversion to the world. But aversion and craving are the same thing; they are two directions of desire. You must truly achieve the **First Step** on an experiential level for it to work. By continuously releasing. Continuously confirming your gains. Confirming the source of your happiness. OK, release. From getting a little benefit, to getting all benefits. Nothing else to say [LOL].

2020-11-17 When You Believe "There is Happiness in the World," You Subconsciously Seek Happiness

Z0EY 2020-11-17 11:18:02 @Wind These past two days of releasing, I've experienced that things I *want* actually bring a lot of resistance. Things I don't want, I actually feel have "benefits." These external wants/don't wants are because I赋予 (ascribe) meaning to them; they're all illusions. What's the next step? Should I continue with the goal process etc., to pull out more opposing programs?

Wind 2020-11-17 11:19:42 If you have a *want*, go achieve it. That's what Lester Levenson teaches you. The more you gain, the more you can discover the true source of happiness.

Z0EY 2020-11-17 11:20:24 To act, to truly practice and break through the negative ones, rather than just停留在 (staying at) the level of awareness, right? @Wind

Wind 2020-11-17 11:21:54 When you truly achieve it, you won't need to think about this question at all. You won't need to think about whether you want freedom or the world.

===== Page 40 =====

Every subsequent action and choice you make will naturally tend towards freedom. But as long as you still保留 (retain) the possibility that "there is happiness in the world," you won't achieve it. You will subconsciously seek happiness elsewhere. This constitutes your goal. You use this goal to勾 (hook out) the program and achieve it.

Wind 2020-11-17 11:23:39

You will only then discover that it has been continuously operating you. Your direction will truly turn. The **First Step** is not a slogan. The **Six Steps** is a very perfect map. You need to confirm your gains through release, until you discover that all happiness comes from one thing – Infinite Being.

Z0EY 2020-11-17 11:25:05 So, when we talk about achieving what you *want*, this *want* is still directed towards the world.

Wind 2020-11-17 11:25:39 Discover, as Lester Levenson said, *the world is completely miserable*. If you suppress it, it stays inside influencing you, and you'll never achieve the **First Step**. When you achieve it, you'll find you haven't obtained the imagined happiness. At this point, the next goal will be hooked out, another *want* towards the world. When you achieve that, you'll find you still haven't found the happiness you were looking for. So your desire will move to the next goal. You will continuously rise, continuously confirm the source of happiness. Until you experience that the source of all happiness is "your mind becoming quiet, allowing the inner infinite being to manifest more." Your direction will then turn. This is the complete accomplishment of the **First Step**. Freedom then becomes your only goal. Next, as Lester Levenson said, you will automatically fall into the remaining five steps. That's how it is [LOL].

Strategy 2020-11-17 11:30:49 @Wind So you mean, first you still need to achieve the三大欲望 (three major desires) through release? To get everything you want?

Wind 2020-11-17 11:31:26 Not to achieve the **three wants**, but to achieve the goals you think will bring you happiness. If you suppress them, you will never achieve the **First Step**, never.

2020-11-17 If a Goal Harms Others, It Will Be Corrected During Release

standlight 2020-11-17 12:35:50 I don't understand. If the goal does not conform to general social norms or morality, is it still okay?

===== Page 41 =====

Wind 2020-11-17 12:36:27 Actually, if you release your "non-love" feelings, you won't choose to harm others. You will see that it's愚蠢 (foolish), because harming others equals harming yourself. If it's a goal that harms others, during release, it will be corrected. You will change to a goal you truly want.

standlight 2020-11-17 12:39:20 @Wind Do you mean goals can be set freely, and release will导正 (correct/course-correct)?

Wind 2020-11-17 12:39:52 Yes, release will allow you to contact your inner true nature. The result after release will be that everyone benefits. It won't be the kind of模式 (pattern) that harms others to gain. Desires are just *wanting control and approval*. Once these "non-love" feelings are released, you will only contact equal love. You will make the most correct decision. Lester Levenson called this "inner guidance" or "intuition." This natural ability is just obscured by emotions. No decision made by the intellect can be more correct than this.

2020-11-17 Emphasizing the Sixth Step Truly Led Me into Continuous Release

Wind 2020-11-17 18:52:49 Rely on the **Six Steps**. Start from the **Six Steps**, end with the **Six Steps**. Use your *gain* to confirm your direction. It's not good to make continuous release your "task." Continuous release happens because each release has benefits. This is what the **Sixth Step** says: each release is easier and happier. You feel good, so you continue releasing. If you only force yourself to release, you will stop. You won't be able to continue. Because you are simultaneously suppressing your desires for the world. My method is to constantly confirm my *gain* and my direction. For example, just now she wanted to listen to music. What was she hoping to gain from music? Can this be obtained from release? Can we try? Continuously confirming your gains allows you to maintain continuous release. If you say, "I can do it, I *must* release, I cannot listen to music," this won't work, because one subconscious direction is listening to music, and you've suppressed it. Your conscious and subconscious are at war. If you don't look at it, it won't succeed. You don't actually need to enjoy anything. *you don't need enjoy anything, be joy!* Write down the possibilities where you

think happiness can be found. Not intellectually, but where you actually seek happiness. If you suppress these desires, you cannot achieve the **First Step**.

You can force yourself to do homework and work, but you cannot force yourself to release.

Let me elaborate on Lester Levenson's favorite teaching, *get everything by releasing only*. What do you want? How do you准备 (plan) to do it? Why not obtain it through release? This is how you practice. You choose to release. Sometimes you might spend an afternoon doing other things, not releasing. **That's because the subconscious is seeking something. You cannot force yourself to release.** You need to see what you are seeking, and ask yourself, "Can I get this from release?" See which way is easier, more effortless, and happier. Thus choose to release. This is why I said successful experiences are important. You have to get benefits first. If there are no benefits, you won't do it. This is your mind. It will try every way to escape release, resist release. I remember I said before, emphasizing the **Sixth Step** truly led me into continuous release.

[Image] [Image]

Why do many people want to sleep as soon as they release? Very simple: compared to forced release, sleeping makes you more comfortable. The mind always tends to do what is more comfortable. This is why Lester Levenson always asks you to confirm your *gain*. This point is very important. The **Sixth Step** cannot be ignored. So, you have to keep getting benefits. Start with each release. With each release, you must feel better. Only then can you continue. Once you notice forcing, effort, immediately relax. Release the *wanting to control*. If release makes you more comfortable than sleeping, you will naturally倾向于 (tend towards) release. It's really that simple.

===== Page 43 =====

So you say you haven't seen the complete path, so naturally you have doubts. If you have experienced the **Six Steps**, you will know their perfection. All of Lester Levenson's guidance is about them. Without them by your side, you won't know when you偏离 (deviate from) the path.

2020-11-17 When Avoiding, Just Notice You're Avoiding, and Make the Next Decision to Release. Release Your Wanting to Change the Feeling.

Yitian 2020-11-17 20:30:11 @Wind Sometimes now, I still want to avoid. Release requires effort to overcome the avoidance. Then I release the *wanting to control* the avoidance, and then I'm a bit unsure how to proceed.

Wind 2020-11-17 20:30:15 No need.

Yitian 2020-11-17 20:30:11 At this time, confirming the *gain* doesn't feel obvious either.

Wind 2020-11-17 20:30:30 *release takes no effort zero* Seeing heavy feelings, you will feel uncomfortable. But after releasing, you will feel very comfortable.

Yitian 2020-11-17 20:30:11 Then how to continue when avoiding?

Era All Things Interconnected 2020-11-17 20:30:23 Can't find the feeling. @Wind

Yitian 2020-11-17 20:30:25 This is the reason I've stopped these past few days.

Wind 2020-11-17 20:30:36 When avoiding, just notice you're avoiding, make the next decision to release, and you can release. *vague feeling* Release your *wanting to change* the feeling. This is the **Fifth Step**.

Era All Things Interconnected 2020-11-17 20:31:42 What I released today, this evening made me irritated.

Yitian 2020-11-17 20:32:46 @Wind Okay. Facing heavy feelings, release helps, but when they surface repeatedly, I get frustrated and angry.

Yixuan 2020-11-17 20:33:57 @Wind What if you release for too long and can't seem to get it clean? I release this time, it feels done, but tomorrow I feel it again.

Wind 2020-11-17 20:34:00 You can release it completely in one go.

Yitian 2020-11-17 20:38:11

Then you'll want to avoid it. If you release repeatedly, and it appears repeatedly, that's normal. Because once you stop releasing, feelings develop more feelings, like a tree growing.

Huixuan 2020-11-17 20:39:52 I mean, it feels clean, very pleasant, but the next time I feel it, it's still there.

Yitian 2020-11-17 20:39:55 How can you release it completely in one go? And if it keeps surfacing, are you stuck in a僵局 (stalemate)?

Wind 2020-11-17 20:40:04 Lester Levenson said, in a state of pleasantness, continue releasing, *dig down*. In a pleasant state, you have a greater ability to contact deeper suppressed feelings. Take this opportunity to continue releasing.

Liang Ge Ren 2020-11-17 20:40:15 @Wind There was a period where things were much better, but jealousy surfaced again.

Wind 2020-11-17 20:40:19 Only then can you release it completely. Otherwise, you are just repeatedly reaching pleasantness, then falling down, then reaching pleasantness again. So when will it be completely released? Look at the article "Get High to Release," it discusses this issue.

Liang Ge Ren 2020-11-17 20:40:38 It's hard to release a problem completely! But life can still change.

Wind 2020-11-17 20:40:40 When you have completely released it, this problem will completely disappear from your mind. It will not reappear.

2020-11-18 How is the emotional release of the Release Method fundamentally different from many psychotherapies and other spiritual practices?

Yitian 2020-11-18 03:51 Many psychotherapies and other spiritual practices also talk about emotional release. How is the emotional release of the Release Method fundamentally different from them?

Roller 2020-11-18 03:52 That's called心理缓压 (psychological pressure relief). It just makes you feel better temporarily. The Release Method is about eradicating the emotional programs, preventing them from continuing to control you. So the Release Method truly makes you the master of your emotions. Yes. The more you陷入 (get stuck in) the story, the more you are in *apathy*.

Yitian 2020-11-18 03:57 The facilitator can guide until the other person has completely released without even knowing exactly what事件 (incident) they released. The facilitator doesn't need to ask about the specific matter troubling the person.

Roller 2020-11-18 03:58 So I'm gradually discovering that people really are unwilling to let go of their precious宝贝 (treasures). That painful feeling.

===== Page 45 =====

Because once I let go, I can't make others believe how miserable I am anymore.

Yitian 2020-11-18 03:59 A psychotherapist needs to know a lot of your隐私 (private matters). A Release Method facilitator completely doesn't need to know your situation. @Roller You need to clearly explain how the Release Method actually eradicates programs.

Roller 2020-11-18 04:24 I don't want to explain clearly. I can only experience it more and more clearly myself.

Yitian 2020-11-18 04:24 How are we actually programmed?

Roller 2020-11-18 04:25 I just want to be a good little student, follow instructions obediently. I need to be patient with myself, truly release simply and plainly. If I want to explain this to

you, I could write you a whole thesis. But it's utterly useless for your release. If you don't experience it yourself, just listening to me talk, it's of no benefit. Just like Wind told me about the Six Steps. He explained them many times, but until we formed the experience, we didn't understand. Simply do it, verify it yourself. What do you really want? To talk about freedom? Sure! I can talk with you while releasing [Covering mouth].

Roller 2020-11-18 05:13 Wind, I'm gradually understanding. Yesterday you told us to write down the ways we seek happiness. When you increasingly discover through release that the happiness and pleasantness gained from release surpass all other ways, you will be able to do more release. This is the importance of the **Sixth Step**: you will tend to do it more often. Because the subconscious tendency to seek happiness in the world is too heavy; you must slowly turn direction through benefits.

Wind 2020-11-18 05:16 Yes.

Roller 2020-11-18 05:16 I feel like I'm growing to a certain extent every day. Awesome. The 收获笔记本 (gains notebook) is really important [Covering mouth]. I need to slowly adjust my inertia. I'll also write this into my gains [LOL][LOL][LOL].

Roller 2020-11-18 05:33 And the way you检验 (verify) each release is correct is by looking at the golden **Sixth Step**. It must符合 (align with) the **Sixth Step**. When you, each time, I mean *each* time, feel happier and lighter after releasing, you will want to do more release, clear out the garbage! And at this point, the gains notebook reveals its value. When you have no motivation to release, look at it, review it. "Ah, I've gained so many benefits from release." Then you will continue to turn direction, enter the **Six Steps**! This is how the golden **Six Steps** are used! Not by using the **First Step** as a slogan to force yourself,控制 (control) yourself. That will only背道而驰 (counterproductive). Lester Levenson said, if you want something, go get it. He originally wanted you to truly enter the golden **Six Steps**. What we see taught in the market is misleading: "Do it hundreds or thousands of times, and you'll be happier and happier."

===== Page 46 =====

Why not do it? What do you need me to believe? If you're not even doing release... I don't want to say these things. I just want to talk about the **Six Steps**. Rely on them to verify. I just want to give you motivation. When I was translating the emotional guidance videos, I couldn't find the release feeling either. Seeing everyone's good experiences in the group, I was also anxious. Okay, looking forward to you taking off.

Roller 2020-11-18 06:50 You don't need to be clear. Just practice slowly. You are still controlling, wanting this feeling to be clear. I've said the criterion for judging your release is the **Sixth Step**. The golden **Sixth Step** says, does the release experience need to be清晰 (crystal clear)? Does it need to be extremely obvious? Does it need to come out of the chest? Why are you still letting the *wanting to control* program drive you? Do it hundreds or thousands of times, and you'll be happier and happier. Why not do it? What do you need me to believe? If you're not even doing release... I don't want to say these things. I just want to talk about the **Six Steps**.

2020-11-18 Release the Wanting to Control, and the Feeling of Control Will Naturally Manifest

Wind 2020-11-18 18:31 Release the *wanting to control*, and the feeling of control will naturally manifest. Control is a good thing. As we know, control is not a bad word, nor a bad thing; it is the *wanting* to control that is the problem. When we are free, we can fully control the entire universe with just an effortless thought. When you become free, your mind is quiet, with no thoughts, so any thought you place in your mind will凝聚 (materialize) and manifest. But currently, your mind may be troubled by thousands of thoughts, and all those thoughts are related to A G F L A P. Every atom in the universe can listen to you. This is what Lester Levenson said.

2020-11-19 How Are Emotions Formed?

Yiman 2020-11-19 10:12:18 @Wind, I would like to ask, are emotions formed by us using various feelings to weave stories in our minds? Or do emotions develop feelings? Is it correct to understand that releasing a specific emotion相当于 (is equivalent to) releasing the N kinds of feelings covered beneath it?

===== Page 47 =====

Wind 2020-11-19 10:14:10 Wind 2020-11-19 10:14:10 This is an extremely efficient method, a very simple method. We have the complete picture, we have those minds and feelings you must operate on. We have the chart, in the chart we know about our subconscious mind, releasing thoughts and feelings. How are they released together? How are those surface feelings covered by fewer basic feelings we call *emotions*? How are these emotions covered by two basic feelings? We attack them, and we can eliminate all feelings! It's so basic, therefore extremely efficient.

The most fundamental part is your **No. 1 program**.

The most fundamental part is your **No. 1 program**.

1. The mind is the sum of your thoughts and feelings.
2. Feelings drive all thoughts.
3. An *emotion* covers all feelings beneath it.
4. Two *basic feelings* (***wanting control and approval***) cover all emotions beneath them.
5. All of the above are covered by one most basic feeling – ***wanting to survive (fear of death)***.
6. Therefore, all feelings are "survival programs," all thoughts revolve around maintaining myself as a physical body to survive.

- Yiman Summary Complete.

2020-11-19 Release Boredom or Release Apathy?

corldraw 2020-11-19 10:18:11 @Wind Hello! Should I release the nine emotions, or the smaller feelings beneath the nine emotions? For example, boredom: should I release boredom or release *apathy*?

Wind 2020-11-19 10:18:20 Releasing *apathy* is more efficient than releasing boredom. Releasing the *wanting control and approval* beneath *apathy* is more efficient than releasing *apathy*. Lester Levenson mentioned that the method he discovered distinguishes itself from any traditionally existing method.

Denglong 2020-11-19 10:19:36 @Wind I know, this Release Method suits me better, but deeper understanding will broaden it.

Wind 2020-11-19 10:19:44 Similarly, Yogananda's interpretation of *Nirbikalpa Samadhi* also 实际上 (actually) aligns with the **Six Steps**.

Jinse 2020-11-19 10:19:50 @Roller This is someone's realization after using the Release Method.

Denglong 2020-11-19 10:19:55 I haven't encountered these two. I've only接触 (come into contact with) Buddhism, the Tao Te Ching, and Christianity.

Wind 2020-11-19 10:20:10 But I won't talk too much about these. Simply release, that's all. Keep going.

Roller 2020-11-19 10:20:29 This is not his story. I've read it several times. He hasn't even reached the **First Step** of the Six Steps. We use Lester Levenson's teachings to定位 (position) awakening, so we don't mistake the scenery along the way for the destination. Lester Levenson described the destination with several words. One is *imperturbability*, an absolute calm that cannot be disturbed by anyone or anything (he also explained it in Sanskrit: *nirvana*).

Wind 2020-11-19 10:50:14 Another description is easier to understand.

roller 2020-11-19 10:50:20 Also: *all-knowing, all-powerful, all-present*.

Wind 2020-11-19 10:50:25 *all-knowing, all-powerful, all-present*. The position of awakening is here. When you reach here, you are *infinite beingness*. Everything else is just experience.

Denglong 2020-11-19 10:50:30 Mm-hmm, understood. Very beneficial. Thank you.

2020-11-19 Stagnation is Apathy, Straining is Fear

dj 2020-11-19 10:51 I don't understand what Teacher Roller said: stagnation is *apathy*, straining is *fear*.

Wind 2020-11-19 10:53 Find where stagnation and over-exertion are on the chart?

dj 2020-11-19 10:54 @Wind Okay, I'll slowly体会 (contemplate/experience).

Wind 2020-11-19 10:54 Look on the emotion chart.

Zi 2020-11-19 10:55 Stagnation feels like not wanting to change, refusing to change. Straining feels like urgently wanting to change.

Wind 2020-11-19 10:55 First allow yourself to be irritated. Then you can release at that moment, or release afterwards.

dj 2020-11-19 10:58 @Wind I've tried, I can't release at that moment. Afterwards, the feeling isn't so strong anymore. You can always release. If stuck, you can release the *wanting to change*. That will make you feel a bit better. If the feeling isn't strong, and you feel you suppressed it, wanting to feel that intense feeling again, you can also release the *wanting to change*.

===== Page 49 =====

The **Sixth Step** is the test standard for each release: *feel happier and lighter*. Physical reactions are physical reactions. When you have fear, worry, doubt, etc., regarding physical reactions – *these* are your feelings. Does this make it clearer? So burping and farting are not criteria for verifying release. Again, emphasize: each time you release, feeling happier and lighter – *that* is right. If not, please practice more, practice more. I can't practice release for you. It's really simple. If you don't know how, please practice more. The public account has all the learning content you need. Don't over-focus on physical sensations. Let them go, continue releasing. You can feel *higher*. The release course doesn't mention any *physical reaction*.

Roller 2020-11-19 14:00 *it's just about your now feeling*. Feeling good is feeling good, feeling bad is feeling bad. Physical reactions vary from person to person. Continue releasing.

2020-11-20 Every Master Who Invents a Method Obtains It from Samadhi

Wind 2020-11-20 19:33:06 You will find that all masters who invented methods initially used this kind of intellectual method. Because a technique for awakening cannot be discovered "by chance." It must come with intense will and continuous self-exploration. The process of Lester Levenson discovering the Release Method was his process of focused self-exploration. Therefore, any method invented by someone through their intellect is not right. A method can only be invented under one circumstance: highly focused self-exploration, which in fact is the revelation of the path that occurs in union with God.

Wind 2020-11-20 19:37:09

When I first started exploring, I knew nothing about metaphysics or the path of awakening. Actually, at the time I was against all religions, all metaphysical things. I thought it was all nonsense, only for weak-minded people or those who believed in fairy tales. *But it was only because of the intensity of the desire to get the answers, I had to have the answers, that they began to come, and they came relatively quickly. Over a period of three months time I went from an extreme materialist to the opposite extreme: the material is nothingness and the spiritual is the All.*

===== Page 50 =====

The wish to get the answer was so strong, that in spite of my mind being one of the noisiest of minds, the answers began to come. I automatically fell into things (I knew no words for them) like samadhi. I would concentrate on a question with such intensity that I would lose awareness of the world, lose awareness of this body, and then I would be aware of just a pure thought, the thought itself would be the only thing existing in this universe. That's absorption when the thinker and the thought become one. One loses consciousness of everything but that one thought. That's a very concentrated state of mind and the answer is always discovered right there.

I started with What is happiness? What is life? What do I want? How do I get happiness? I discovered that happiness depended upon my capacity to love. At first I thought it was in being loved. I reviewed my life and saw that I was very much loved by my family and friends and yet I was not happy. I saw that was not it. Continuing, I realized that it was my capacity to love that gave me happiness.

The next question was What is intelligence? I persisted until Ah! I saw it! There is only one intelligence in the universe and we all have a direct line to it.

===== Page 51 =====

Then I worked on responsibility and discovered that I was responsible for everything that happens or happened to me. Creation was something I created!

Wind 2020-11-20 19:37:52 Every master who invents a method obtains it from *samadhi*. The intellect cannot invent a method capable of awakening. Therefore, when Hale Dwoskin wanted to improve the technique with his own intellect, he could not succeed.

Bethlehem Star 2020-11-20 19:38:37 Wow, this passage looks so clear now. I missed a lot of it before.

Wind 2020-11-20 19:39:49 The autobiography glosses over it, making it seem like he just used his intellect to recall happy moments.

Bethlehem Star 2020-11-20 19:40:27 Only after succeeding did he understand the method he used.

Wind 2020-11-20 19:40:33 But when he did this, he was highly focused, in fact inadvertently achieving *samadhi*. He continuously obtained insights from it and only then invented this method.

2020-11-20 How Did You Suddenly Validate the Six Steps?

Wind 2020-11-20 21:11:16 Release can achieve anything. Make it your experience. During the retreat release, I also achieved many goals. But I didn't use a goal chart. I just listed what I wanted to achieve, then released continuously, and later found that most of them were achieved.

Roller 2020-11-20 21:14:03 During the retreat, had you already stepped into the **First Step**?

Wind 2020-11-20 21:16:07 Later, during that time, I validated the **Six Steps**. When I validated the **Six Steps**, I knew something had fundamentally转变 (transformed).

I Am Infinite 2020-11-20 21:18:06

===== Page 52 =====

How did you suddenly validate the Six Steps? Later, I suddenly realized it was the *Stream-Entry* in the Agama Sutras.

Wind 2020-11-20 21:18:33

Later, after reading the尊者's (venerable's) explanation, I knew it was also *Nirbikalpa Samadhi* in Yoga. Validation is achieving the **First Step**. Only by achieving the **First Step** can you cut off doubt. Cutting off doubt is called "validation." The entire path will appear before you. You directly know how to proceed to the end. A direct knowing,不需要 (without needing)思考 (thinking). Then you find that every action you take cannot possibly go in the opposite direction of freedom. This feeling of the flow changing is very明确 (distinct). You mean directly knowing the Six Steps?

I Am Infinite 2020-11-20 21:20:55

@Wind Yes. How long did you release continuously? I released for less than a week. Continuously releasing during a retreat for a week?

Wind 2020-11-20 21:22

Continuous release, yes. My continuous release wasn't about sitting there forcing myself to release. I wrote many goals down. My mental activity was to验证 (validate). At that time, I did this: I did a release, felt good, then I said to myself, release again, wouldn't it feel even better? Self-talk: verify the **Sixth Step**.

Wind 2020-11-20 21:23:52

Then if I got stuck, I said, verify the **Fifth Step** now. Release the *wanting to control* and see if it gets better. Look, haha,果然 (sure enough) it became smooth, so happy. Continue releasing again. So the whole process was actually quite interesting, not like many imagine sitting in苦修 (austerities). 大概 (大概) After about a few days of continuous release, I was already feeling very happy. At this point, insights naturally emerged. I directly knew that the only source of happiness... And when you cover it with feelings, that is pain.

===== Page 53 =====

Wind 2020-11-20 21:27:12 Pain is limiting your infinite being. As soon as this understanding occurred, I immediately felt something change. Release became very主动 (proactive), no longer needing the引诱 (enticement) of those goals on paper. Just releasing, releasing non-stop. Then I reached that point I mentioned, and the entire mind suddenly pulled away. I felt all the力量 (force/power) used by the mind turning inward. At that moment, I felt the entire being turn. Then the subsequent steps were suddenly all known. At the time, I thought those experiences were individual, so I didn't elaborate much. For example, when the physical pressure卸下 (lifted), my body suddenly completely relaxed and straightened. Now I know this is bound to happen, because it's a prerequisite for entering *samadhi*. It's also one of the earlier limbs leading to *Nirbikalpa Samadhi*.

Wind 2020-11-20 22:05:11 I深入 (penetrated) into the last inner limitation.

Tiancheng 2020-11-20 22:05:20 Is it the sense of separation?

Wind 2020-11-20 22:05:29 Yes, it's the sense of separation. Then I保留 (retained) just enough fear of death to hold onto the sense of separation.

2020-11-20 Wind & Tiancheng – What is Wind's Current State Like?

Wind 2020-11-20 22:10:29 Then I重置 (reset) the Agama Sutras. I reset the Bible. Reset the Vedic scriptures.

Tiancheng 2020-11-20 22:11:11 What is your current state like?

Wind 2020-11-20 22:11:40 Cleared all material world karma.

Tiancheng 2020-11-20 22:11:54 Can you物质化 (materialize) things instantly?

Wind 2020-11-20 22:12:07 I haven't tried. I've only done one materialization experiment, with water. Clearing material world karma, in fact, I saw that what we call the dream world is more real than the material world. I saw that the seeds regarding it had disappeared. Accompanied by the disappearance of sexual desire. Male and female are no different. But I also know I保留 (retained) the karma of the astral body and the causal body.

===== Page 54 =====

2020-11-20 Wind & Tiancheng – How Can One Move Towards Freedom More Quickly?

Tiancheng 2020-11-20 22:58:26 I want to ask you for advice. How can one move towards freedom more quickly?

Wind 2020-11-20 22:58:47 Use it continuously, use it to the极致 (utmost). I can't give better advice. I strongly suggest you use it on every single thing. Utilize those goals. Utilize continuous gains to promote your release. To enhance your motivation to release. If you get used to using it on every goal, you will很快 (very quickly) reach that place.

Tiancheng 2020-11-20 23:00:03 Mm.

Wind 2020-11-20 23:32:55 I will spend half a day to complete the entire journey.

Tiancheng 2020-11-20 23:33:42 In your current state, it will take half a day to complete the whole journey?

Wind 2020-11-20 23:33:49 Mm. Because I'm just holding onto the sense of separation. Because actually, now I can't go back.

Tiancheng 2020-11-20 23:34:22 Isn't that tiring?

Wind 2020-11-20 23:34:32 Needs some effort.

Tiancheng 2020-11-20 23:34:36 Holding onto the sense of separation.

Wind 2020-11-20 23:34:51 Because actually, once you truly achieve the **First Step**,贯彻 (implementing) the remaining five steps is very natural. I won't stay long. I can't hold on long either.

2020-11-20 Wind & Tiancheng – How Did Wind Truly Achieve the First Step?

Tiancheng 2020-11-20 23:37:13 How did you truly achieve the **First Step**?

Wind 2020-11-20 23:37:34 Implement the **Six Steps**. Use the *gain* from the **Sixth Step** to promote the **First Step**. It's a perfect process.

===== Page 55 =====

You usually seek happiness in all worldly places. This will form your main goals. But when you gain through release, you will increasingly discover the source of happiness. Until you discover that the only source of happiness is the infinite being within you. Then you will lose all external goals. Your entire direction will turn. You will reach the **First Step**. When you reach the **First Step**, you will fall into the remaining five steps.

2020-11-22 Wind's Experience Learning the Release Method

Yitian 2020-11-22 19:07:11 Wind, I asked you to write an autobiography, but you weren't interested. Can you tell us in detail about your experience learning the Release Method? This is also summarizing your "path to the cessation of suffering."

Wind 2020-11-22 19:07:29 This is not the "path to the cessation of suffering."

Yitian 2020-11-22 19:08:26 I think it is. Can we say the "path of release"? What year did you 接触 (come into contact with) it? Why did you want to learn the Release Method at that time?

Wind 2020-11-22 19:09:37 It should be 2014.

Yitian 2020-11-22 19:09:45 You studied Buddhism so well. Why did you try the Release Method?

Wind 2020-11-22 19:09:50 Actually, I saw the movie "Letting Go" in 2013. At that time, I saw the "triple welcome" but didn't pay much attention.

[Wind's Chat Log

Wind 2020-11-18 16:11:27 The feeling of *samadhi* (meditative absorption) is very good, but it felt to me like a form of逃避 (escape). I concentrated my attention on a specific object. I didn't know why I was doing this. Just focusing on an object, the afflictions quickly离 (departed). The body became light and at ease, the mind became joyful. When emerging from it, there was an indescribable sense of calm. A stable connection was established between the mind and the object. Emerging from it, there was an indescribable sense of calm. With this calm, thinking about any problem, answers would quickly appear. This is how I solved my academic problems.

===== Page 56 =====

But when emotions surged, sometimes I found I couldn't镇压 (suppress) them. Sometimes the environment didn't allow me to enter *samadhi*. I felt dominated by something. It was that feeling of being pushed around by an inner force. It wasn't消除 (eliminated) at all; I was just suppressing them. After I learned the Release Method, this point became especially obvious. So I彻底 (completely) gave up the practice of *samadhi*. I knew that was not the right direction for me. 1 This is why I gave up *samadhi*. Giving up Vipassana came later, some time after.

Yitian 2020-11-22 19:11:00 Why did you give up Vipassana?

Wind 2020-11-22 19:12:15 Because I personally experienced that the Release Method was more efficient. And it wasn't because my Vipassana practice was bad. My fellow practitioners all thought my Vipassana practice was quite efficient. It really was that the method itself was more efficient.

Yitian 2020-11-22 19:13:50 With a foundation in *samadhi*, practicing Vipassana is当然 (naturally) efficient. So you only gave up Vipassana after experiencing the Release Method.

Wind 2020-11-22 19:14:16 Yes. I'm a pragmatist when it comes to spiritual practice.

I Am Infinite 2020-11-22 19:15:36 Should I write it? That would take at least ten years. I'll write "The Days I Achieved Enlightenment with Wind" [Cry]. I really don't think it's important. Achieving enlightenment is the most important thing.

Yitian 2020-11-22 19:16:09 You practiced Vipassana so well, why did you still need to try the Release Method? Just out of curiosity? @Wind

I Am Infinite 2020-11-22 19:16:28 My own enlightenment is the most important thing. Why do we need someone else's past? [LOL]

Wind 2020-11-22 19:17:30 In Goenka's Vipassana, I felt progress was a bit slow.

===== Page 57 =====

I asked the teacher about the问题 (issue) of attaining fruition (enlightenment), and the teacher said "don't expect."

I Am Infinite 2020-11-22 19:18:33 How was that teacher's practice? Why say don't expect? Didn't recognize fruition? [Facepalm]

Wind 2020-11-22 19:18:36 Goenka himself never claimed to have attained fruition.

I Am Infinite 2020-11-22 19:19:40 [Facepalm][Facepalm][Facepalm]

Wind 2020-11-22 19:19:44 Fellow practitioners tended to think it was a matter of several lifetimes. Vipassana has more than one teacher. Vipassana centers are全球 (worldwide).

I Am Infinite 2020-11-22 19:19:50 Okay. If it were me, I wouldn't be satisfied either.

Wind 2020-11-22 19:19:59 I attended the Victoria Center.

I Am Infinite 2020-11-22 19:20:47 I feel even one lifetime is too long to wait.

Wind 2020-11-22 19:20:49 You can register for other Vipassana centers anytime.

I Am Infinite 2020-11-22 19:20:55 [LOL] I've seen them too, I didn't go.

Wind 2020-11-22 19:20:58 Later I started searching for methods to quickly attain fruition. Finally, I found Sunlun (Sun Lun) meditation.

Yitian 2020-11-22 19:21:10 Oh, Sunlun meditation was learned after Vipassana.

Wind 2020-11-22 19:21:18 Sunlun is the only one that promises to let you attain fruition within weeks, months, or years, depending on individual karma. But by that time, I had

already seen Lester Levenson's teachings. Sunlun's teaching regarded karma as something limiting, and even after attaining fruition, one is not all-knowing and all-powerful.

Yitian 2020-11-22 19:22:26 Before encountering Sunlun meditation, you already knew about the Release Method?

===== Page 58 =====

Wind 2020-11-22 19:22:37 Yes, but I hadn't mainly used it yet.

Yitian 2020-11-22 19:23:00 How long did you practice Sunlun meditation? How effective was it? What was the longest sitting time?

Wind 2020-11-22 19:24:10 The效果 (effect) was better than Goenka's method. I could sit for a whole day.

I Am Infinite 2020-11-22 19:24:19 I looked at Sunlun meditation and found it wasn't suitable for me. I couldn't even remember all the rules.

Yitian 2020-11-22 19:24:23 That's terrifying!

Wind 2020-11-22 19:25:20 Actually, there aren't many rules. It's just猛烈 (intense/vigorous) breathing.

Yitian 2020-11-22 19:25:27 I Am Infinite 2020-11-22 19:25:38 Vigorous breathing makes my scalp tingle. I tried it before I接触 (came into contact with) spiritual practice.

Yitian 2020-11-22 19:25:40 Vigorous breathing is very tiring.

Wind 2020-11-22 19:25:45 Of course it is. It can be very painful. It uses the feeling of suffering to attain fruition.

I Am Infinite 2020-11-22 19:25:50 I suddenly thought, if you keep breathing forcefully, what would happen? Then I tried it. It was quite fun actually.

Yitian 2020-11-22 19:26:12 My whole body went numb.

I Am Infinite 2020-11-22 19:26:19 How can suffering lead to fruition? And then you did vigorous breathing for a whole day? [Facepalm]

Wind 2020-11-22 19:26:17

===== Page 59 =====

This suffering feeling is not manufactured; it's the surfacing of karma. If a person's karma is good, they can also attain fruition through pleasant feeling. Vigorous breathing doesn't hurt all the time.

Yitian 2020-11-22 19:27:39 Before practicing Sunlun meditation, had you already tried the Release Method a little?

Wind 2020-11-22 19:27:44 Get used to it, and it becomes very stable.

I Am Infinite 2020-11-22 19:27:48 I think I read an article saying breathing also has a fixed number of times. Breathing too much at once will shorten your lifespan [Facepalm].

Wind 2020-11-22 19:27:50 I tried some.

I Am Infinite 2020-11-22 19:27:55 So I didn't continue trying at that time. I remember I was still herding cattle, maybe around thirteen or fourteen years old.

Wind 2020-11-22 19:28:57 Then a feeling of suffering will emerge throughout your body. At that moment, hold your breath and observe the most尖锐 (intense) suffering. **I Am Infinite 2020-11-22 19:28:59** I missed a chance at enlightenment.

Wind 2020-11-22 19:29:10 It will gradually disappear under observation.

Yitian I Am Infinite 2020-11-22 19:29:16 When was the first time you tried the Release Method? Which year and month?

Wind 2020-11-22 19:29:54 The summer before the last semester of senior high school.

Yitian 2020-11-22 19:30:10 Back to Sunlun meditation. What obstacles did you encounter with Sunlun meditation?

I Am Infinite 2020-11-22 19:31:36 My whole body is tingling. Just tried it.

Wind 2020-11-22 19:31:40

===== Page 60 =====

Not an obstacle.

I Am Infinite 2020-11-22 19:31:44 I find I might have a talent for Sunlun meditation. I'm very excited.

Wind 2020-11-22 19:31:50 Wind 2020-11-22 19:31:50 Sunlun meditation did确实 (indeed) lighten my load considerably. I felt its effect on消融 (dissolving) karmic habits. But I discovered that releasing easily once was equivalent to sitting there suffering for several days. I experimented a few times, and it was indeed the case. It was hard to accept at first.

Yitian 2020-11-22 19:32:30 During the period of practicing Sunlun, did you have many special境界 (states/experiences)?

Yitian 2020-11-22 19:33:10 While practicing Sunlun, did you also try the Release Method at the same time?

Wind 2020-11-22 19:33:16 During breaks, I tried releasing. One release equaled several months of Goenka Vipassana for me, equaled several days of hard Sunlun practice. So Sunlun practice was indeed much faster than Goenka Vipassana. It was a more efficient method within the meditation体系 (system).

Yitian 2020-11-22 19:39:18 Did you sit for long hours every day?

Wind 2020-11-22 19:39:30 When diligent, the whole day.

Yitian 2020-11-22 19:39:32 One sitting for a whole day.

Wind 2020-11-22 19:39:47 When lazy, at least two or three hours.

Yitian 2020-11-22 19:39:56 Did you learn it by reading books yourself? Without any guidance?

Wind 2020-11-22 19:40:09 I emailed the center in Myanmar. They said just read that booklet. No teacher guidance needed.

Yitian 2020-11-22 19:40:33 They seemed to require invoking Sunlun禅师 (Master Sunlun)'s blessings? Did you invoke?

===== Page 61 =====

Wind 2020-11-22 19:41:02 I recited the prayer: Buddha, Sunlun Master.

Yitian 2020-11-22 19:41:40 During those two months, while practicing Sunlun, you also tried the Release Method multiple times, right?

Wind 2020-11-22 19:41:51 Just tried it a few times, then gradually increased.

Yitian 2020-11-22 19:42:27 Did you experience the feeling of release back then?

Wind 2020-11-22 19:42:33 Yes. **Wind 2020-11-22 19:42:33** Once I released continuously for an afternoon, and the effect on the mind's stillness far exceeded my expectations. And it wasn't the superficial stillness I had experienced before in meditation.

Yitian 2020-11-22 19:43:06 Is it that feeling you mentioned, the one you wouldn't confuse with other experiences?

Wind 2020-11-22 19:43:09 Yes. **Wind 2020-11-22 19:43:09** I clearly felt that the inner "volcano" (subconscious mind) had also become quiet. The feeling of release was experienced very early on.

Yitian 2020-11-22 19:43:56 You experienced it before接触 (coming into contact with) Sunlun meditation?

Wind 2020-11-22 19:44:10 Yes. When I first started using the Release Method, I experienced it. At that time, I even recommended it to some fellow practitioners. Some were dismissive, some also thought it was不错的 (pretty good). I also recommended it to some practitioners I knew from studying Northern Buddhism. They used it to辅助 (assist) their念佛 (Buddha recitation) [LOL].

Yitian 2020-11-22 19:45:51 The summer before the last semester of senior high school – that's the summer after the college entrance exam?

Wind 2020-11-22 19:46:02 No, it was the summer before the start of the last semester of senior high. Before that, I had only heard of the Release Method but hadn't really used it.

Yitian 2020-11-22 19:47:37 When was the first time you heard about the Release Method?

Wind 2020-11-22 19:48:00 Wind 2020-11-22 19:48:00 The year before, in a Northern Buddhism QQ group, I saw the movie "Letting Go" and also downloaded "The Abundance Book."

===== Page 62 =====

Yitian 2020-11-22 19:48:50 In 2013, you saw the movie "Letting Go." This should be your first encounter with the Release Method.

Wind 2020-11-22 19:49:47 It should be an encounter with Hale Dwoskin, because the "triple welcome" strictly speaking is not the Release Method [LOL].

Yitian 2020-11-22 19:50:14 In 2014, you started practicing Sunlun meditation and further tried the Release Method.

Wind 2020-11-22 19:50:41 At that time, I wasn't practicing Sunlun. I was mainly practicing Goenka's method.

Yitian 2020-11-22 19:51:13 In the summer of 2015, you practiced Sunlun meditation?

Wind 2020-11-22 19:51:18 After studying abroad, I participated in several courses at the Victoria Vipassana Center. I practiced Sunlun meditation in 2015.

Yitian 2020-11-22 19:52:45 2013:接触 (encountered) Release Method. 2014: Practiced Vipassana. 2015: Practiced Sunlun meditation.

Wind 2020-11-22 19:53:05 I started practicing Pa Auk's method in middle school.

Yitian 2020-11-22 19:53:16 Second year of middle school? First year of middle school practicing内丹 (Internal Alchemy)?

Wind 2020-11-22 19:54:34 Second semester of second year of middle school. I started researching Internal Alchemy in elementary school.

Yitian 2020-11-22 19:54:02 I only learned about Qigong in second year of middle school. Read "Awakening to Reality" in first year of high school. You started way too early.

Wind 2020-11-22 19:57:37 In elementary school, I read the Four Books and Five Classics, and also saw some Buddhist and Taoist books. At that time, I wanted to cultivate超能力 (superpowers). So I researched Internal Alchemy.

Yitian 2020-11-22 19:58:06 Me too. I wanted to have special abilities. To be able to fly. Did you memorize them all?

Wind 2020-11-22 19:59:10

===== Page 63 =====

I memorized some.

Yitian 2020-11-22 19:59:24 Could you understand them?

Wind 2020-11-22 19:59:39 Fairly well. Mainly focused on the parts that could be practiced.

Yitian 2020-11-22 20:00:01 Then your Chinese grades must have been top of the class.

Wind 2020-11-22 20:00:16 My grades were always good. Never dropped out of the top three.

Yitian 2020-11-22 20:00:55 Did you have any感应 (sensory responses/experiences) from practicing Internal Alchemy in elementary school?

Wind 2020-11-22 20:01:06 Yes.

Yitian 2020-11-22 20:01:06 Like the Conception and Governing Vessels [LOL]. No wonder, you started cultivation while still童贞 (sexually pure/young).

Wind 2020-11-22 20:02:10 After clearly understanding凝神气穴 (focusing the spirit at the energy cavity) and降心 (settling the mind), I once experienced passing the three passes. The mind settled lower and lower, then suddenly got sucked in at the navel area. Thoughts couldn't arise even if I tried. Was it inside the abdomen, towards the back?

Wind 2020-11-22 20:04:09 After a while, I came back to myself, and then a stream of energy rose from the tailbone, went up the spine, reaching the back of the head and the crown. Then the whole body was酥醉 (intoxicated/tingling with bliss). Extremely美妙 (wonderful).

Yitian 2020-11-22 20:04:46 Those who attain it are常似醉 (often seem intoxicated).

Wind 2020-11-22 20:05:18 Of course, the feeling of meditation later was even more wonderful.

Yitian 2020-11-22 20:05:30 Passing through the tailbone, penetrating the泥丸 (crown). You verified the "Elixir Inlet." 凝神气穴 – is that focusing the mind on the lower Dantian?

Wind 2020-11-22 20:06:58 No. Focusing on the Dantian is an incorrect method. Severe cases can lead to illness.

Yitian 2020-11-22 20:07:47 Some say the lower Dantian is the engine of life.

Wind 2020-11-22 20:08:22

===== Page 64 =====

It's achieved by凝 (gathering) the eyes' light,含 (containing) the ears' sound,调 (regulating) the nose's breath,缄 (sealing) the tongue's energy. Open the eyes to "observe" the breath. The eyes naturally and spontaneously droop. The breath becomes increasingly fine. The ear-spirit also becomes more and more inward. Then the mind-spirit naturally descends. When it reaches the navel area, it is naturally sucked in. At this point, the energy cavity is formed. The primordial *Qi* comes from within the void. Before this, your mind-spirit is above, not descended. Focusing on it is just in the brain. The energy cavity is not yet generated either. Only at the moment when spirit and energy embrace as one does the energy cavity appear. Many popular books teach incorrectly.

Yitian 2020-11-22 20:09:36 There are also correct teachings. Before picking up the Release Method again this year, I came across some material similar to what you just described. So you never漏丹 (lost semen/sexual energy) during puberty?

Wind 2020-11-22 20:15:48 No loss. This effect of Internal Alchemy确实 (is indeed real). Full essence, no thought of lust.

Yitian 2020-11-22 20:16:30 This is the benefit of starting cultivation while童贞 (young and pure). But doing it like that was quite dangerous [LOL].

Wind 2020-11-22 20:17:16 A child wouldn't think about danger [LOL].

Yitian 2020-11-22 20:17:35 Internal Alchemy without a clear teacher is very dangerous. Going走火入魔 (into fire and devilry/madness) is not uncommon.

Wind 2020-11-22 20:18:04 Later, I stopped practicing Internal Alchemy. Buddhism suited my mental inclination more.

Yitian 2020-11-22 20:19:13 Did you achieve the first *dhyana* (meditative absorption) in the third year of middle school?

Wind 2020-11-22 20:19:23 Around that time. After practicing for a year or two, I reached the second *dhyana*. Then I stopped practicing *samadhi*, and continuously contemplated the teachings while接触 (coming into contact with) other pure insight methods like Goenka's, Luangpor Pramote's, Mahasi's.

===== Page 65 =====

Yitian 2020-11-22 20:20:35 Did you try to cultivate superpowers? Kids are usually curious.

Wind 2020-11-22 20:21:05 At the same time, I also接触 (came into contact with) Northern Buddhism's Chan (Zen), Esoteric Buddhism, Pure Land, Consciousness-Only, etc. At that time, my curiosity about superpowers had转向 (shifted) towards the truth. Curiosity about absolute truth超越 (transcended) that of superpowers.

Yitian 2020-11-22 20:21:53 So you started studying philosophy?

Wind 2020-11-22 20:22:10 Started studying psychology, philosophy, physics... **Yitian 2020-11-22 20:22:19** This is great!

Wind 2020-11-22 20:22:23 Everything related to explaining the world.

Yitian 2020-11-22 20:23:04 My curiosity about absolute truth也超越 (also transcended) that of superpowers. If someone said they could teach me a mantra to gain special powers, I would研究 (research) why. You did the most meaningful work at the best age. Do your parents practice?

Wind 2020-11-22 20:26:01 No.

Yitian 2020-11-22 20:26:15 Do they not interfere with you much? Do you have enough freedom? Do they not干涉 (interfere) with what you do?

Wind 2020-11-22 20:26:52 They don't interfere much. After all, my grades were good, and I didn't pick up any bad habits. No smoking, no fighting, no relationships.

Yitian 2020-11-22 20:27:26 Do they care about what books you read?

Wind 2020-11-22 20:27:51 I read online and at school.

Yitian 2020-11-22 20:27:56 [LOL]

Wind 2020-11-22 20:28:01 Because I read too many books.

Yitian 2020-11-22 20:28:05 Underground activities.

Wind 2020-11-22 20:28:14 I also read economics.

Yitian 2020-11-22 20:28:39

===== Page 66 =====

Did they spoil you a lot?

Wind 2020-11-22 20:28:55 Not really. They divorced when I was in second year of middle school.

Yitian 2020-11-22 20:29:17 You lived with your father?

Wind 2020-11-22 20:29:47 I lived with my mother, but I often saw my father. I spent about equal time with both.

Yitian 2020-11-22 20:29:53 Were you affected?

Wind 2020-11-22 20:30:04 Basically unaffected.

Yitian 2020-11-22 20:31:18 You also learned music by yourself?

Wind 2020-11-22 20:31:55 Self-taught.

Yitian 2020-11-22 20:32:10 Why didn't you learn the flute? In my imagination, a hero usually has a flute [LOL].

Wind 2020-11-22 20:32:28 I learned the flute for a month.

Yitian 2020-11-22 20:32:39 Didn't like it?

Wind 2020-11-22 20:33:01 Felt it wasn't suitable for me [LOL].

Yitian 2020-11-22 20:34:00 Your journey has been非 (non-stop). You haven't taken many detours.

Wind 2020-11-22 20:35:02 Still had不少 (quite a few) detours.

Yitian 2020-11-22 20:35:27 Which ones?

Wind 2020-11-22 20:35:41 Before encountering the Release Method, they were all detours.

Yitian 2020-11-22 20:40:03 Your experience practicing the Release Method over these five or six years, the problems you encountered, others will encounter too.

Wind 2020-11-22 20:40:31 From Larry Crane (Lawrence Crane) to Hale Dwoskin, interspersed with Xu Yaoren's "Zero Resistance." Initially, using the "tube method" was quite stuck. Once, after seeing "decompression" in "The Abundance Book," I understood the feeling and also wanted to get out. Then I let go of the effort to hold it down, and it went out.

Later, I read Hale Dwoskin's book ‘The Sedona Method’ and started using the questions. I found the questions very effective, so I gave up "The Abundance Book." But the further I got into Hale Dwoskin's book, the more confused I felt. So I further read "The Ultimate Freedom Path" and "The Ultimate Truth," as well as two videos of Lester Levenson.

Yitian 2020-11-22 20:43:02 Didn't you read "The Ultimate Freedom Path" first?

Wind 2020-11-22 20:43:15 I had read it initially, but not so carefully. Later, I studied it认真 (seriously), reading it until I knew it back to front. Then I practiced the methods inside.

Yitian 2020-11-22 20:44:07 Did you not investigate "Who am I?"

Wind 2020-11-22 20:44:16 I used it. I found it very similar to the Chan methods I had used before. But its effect on me was about the same as *samadhi*.

Yitian 2020-11-22 20:44:45 Did you also practice Chan?

Wind 2020-11-22 20:44:53 At that time, I saw many people claiming to have achieved results with "Who am I?" Asking further, it was actually just a bit of access concentration, not even *samadhi*. They just didn't understand and thought they had felt the True Self or even thought they had realized Chan. Chan and Consciousness-Only were areas I paid more attention to during my Buddhist studies.

Yitian 2020-11-22 20:45:48 Many people mistake meditative states for enlightenment. How did you study Chan? By investigating "Who is reciting the Buddha's name?"

Wind 2020-11-22 20:48:12 Of course not so随便 (casual) [LOL]. I carefully梳理 (sorted out) the origins of Chan, investigated the styles of Linji, Caodong, etc., studied "The Finger Pointing at the Moon" in detail, and also researched Japanese Zen and D.T. Suzuki. Then I adopted the method of investigating *koans*.

Yitian 2020-11-22 20:50:17 Which *koan* did you investigate? I investigated several. Did you truly generate the great doubt?

Wind 2020-11-22 20:50:45 The cypress tree in the courtyard. "Not thinking of good, not thinking of evil – at this very moment, what is the original face of Senior Ming?" There was doubt, but it never consolidated into a mass.

Yitian 2020-11-22 20:51:22 I didn't feel anything for that one. "Before father and mother were born" and "Who is reciting the Buddha's name" – I felt something. The奥秘 (secret) of investigating Chan lies in using thought to stop thought, the unity of calmness and observation. Let's take a break and回到 (return to) the Release Method.

Yitian 2020-11-22 21:05:33 I found the questions very effective, so I gave up "The Abundance Book." But the further I got into Hale Dwoskin's book, the more confused I felt. So I further read "The Ultimate Freedom Path" and "The Ultimate Truth," as well as two videos of Lester Levenson. We're up to here.

Wind 2020-11-22 21:05:38 I heard Lester Levenson's later audio on YouTube and finally understood that the Release Method is a complete system. So I wanted to还原 (restore) the original Release Method. Initially, I wanted to find the overlapping parts of Larry Crane

(Lawrence Crane) and Hale Dwoskin. But later, I discovered someone had uploaded the '92 course, so I started digging into the '92 Release Method.

Yitian 2020-11-22 21:20:59 Did you watch the '92 videos last year?

Wind 2020-11-22 21:21:08 Two years ago.

Yitian 2020-11-22 21:23:26 What problems did you encounter after watching the '92 videos?

Wind 2020-11-22 21:30:40 Getting stuck. No other problems. Theoretically, Lester Levenson's audio had already given me a complete解答 (answer). Just that I often got stuck and often stopped releasing.

Yitian 2020-11-22 21:32:55 Why getting stuck? Hadn't you already mastered the method? Probably not correctly understanding the **Six Steps**. Probably not correctly understanding the **First** and **Sixth Steps**.

===== Page 69 =====

Tiancheng 2020-11-22 21:33:30 Is your current state *seedless samadhi*?

Wind 2020-11-22 21:33:36 Yes, *Nirbikalpa Samadhi*.

Tiancheng 2020-11-22 21:34:18 Are you in this state every second, 24 hours a day?

Wind 2020-11-22 21:34:43 After reaching it, every action趋向 (tends) towards liberation. No going back. This is also the state Lester Levenson described after achieving the **First Step** of the Six Steps. Before that, your actions often趋向 (tend) towards the world.

Tiancheng 2020-11-22 21:35:27 Therefore, you need to consciously adjust. How long did you use release to reach this state?

Wind 2020-11-22 21:35:27 About three weeks of continuous release.

Tiancheng 2020-11-22 21:36:09 Were you continuously releasing every second during those three weeks? Or did you release continuously for a long period, stop, and then later continue releasing?

Wind 2020-11-22 21:37:10 There were some short pauses in between. But immediately looked at the **Six Steps** and continued releasing.

Tiancheng 2020-11-22 21:37:25 So actually, the time could have been shorter.

Wind 2020-11-22 21:37:29 Yes.

Wind 2020-11-22 21:43:18 First Step, Second Step, Sixth Step All lacked correct understanding.

Yitian 2020-11-22 21:44:11 What was the problem with the **Second Step**? Isn't it just a decision?

Wind 2020-11-22 21:44:57 It's the *investigation-of-dhammas enlightenment factor*. Truly achieving it means every choice you make趋向 (tends) towards freedom. Because if you decide for freedom at this moment, but the next decision is towards the world, you will cancel it out. You must完全 (completely) achieve the **First Step** to completely achieve the **Second Step**.

Yitian 2020-11-22 21:47:23 Isn't that just the problem of the **First Step**? **First Step**没问题 (no problem), **Second Step**没问题 (no problem). How did you突破 (break through) the **First Step**?

===== Page 70 =====

Wind 2020-11-22 21:51:07 I achieved the **First Step** by correctly practicing the **Six Steps**. That means, initially the **Six Steps** are something you操作 (operate with). After achieving the **First Step**, the subsequent **Six Steps** carry you along.

Yitian 2020-11-22 21:53:12 Like a snowball effect.

Tiancheng 2020-11-22 22:54:38 The mind cannot eliminate the mind. What does the Release Method use to eliminate the mind?

Wind 2020-11-22 22:57:49 Release guides the mind onto the path that leads to the elimination of the mind. You cannot understand God through concepts, not even through so-called "correct concepts."

2020-11-24 Wind & Tiancheng – Jivanmukta

Tiancheng 2020-11-24 08:19:26

===== Page 71 =====

13:57 / 40:36 According to Lester Levenson, he received an inner指示 (instruction).

===== Page 72 =====

Tiancheng 2020-11-24 08:22:07

===== Page 73 =====

Did Lester Levenson still保留 (retain) some karma while alive?

Wind 2020-11-24 08:24:03 Yes, he was a *Jivanmukta*. If he hadn't retained it, he would have直接 (directly) become a Siddha, merging into the Infinite.

Tiancheng 2020-11-24 08:25:08 If he hadn't retained it, he would have directly become a Siddha, merging into the Infinite, and his body would have瞬间 (instantly) left?

Wind 2020-11-24 08:25:28 He would have instantly liberated from the three bodies. Complete liberation. The only reason masters still appear with a physical body is that they保留 (retain) some residual karma, using this as an excuse to回来 (come back) and help others. But one of Yogananda's female disciples directly merged into the Infinite.

Tiancheng 2020-11-24 08:26:14 Is a *Jivanmukta* also completely free?

Wind 2020-11-24 08:27:11 Yes. He can decide to leave at any time.

Tiancheng 2020-11-24 08:27:57 When leaving, can he choose to leave with the body? Meaning not choosing the death of the body.

Wind 2020-11-24 08:28:27 Leaving means not being any body, including the causal body, astral body, and physical body. But you can choose not to leave. For example, Babaji is still alive today. He demonstrates the possibility of肉身长生不老 (physical body immortality).

Tiancheng 2020-11-24 08:29:32 Have you reached *Jivanmukta* now?

Wind 2020-11-24 08:29:41 Another example is Sri Yukteswar.

Tiancheng 2020-11-24 08:29:51 Is this Babaji's mission?

Wind 2020-11-24 08:29:52 He reached a higher level in the astral world. One of the missions. I am not a *Jivanmukta*. To be precise, I have currently reached *Nirbikalpa Samadhi*. Then cleared away the karma of the material world.

Tiancheng 2020-11-24 08:30:52 Meaning, you still have the karma of the astral body and causal body?

Wind 2020-11-24 08:30:56 Must clear until the ego is completely消除 (eliminated) to be a *Jivanmukta*. Yes. The last residual karma of a master is only one motive:

===== Page 74 =====

to help others become free. Sri Yukteswar works in Hiranyaloka, helping people there. Currently, he uses an astral body. Jesus uses a causal body. Once you are completely free, you can choose to use any body, or you can decide to merge into the Infinite and become a Siddha (absolutely liberated one).

Tiancheng 2020-11-24 08:33:05 If one becomes a Siddha (absolutely liberated), can they still help others?

Wind 2020-11-24 08:33:44 That is at the level of Infinite Being.

Tiancheng 2020-11-24 08:34:42 Infinite Being, can it still use any of the three bodies to help others?

Wind 2020-11-24 08:35:17 Will not come back. A person who has completely merged into the Infinite will not come back. He is everywhere.

Tiancheng 2020-11-24 08:35:57 Like the比喻 (metaphor) of climbing over the wall, seeing another world, and directly jumping down.

Wind 2020-11-24 08:36:01 Yes.

Tiancheng 2020-11-24 08:36:36 How many Siddhas (absolutely liberated ones) have there been?

Wind 2020-11-24 08:37:08 Probably more than Jivanmuktas (liberated while living), because most people are not inclined to come back and help others.

Tiancheng 2020-11-24 08:37:40 In Lester Levenson's autobiography, I vaguely remember reading that there were several thousand.

Wind 2020-11-24 08:37:58 Lester Levenson's autobiography doesn't specify a number. Lester Levenson just mentioned a few completely free people who were alive: Yogananda, Ramana Maharshi, etc. And of course, Buddha and Jesus at the causal body level.

Tiancheng 2020-11-24 08:39:35 A person who has completely merged into the Infinite will not come back. He is everywhere. So, does that mean Lester Levenson's existence is also by my side? Have you seen the movie "Lucy"?

Wind 2020-11-24 08:39:40 I've seen it.

Tiancheng 2020-11-24 08:39:45 Is it somewhat like Lucy's final state?

===== Page 75 =====

Wind 2020-11-24 08:39:50 Watched it abroad. Lucy can be understood that way.

Tiancheng 2020-11-24 08:39:52 When she reaches 100%, her body instantly disappears.

Wind 2020-11-24 08:39:59 But that's just a movie.

Tiancheng 2020-11-24 08:40:00 Yes. Then she is everywhere. Just a比喻 (analogy).

Wind 2020-11-24 08:40:03 Of course. Lester Levenson is everywhere. Lester Levenson's existence, you can feel it. Once I wanted to see Lester Levenson. The moment I had that thought, I immediately realized he was right beside me. He is always there. When you release continuously, you can feel it. So after Lester Levenson left his body, he can help people even better. So after Lester Levenson left his body, he can help people even better.

Tiancheng 2020-11-24 08:43:43 What does it mean to merge into the Infinite and never come back?

Wind 2020-11-24 08:43:54 Never return to a physical body.

Tiancheng 2020-11-24 08:44:49 Yes. Being everywhere, can he also be in my computer?

Wind 2020-11-24 08:45:00 In every atom. [Smile] But this level is too抽象 (abstract) for ordinary people.

Tiancheng 2020-11-24 08:45:10 Every atom. I was just about to type that. OK.

Wind 2020-11-24 08:45:26 This itself is what every past master has taught. I'm just repeating it.

2020-11-25 How to Release Fear of Cold?

Yitian 2020-11-25 11:06 How to release fear of cold? @Wind

===== Page 76 =====

Wind 2020-11-25 11:07 Release your resistance to it.

Anxin Zizai 2020-11-25 11:07 Just release the feelings about it, no need to专门 (specifically) release the coldness in the knee?

Yitian 2020-11-25 11:07 Just let the cold be?

Wind 2020-11-25 11:07 Yes. **Release your *wanting to change* the coldness.**

Yitian 2020-11-25 11:10 The physical sensation is the result, caused by *wanting to control*. This result in turn激起 (arouses) new *wanting to control*, thus creating a continuous循环 (cycle), right?

Wind 2020-11-25 11:11 The physical sensation is just an alarm. Because if your body temperature exceeds a certain high or low point, you would die. So you set this alarm. Don't resist the cold or heat; respond to it, and then you won't feel cold or hot.

2020-11-25 Introduction to the Yoga System

Wind 2020-11-25 12:21:10 The ancient sage Patanjali, in his Yoga Sutras or aphorisms, defined the journey of seeking God. Scholars usually refer to his book as Patanjali's "system," as if it were just one book. But Paramahansa Yogananda clearly pointed out that Patanjali describes the必经之路 (necessary path) to seeing God, which is crucial for every seeker. For example, Patanjali talks about the *asana* or posture – one step of the eight limbs of enlightenment. He doesn't mention the teachings of Hatha Yoga, although its postures are an important aspect of Indian spiritual science. The Hatha Yoga system is excellent, but it is

not universally effective or beneficial. For example, the elderly and infirm cannot practice it because their bodies are not flexible enough. I myself created a system that can influence mental attitudes through those movements, including my own propositions, and I call it "Ananda Yoga." Hatha Yoga includes Ananda Yoga, but it is basically not prayer, and some sincere spiritual practitioners often ignore it. Therefore, in Patanjali's eight limbs, *asana* only refers to holding the body completely still, upright, with the spine straight. The journey he describes is not just a suggestion; on the contrary, each stage in the practice is a必经之路 (necessary stage) to enter the next. For example, *asana* – I'm just giving an example. Only after mastering it can one further control inner energy. If you can sit still for three consecutive hours, then you have advanced to this stage. The first stage requires the correct attitude, called *external control* and *internal control*: on the spiritual path, one needs to pay attention to what should be done and what should not be done, like the commandments of Moses. *External control* and *internal control* each have five, making ten in total. These ten items need to be achieved by spiritual practitioners. It's not a matter of whether you practice (although practice is necessary), but they must be mastered. For example, as long as there is even a trace of the intention to harm others, one cannot truly realize the unity of life. If you simply practice mechanically, it's also impossible to truly achieve non-violence (harmlessness). So, the禁戒 (restraints/control) stage requires achieving the following:

1. *Ahimsa* – non-violence or harmlessness. Here, Patanjali does not mean not harming any living being. Roman Catholicism advises people to be "prudent": because being too纠结 (obsessed) with this principle, one cannot do anything. The Jains of India are a例子 (example) of prudence. They practice *ahimsa* according to Patanjali's eight limbs to the extreme. They watch the ground when walking to avoid stepping on ants and beetles. They wear face masks to avoid inhaling bacteria. They boil water before drinking to ensure they don't kill bacteria or other microorganisms when swallowing (at the individual level). This can easily become a laughing stock. (People might ask, shouldn't they walk on their stomachs with their faces on the ground to avoid crushing anything? Wouldn't wearing an iron mask be better, but can they ensure there are no bacteria around the mask? Shouldn't they first tell those willing to help them boil water that it会增加 (increases) their bad karma? If they boil the water themselves, wouldn't they kill the bacteria?) My guru once laughed heartily at some Buddhists' practice of eating meat, justifying it by saying, "We didn't kill those animals ourselves! We didn't buy the meat either; we let our servants go to the market to buy it for us to eat." If one gets too纠结 (obsessed) with the worldly interpretation of *ahimsa*, one容易 (easily) falls into sophistry. My guru explained Patanjali's meaning (quoting his guru Yukteswar) as卸下 (relinquishing) the *desire* to harm any being (not单纯的 (simply) the act of killing). For example, sarcasm can deeply hurt others. Furthermore, even the thought of harming others, whether physically, psychologically, or spiritually, harms oneself because it creates inner disharmony, thereby reducing one's inner happiness. In short, one must never损害 (damage) one's relationship with God, the Supreme Being of the universe, as this also harms the innate nature of inner bliss, because the ultimate truth on the spiritual path is that all reality exists and is part of God's blessed consciousness. If one can完美 (perfect) *ahimsa*, Patanjali tells us, beasts (and beings resembling beasts among humans) will become very gentle in one's presence.
2. *Satya* – Truth. This quality归于 (belongs to) *external control* – having this attitude requires practicing restraint – because if one can restrain oneself from having

excessive expectations of external things, then speaking truth will come naturally. However, it's important to be clear that truth is the aspect of reality closest to cosmic harmony. In other words, truth always brings benefit. If I visit a friend in the hospital and tell him, "You look terrible!" I might be telling the truth, but it could push him to the brink of death. It would be much better to say, "Oh well, you don't look as good as before, but I think you'll recover." In other words, don't lie, but speaking the truth can also help others feel better or have a more peaceful mindset. **There is a huge difference between truth and telling the truth. The standard is not hypocritical flattery, but a sincere wish to align more closely with universal truth.** Patanjali said, if one can完美 (perfect) this, then even doing nothing, one can reap the fruits of action.

3. *Asteya* – Non-stealing, non-greed. If you have ever possessed something that belonged to another, first give it to them mentally – although

===== Page 78 =====

you already have it – and then, without hesitation, give the thing to them. "Greed" connects you to things, and this also binds you, like a rope tethering a balloon to the ground. Desire容易 (easily) leads to self-limitation, creating a prison of one's own making. When non-greed is perfected, you will find wealth comes to you, and it is enough for your needs. 4. *Brahmacharya* – Celibacy, moderation of sensual pleasures. Etymologically, *Brahmacharya* mainly relates to the teachings of the Vedas. If you wish to reach the higher reaches of spirituality, then sexual desire becomes a shackle on your ankles. It hinders your efforts to progress, both spiritually and otherwise. Sexual desire not only focuses your energy in the lower centers but, if you are deeply involved, it greatly wastes personal energy – especially men's energy. Overcoming sexual desire is like放飞 (releasing) an eagle, letting it soar freely in the sky. On the other hand, those who indulge in sex and claim to have discovered inner freedom will, in time, realize that this freedom is like a fish escaping the fisherman's net, only to end up flopping on the dry deck of a boat. Patanjali said that *brahmacharya* greatly enhances one's physical strength, vitality, and endurance. 5. *Aparigraha* – Non-possessiveness, not hoarding. True inner freedom can only be experienced after overcoming attachment to anything, even one's own body. What one calls property is actually just a debt. One should be psychologically ready to let go at any time, like my guru who immediately gave away his motorcycle to someone who liked it. There is a good练习 (practice) for non-possessiveness that everyone can do: casually give away something you secretly admire or like very much. But if it's something used for prayer – like an expensive computer – then we can say, "This is not my thing, I can't give it to you casually." My consistent practice has been to give it to anyone who wants it. If the other person offers to buy it with money, I reply, "I'm not a businessman! I'm happy to share it with you freely." Patanjali said that perfecting non-possessiveness allows one to remember one's previous incarnations. In other words, if a person no longer依附 (clings) to their body, they will see their future incarnations.

The 5 *internal controls* (niyamas), or the "things to be done" on the spiritual path, are as follows:

1. *Shaucha* – Cleanliness. Cleanliness of the body helps us transcend body consciousness; cleanliness of mind means not focusing on anything that would bring

the mind back down to body consciousness; purity of heart means thinking of nothing but God. Jesus Christ said, "Blessed are the pure in heart, for they shall see God." Patanjali held that perfecting cleanliness brings inner freedom, and one no longer focuses on one's own pleasures.

2. *Santosha* – Contentment. Yudhishthira in the Mahabharata called contentment the "highest virtue." Sri Yukteswar said money is "most comfortable in the wallet." Contentment means realizing that external things cannot make you happy, and that you yourself are happiness, you yourself are bliss! Everything you need exists within the Self! Perfecting contentment means you feel God's blessing in everything you do.
3. *Tapas* – Austerity, discipline. *Tapas* means self-discipline, not self-flagellation or self-deprivation. In the movie "Sant Dnyaneshwar," the subtitles

===== Page 79 =====

translated *tapas* as "dedication," which is not accurate. Of course, the word "practice" itself implies the upward movement of energy, so in that sense it is also reasonable. Everything one does needs to guide energy upwards, towards God. Perfecting *tapas* brings psychic and spiritual力量 (power). 4. *Svadhyaya* – Self-study, or introspection. Many books translate this word as "study of scriptures," but this study can indeed help people understand the higher purpose. *Sva* literally means the higher Self. If a person habitually analyzes their own motives, can initially justify them to themselves, and can accept with an open mind the mistakes they have made in the past, then they can steadily walk the path towards the ultimate goal. Such a person always acts only to please God, not for selfish desires. Perfecting introspection gives one the energy to directly communicate with higher realms and obtain their help. 5. *Ishvara pranidhana* – Devotion to the Supreme Self. *Ishvara*, the Lord of the universe, is the true Self of all things. Human actions should be conscious acts of devotion, sacred offerings before the altar of Supreme Perfection. Patanjali believed that if one's *internal controls* are perfected, one will enter the上行之光 (ascending light) and feel the divine love guiding them to union with God.

Asana (Third Limb) – Posture: As I said before, it is sitting with the spine erect, completely still for a long period of time. *Asana* can提升 (elevate) body awareness.

Pranayama (Fourth Limb) – Control of energy in the body. Many articles translate this word as breath control. Although breath is related to the flow of energy, *Prana* truly means energy, and controlling energy requires breath regulation. The key point at this stage is that one can withdraw energy from the "sensory transmissions." Only at this stage can one be彻底 (completely)不受 (unaffected by) external disturbances.

Pratyahara (Fifth Limb) – Sensory withdrawal, internalization of mind. One must收回 (withdraw) energy, and at the same time withdraw thoughts and attention,不再 (no longer) being disturbed by the outside world. Only when this is achieved can the self be completely 释放 (released) and begin serious meditation.

Dharana (Sixth Limb) – Concentration. If one's energy and awareness are no longer focused on the external environment, then one can concentrate on one thing. Concentration is just the beginning; then one must focus all energy on the eight basic aspects of God: peace, calmness (the positive aspect of peace), power, light, sound, love, wisdom, and bliss.

Dhyana (Seventh Limb) – One of the eight limbs, steadfast meditation on God.

Samadhi (Eighth Limb) – Union, concentrating body and mind into the Infinite. *Samadhi* has two stages: *Savikalpa* (Samprajnata) and *Nirbikalpa* (Asamprajnata). The first stage is conditional and temporary. The ego still exists in the subconscious, and the effect remains potent even after meditation. Therefore, there are still major temptations in the first stage, and the practitioner cannot be satisfied with it. There are cases of practitioners falling back into delusion after reaching this stage. Because of the memory of union with the宇宙 (cosmos), the deeper desire for self-affirmation can still lead to the回归 (return) of egoism. Moreover, it's easy to develop the illusion of no longer needing help or guidance. "I am as great as the guru!" the disciple might think, "I am all-knowing, always right, I am supreme!" Yes, with such thoughts, falling back is certainly possible. Focusing attention on the小我 (small self/ego) means leaving God and falling.

===== Page 80 =====

How can these teachings be融合 (integrated) with Buddhist Nirvana? Nirvana is also a teaching of Yoga. Paramahansa Yogananda believed Nirvana is the cessation of all thoughts and feelings – indeed, a state of nothingness. That nothingness, if truly reached, then boundless bliss comes rolling in. "One still cannot放松 (relax)," my guru told me, "until you have reached Nirbikalpa Samadhi."

Patanjali's "system" is called *ashtanga* in Sanskrit. Literally, it doesn't mean eight times, but "eight limbs." The suffix *anga* means "limb." Its explanation is easily understood as a series of progressive steps. However, understanding these steps as "limbs" expresses the original meaning more fully. Because we all have limbs, so the eight limbs, from non-violence to *samadhi*, are all independent. Given that one can only truly achieve *samadhi* after完全 (completely) realizing *internal control* and *external control*, therefore, successfully最终 (ultimately) realizing internal and external control also requires reaching the state of *samadhi*. For example, one can only truly achieve non-violence when one真正 (truly) realizes unity with all beings. Similarly, one cannot achieve truthfulness without uniting with universal truth. The ultimate goal of celibacy requires transcending the束缚 (bondage) of the body and self-awareness, a state only achievable in the stage of *Nirbikalpa Samadhi*. Likewise, a person's contentment can only be定型 (established) as a virtue when true supreme happiness is realized. Otherwise, it can only be a practice, often冲击 (assaulted) by past karmic obstacles. Self-study (introspection) can also continuously create clouds of delusion, confusing and perplexing people, even causing the most devoted followers to become uncertain, but sometimes this is the best course of action. Similarly, in internal and external control, one must完美 (perfect) *asana*, *pranayama*, and other methods. Without mastering *pranayama*, *asana* cannot be perfected. And *pranayama* cannot be truly achieved without the help of the higher stages. If one cannot realize that things ultimately cannot be "achieved," then the eight limbs cannot be truly mastered: we are already infinitely接近 (close to) perfection. We only need to know what we have always possessed, although we have forgotten: we forgot that the limbs are everywhere, all-knowing, we forgot the state of new, perfect, infinite happiness: *Sat-Chit-Ananda*. Apart from them, there is no other reality!

Wind: Here, *pranayama*, I know a better translation is actually adjusting *Prana–Yama*.

Wind: First Limb, *External Control* (Yamas). Second Limb, *Internal Control* (Niyamas). Third Limb, *Asana* (posture, freeing the spine from physical pressure).

===== Page 81 =====

Fourth Limb, *Pranayama* (adjusting Prana). Fifth Limb, *Pratyahara* (sense withdrawal). Sixth Limb, *Dharana* (concentration). Seventh Limb, *Dhyana* (meditation). Eighth Limb, *Samadhi* (*Savikalpa* / *Nirbikalpa*).

2020-11-26 Feeling That Action is Necessary is a Limitation

Chloe 2020-11-26 07:26:12 Goals have an action column. **Wind 2020-11-26 07:26:12** Give you some confidence. *Well, she had to go out and look for a job, she had to go to an agent, she just couldn't sit down and wait.* Q: She had to go out and look for a job, go to an agency; she couldn't just sit and wait. **Lester Levenson**: I say all she had to do was to let go and be herself. Then even if she locked herself in a chamber somewhere, the things would have come to her. You don't sit down and wait, you don't do anything. Just let go of the sense of doer ship. You just know that everything is perfect and then the slightest thought you have will quickly come into being. There's no limitation on God, the Self. Whatever you thought, would have to come into being if you let go, because you're invoking your infinite power, your Self. Nothing can stop it! A: I would say what she really needs to do is let go and be herself. This way, even if she were locked in a room, what she wants would自动 (automatically) come to her. Don't wait, don't do anything else, just release the feeling of wanting to be the doer. You already know everything is perfect, so even the slightest thought will come true. God is infinite, the Self is infinite. If you release, whatever you think will come true, because you激活 (activate) your infinite power, your Self. Nothing can stop it! *But at the same time you have to struggle to get some action.* Q: But at the same time, you also have to take action. **Lester Levenson**: No, I said just the opposite, I say lock yourself in a chamber and padlock the outside of it and if you do what I'm saying you'll find that it will be effected. It has to be. Nothing can stop it! Omnipotence is invoked! A: No, I said the exact opposite. I said lock yourself in a room, and put a padlock on the outside. If you do what I say, you'll find it works, it must be so. Nothing can stop it, because omnipotence has been activated!

===== Page 82 =====

Chloe 2020-11-26 07:30:18 The workbook goals have an action column. I thought action was part of it.

Wind 2020-11-26 07:33:00 That is the action you think you need to take. For example, if you think for weight loss you must exercise, you write it in your *to do list*. Then release on it. After releasing, you might go exercise, or you might not. Feeling that action is necessary is a limitation. It can also be released.

2020-11-26 Wind & Tiancheng – How to Break Through Stuck Programs?

Tiancheng 2020-11-26 16:32:29 Wind, how did you break through stuck programs? I've been stuck for several days. I've been in a hotel all week.

Wind 2020-11-26 16:32:33 When stuck, just release the *wanting to control*.

Tiancheng 2020-11-26 16:33:26 From Monday until now.

Wind 2020-11-26 16:33:27 But pay attention to one point.

Tiancheng 2020-11-26 16:33:38 I used the **Fifth Step**.

Wind 2020-11-26 16:33:38 Your karma will推动 (push) your actions. Therefore, you will do other things.

Tiancheng 2020-11-26 16:33:48 Right.

Wind 2020-11-26 16:33:53 At this point, you'll find that no matter what you do, if you release, you will do it more adeptly and smoothly.

Tiancheng 2020-11-26 16:33:57 Do something for a bit, then go look at my phone.

Wind 2020-11-26 16:34:03 Pay attention to this point; it will促进 (promote) your release.

Tiancheng 2020-11-26 16:34:08 Or go out for a meal.

Wind 2020-11-26 16:34:13 Therefore, Lester Levenson did not建议 (advise) people to go on retreat. He asked students to do it in action.

Tiancheng 2020-11-26 16:34:42 What does "do it in action" mean? Is it doing things while releasing internally?

===== Page 83 =====

Wind 2020-11-26 16:35:11

So, there is no obstacle in action. The obstacle is identifying with the limited body and mind, identifying with the ego. If you try to not perform any action, you will not succeed, because your karma is now driving you to act. So if you want to do nothing, you will not succeed. Whatever your karma is, you will do it. So wanting to do nothing is useless. Only release is useful. Only release will give you the entire path. How fast you do it, that's how fast it comes. So, action is not so much a hindrance as a real help, because when you are in action, you are pushed by feelings, and feelings bring more feelings during action, giving you the opportunity to release all feelings. So you must do it in this world, you must do it in action. You cannot隔离 (isolate) yourself from the world to do it. When you隔离 (isolate), you will

only逃避 (escape). This is from "The Way 2." If you强行 (force yourself) into retreat, your mind will tend to逃避 (escape), because it's like you're saying, "I'm ready, now I'm going to release you." Actually, it's unnecessary. You can release directly, easily. Continuous release does not require规避 (avoiding) action at the action level.

Tiancheng 2020-11-26 16:36:29 Yes.

Wind 2020-11-26 16:37:13 As long as you have things you want to achieve, you have goals.

Tiancheng 2020-11-26 16:37:19 But I find that the number of successful releases is small.

Wind 2020-11-26 16:37:23 Then you can持续 (continuously) have the motivation to release. If stuck, use the **Fifth Step**.

Tiancheng 2020-11-26 16:37:44 It feels continuously stuck.

Wind 2020-11-26 16:37:54 That means continuously *wanting to control*. Actually, encountering stuckness often is a good thing. It means your控制程序 (control program) is surfacing.

Tiancheng 2020-11-26 16:38:15 How did you突破 (break through) this stage? Yes.

Wind 2020-11-26 16:38:25 Every time you release the *wanting to control* when stuck, you解除 (dissolve) some of it.

Tiancheng 2020-11-26 16:38:31 I clearly feel more *wanting to control*. Emotions are stuck at *anger*.

===== Page 84 =====

Wind 2020-11-26 16:38:48 This stage will improve a lot after you completely跨出 (step out of) AGF. Releasing LAP will become much smoother. The state of *anger* also causes stuckness, but you have the energy to deal with it.

Tiancheng 2020-11-26 16:39:37 Yes, I remember you shared in the group in September that you were stuck for a while, even without doing a single release during that period?

Wind 2020-11-26 16:40:20 Yes.

Tiancheng 2020-11-26 16:40:38 How did you突破 (break through) later?

Wind 2020-11-26 16:40:38 When you feel frustrated releasing, it's very difficult.

Tiancheng 2020-11-26 16:40:45 Right.

Wind 2020-11-26 16:40:45 You must consciously decide to release. Decide to release. Simultaneously notice your *wanting to control*. Release your resistance and aversion.

Tiancheng 2020-11-26 16:41:22 Use releasing desires to release the resistance and aversion?

Wind 2020-11-26 16:41:26 Yes. This stage is very difficult, I know that.

Tiancheng 2020-11-26 16:41:47 Yes.

Wind 2020-11-26 16:41:49 Because you will resist releasing.

Tiancheng 2020-11-26 16:41:57 My current stage is higher than before. But I know there is still a lot of pain. Yet I feel stuck and frustrated.

Wind 2020-11-26 16:42:52 Yes.

Tiancheng 2020-11-26 16:43:08 Did you break through the stuck programs during your first retreat, in October?

Wind 2020-11-26 16:43:10 First, you need to clarify that you want to be freer.

Tiancheng 2020-11-26 16:43:16 Yes.

===== Page 85 =====

Wind 2020-11-26 16:43:51 Then you need to keep deciding to release. **Only release what's most on the surface.** After releasing the surface, decide again to release what's most on the surface. Continue by deciding to release, one after another.

Tiancheng 2020-11-26 16:44:32 Can you tell me about the **Six Steps**?

2020-11-26 16:44:33 Wind 2020-11-26 16:44:33 When you get stuck again and again, you release the *wanting to control* again and again. This I'm describing is the **Six Steps**. With each release, you should feel happier and lighter. This is the application of the **Six Steps**. When you reach *Nirbikalpa Samadhi*, that is the complete achievement of the **First Step**. Completely achieving the **First Step** will make you fall into the remaining five steps. Spontaneously. Therefore, this point is not necessary to elaborate on. Before that, you need to continuously verify the **Six Steps**. Ensuring you are on the path to achieving the **First Step**.

Tiancheng 2020-11-26 16:46:43 Before reaching *Nirbikalpa Samadhi*, you need to continuously work hard, can't relax, right?

Wind 2020-11-26 16:47:42 Yes. As Yogananda said, before reaching *Nirbikalpa Samadhi*, one still cannot放松 (relax).

Tiancheng 2020-11-26 16:49:04 So what I need to do now is continuously release the stuck programs.

Wind 2020-11-26 16:49:20 But don't try to release it all at once.

Tiancheng 2020-11-26 16:49:29 I have that tendency.

Wind 2020-11-26 16:49:32 You release what's most on the surface. One release, the feeling improves. If you do another release, your feeling will improve further. Doing this patiently will quickly clear the programs causing the stuckness.

Tiancheng 2020-11-26 16:50:27 Yes. When we're stuck, I doubt myself, wondering if I should go back to the stage of releasing emotions [Facepalm].

===== Page 86 =====

When we're stuck, I doubt myself, wondering if I should go back to the stage of releasing emotions [Facepalm].

Wind 2020-11-26 16:51:13 Haha, don't轻易 (easily) regress yourself.

Tiancheng 2020-11-26 16:51:21 The mind says, you haven't experienced releasing emotions enough.

Wind 2020-11-26 16:51:35 The **Six Steps** don't ask you to regress. All answers are in the **Six Steps**.

Tiancheng 2020-11-26 16:51:50 I used releasing emotions to get out of *apathy*. Then I didn't want to use releasing emotions anymore. I started using releasing desires, but I often get stuck. All answers are in the **Six Steps**. OK. Then I will steadfastly release the stuck programs.

Wind 2020-11-26 16:53:03 As long as you deviate from the **Six Steps**, don't trust anyone. Even if Lester Levenson appeared before you, it could be fake. But the **Six Steps** are the perfect steps.

Tiancheng 2020-11-26 16:53:31 Really?

Wind 2020-11-26 16:53:39 Lester Levenson mentioned it.

Tiancheng 2020-11-26 16:54:10 Mentioned what?

Wind 2020-11-26 16:54:28 *Do you know what I'm saying? Even if an angel tells you something, if it's not in accordance with Truth, reject it, because there are so many high appearing beings that look like gods that you can be very easily fooled, until you know the Truth. Truth is the same throughout from infinity to infinity.*

Wind 2020-11-26 16:54:47 High-level beings can伪装 (disguise themselves) as God and masters to fool humans. So even if a "Lester Levenson" appears before you, if what he tells you违背 (violates) the **Six Steps**, don't

===== Page 87 =====

follow. Just继续 (continue) to implement the **Six Steps**.

Tiancheng 2020-11-26 16:55:37 Do high-level beings refer to beings in the astral world and causal world?

Wind 2020-11-26 16:55:42 Yes.

Tiancheng 2020-11-26 16:56:40 Great!

Wind 2020-11-26 16:57:43 So, just implement the **Six Steps**.

Tiancheng 2020-11-26 16:57:51 Okay.

2020-11-26 Wind & Tiancheng – Talking Again About Kriya Yoga

Tiancheng 2020-11-26 17:00:23 Last time you said you knew 112 methods to reach freedom.

Wind 2020-11-26 17:00:29 Yes.

Tiancheng 2020-11-26 17:00:46 Before the Release Method, Kriya Yoga was the fastest.

Wind 2020-11-26 17:00:47 I taught Kriya Yoga to a few relatives who wouldn't accept the Release Method.

Tiancheng 2020-11-26 17:01:12 I've always wanted to know what Kriya Yoga actually is.

Wind 2020-11-26 17:01:23 [Group chat history] 2020-11-16 chat log, earlier. [**Wind**: I can teach you the technique, but I am not qualified to transmit the Dharma. **Wind**: Mouth. **Wind**: You'd better not use it. Someday, if your family or friends don't accept the Release Method, you can teach them...]

Tiancheng 2020-11-26 17:02:48 Sounds complicated.

Wind 2020-11-26 17:03:36 That's why transmission is needed. This is just an introduction. Besides, the Release Method is faster.

Wind 2020-11-26 17:03:49 Besides, the Release Method is faster.

Tiancheng 2020-11-26 17:03:53 How long did Yogananda's female disciple practice this method before merging into the Infinite?

Wind 2020-11-26 17:03:53 Much faster.

According to Kriyananda, she also took many years.

Tiancheng 2020-11-26 17:04:54 Finally understand a bit about Kriya Yoga today.

Tiancheng 2020-11-26 17:04:59 Haha, how did you come to know these methods?

Wind 2020-11-26 17:05:27 Yogananda also配合 (combined) Kriya Yoga and invented an energization exercise.

Wind 2020-11-26 17:05:36 Although Kriya Yoga is not公开 (public), the energization exercise is public. I came to know these methods from *samadhi*.

Tiancheng 2020-11-26 17:06:01 Direct knowing?

Wind 2020-11-26 17:06:06 Then according to inner guidance, I found the appropriate classical language to express it.

Wind 2020-11-26 17:06:12 Yes, the methods were directly known. All 112.

Tiancheng 2020-11-26 17:06:26 Meaning, a master knows all methods?

Wind 2020-11-26 17:06:37 Yes, the master is all-knowing. All-knowing, all-powerful, all-present.

Tiancheng 2020-11-26 17:07:14 Were the teachings of Buddha and Jesus, as given in their time, the fastest methods then? For the people of that time.

Wind 2020-11-26 17:07:25 Yes, the methods most suitable for the human特质 (characteristics) of that era.

Tiancheng 2020-11-26 17:07:42 So, are their methods not suitable for the contemporary era?

Wind 2020-11-26 17:07:59 If you use their methods now, you cannot quickly reach freedom in the contemporary world.

Tiancheng 2020-11-26 17:08:12 Yes.

Wind 2020-11-26 17:08:23 In 70 years, humanity will进化 (evolve). There will be better methods. Because by then, humans will be able to feel the subtle nature of creation.

Tiancheng 2020-11-26 17:08:45

===== Page 89 =====

Do the 112 methods you know also include the better methods from 70 years later?

Wind 2020-11-26 17:08:47 They can directly接触 (contact) God's thoughts and life particles. Yes, those 112 are all possible paths.

Tiancheng 2020-11-26 17:09:59 Communicating with you, I feel my own state提升 (elevating) as well.

Tiancheng 2020-11-26 17:10:15 I know this is not just mental satisfaction.

Wind 2020-11-26 17:10:26 Releasing is better. Keep releasing.

Tiancheng 2020-11-26 17:10:31 Yes. Ramana Maharshi said everything is预注 (predestined/predetermined)? What does he mean? Is it karma驱动 (driven)?

Wind 2020-11-26 17:11:49 In what context did he say that?

Tiancheng 2020-11-26 17:14:33

[Image of text: Ramana Maharshi on work...]

Visitor: Work takes up my best time and energy, I often feel too tired to focus on remembering God. **Ramana Maharshi:** The feeling "I am working" is the obstacle. Ask "Who is working?" Don't forget "Who am I?" Work will not bind you. It will happen automatically. Don't make any effort to work or to give up work. Your effort is the bondage. What is to happen will happen. If you are destined to not work, you won't find work even if you seek it. If you are destined to work, you cannot escape it. So surrender it to the higher power. You cannot choose to reject or keep it.

Visitor: Does work hinder realization of the Self?

Ramana Maharshi: No. For an enlightened one, only the Self is real, action is just a phenomenon, not affecting the Self. Even in action, the enlightened one has no sense of doership. His actions are without the掺杂 (admixture) of the discriminating mind. He watches the action without any attachment. This action is without any purpose. One practicing the path of wisdom can practice even while working. For beginners, it might be a bit difficult initially, but after some practice it will quickly take effect, and work will no longer be an obstacle to meditation.

Visitor: What is the practice? **Ramana Maharshi:** Continuously seeking "I," the source of this self. Find out who I am. The pure "I" is reality, the ultimate existence-consciousness-bliss. Forgetting the Self, all misfortune emerges; if one abides stably, then no misfortune can have any effect.

Part 2: Focusing on the Self includes focusing on work. Visitor: You said yesterday that when you focus on seeking the "inner God," external activities will automatically proceed. The biography of Sant Dnyaneshwar records that he sought God while teaching students, he forgot where his body was but could continue reciting the Lord's name. This makes me doubt whether I can safely let work proceed automatically? Shouldn't I pay some attention to the work?

Ramana Maharshi: The Self is everything. Now I ask you: "Are you separate from the Self? Can work be done without the Self? Or is the body separate from the Self?" None of these can be separate from the Self. The Self is omnipresent. So whether you有意 (intentionally) participate or not, all actions will proceed. Work will also proceed automatically. Focusing on the Self includes focusing on work.

===== Page 91 =====

The sense of doership of three people is like carrying luggage on the head on a train.
Visitor: I am a partner in an engineering company. But my mind is not on this. I try to bring the concept of practice into the daily work of the company. **Ramana Maharshi:** That is good. If you surrender to the higher power, then everything is fine. That power always takes care of your work. Only when you consider yourself the doer do you have to reap the fruits of your actions. Conversely, if you surrender and acknowledge that your personal self is merely a tool of the higher power, that power will take care of your affairs and the results of your actions. You will no longer be affected by them, and the work will proceed不受 (unhindered). Whether you acknowledge the existence of power or not, the格局 (pattern) of things does not change. It's just a different perspective. Why do you carry your luggage on your head when traveling by train? Putting the luggage on your head or on the carriage floor, the train carries both you and the luggage. Keeping the luggage on your head all the time does not减轻 (lighten) the train's load, it just exhausts yourself in vain. The sense of doership in the world is like this.

Wind 2020-11-26 17:15:11 This passage is exactly what Lester Levenson mentioned in "The Way 2." Coincidentally, Lester Levenson quoted this very piece.

Tiancheng 2020-11-26 17:15:29 Just reading it, I feel it too.

Wind 2020-11-26 17:15:45 What he calls "predestined" is karma.

Tiancheng 2020-11-26 17:15:52 So, it's karma驱动 (driven).

Wind 2020-11-26 17:15:56 It's the karma you预设 (pre-set) before coming into this world. You cannot change it, because when you try to change, you create new karma.

Tiancheng 2020-11-26 17:16:19 Is it预设 (pre-set) in one's own mind?

Wind 2020-11-26 17:16:27 You can only transcend it.

Tiancheng 2020-11-26 17:16:37 Isn't it said that karma can be released? Karma is feeling.

Wind 2020-11-26 17:16:46 You can release. Release is transcending it. If you want a job, what促使 (prompts) you to want it? This is also part of karma.

Wind 2020-11-26 17:24

===== Page 92 =====

You can only transcend it.

Tiancheng 2020-11-26 17:16:37 Isn't it said that karma can be released? Karma is feeling.

Wind 2020-11-26 17:16:46 You can release. Release is transcending it. If you want a job, what促使 (prompts) you to want it? This is also part of karma. **Karma includes cause and effect, action and reaction.** Therefore, when you transcend it, your motivation will also change. This is why there are many预设 (pre-sets) we will not change. If you retain the motivation to change it, you don't have the ability to change it; you will create new karma. If you release the motivation to change it, you will see its perfection and not try to change it. But you will change those things that should be changed.

2020-11-26 Wind & Tiancheng – Fearlessness is 50% Selfish, 50% Selfless

Tiancheng 2020-11-26 17:42:09 Before deciding to go all the way, let me say...

Wind 2020-11-26 17:42:46 Okay.

Tiancheng 2020-11-26 17:44:44 You said going all the way will directly enter *samadhi* for 25 years. Does that mean no one will be able to see your body?

Wind 2020-11-26 17:45:22 No, it means the body might die. It will look like a dead person.

Tiancheng 2020-11-26 17:45:47 And then after 25 years, it will come back to life?

Wind 2020-11-26 17:45:50 Yes.

Tiancheng 2020-11-26 17:46:04 So how do you plan to tell your family?

Wind 2020-11-26 17:46:04 In the highest *samadhi*, heartbeat and breathing stop. If I decide to go quickly, I won't say much. They have their own karma to walk.

Tiancheng 2020-11-26 17:47:03 You don't need to顾及 (consider) their feelings, right?

Wind 2020-11-26 17:47:33 It should be said: no need to顾及 (consider) their feelings in a世俗 (worldly) way. In the way most beneficial to their growth.

Tiancheng 2020-11-26 17:48:32 During those 25 years, if this body is gone,

===== Page 93 =====

after 25 years, can you completely recreate an identical body?

Wind 2020-11-26 17:48:59 You can change to another one.

Tiancheng 2020-11-26 17:49:05 Like resurrection.

Wind 2020-11-26 17:49:08 You must know that being free is omnipotent. So there's no need to limit freedom.

Tiancheng 2020-11-26 17:49:25 Changing to another one, is it a different form? Any form is possible. Depends on the need.

Tiancheng 2020-11-26 17:50:07 Meaning, once you are free, this physical body of yours will die, right?

Wind 2020-11-26 17:50:24 It won't die. It will just appear dead. But it won't decompose. It will remain like this forever. Unless someone cremates it.

Tiancheng 2020-11-26 17:51:02 Then do you need to find a place to enter *samadhi* again? Hahaha.

Wind 2020-11-26 17:51:06 Yes. Will find a place不容易 (not easily) found.

Tiancheng 2020-11-26 17:51:17 Like the Himalayas. After freedom, can you choose not to need the 25 years of *samadhi*?

Wind 2020-11-26 17:52:17 I have the ability to choose. But I don't have the motivation to do so. Because this is the most perfect pre-set.

Tiancheng 2020-11-26 17:53:14 Like after freedom, you come back from the wall to help others. Can't you?

Wind 2020-11-26 17:53:24 I will come back. After 25 years.

Tiancheng 2020-11-26 17:53:44 But 25 years is a bit long.

Wind 2020-11-26 17:54:38

===== Page 94 =====

I will wait until someone reaches Stream-Entry before entering *samadhi*. At that time, they will be the one who comes back after freedom.

Tiancheng 2020-11-26 17:55:02 Can you guide me to reach *Nirbikalpa Samadhi* before you go?

Wind 2020-11-26 17:55:12 Yes.

Tiancheng 2020-11-26 17:55:19 Really?

Wind 2020-11-26 17:55:30 If you reach it first, yes. Because someone must reach it with the Release Method.

Tiancheng 2020-11-26 17:55:52 If someone else reaches it first, will you tell me?

Wind 2020-11-26 17:56:01 Yes.

Tiancheng 2020-11-26 17:56:07 Great.

Wind 2020-11-26 17:56:09 Then, if you have any questions, just ask them. Someone who has reached *Nirbikalpa Samadhi*.

Wind 2020-11-26 17:56:37 Like owning an宇宙级 (cosmic-level) Google with infinite knowledge. Cosmic-level search engine.

Tiancheng 2020-11-26 17:57:09 Does that mean reaching omniscience?

Wind 2020-11-26 17:57:09 So, these are not problems, as long as another person achieves it. Of course, you hope that person is yourself.

Tiancheng 2020-11-26 17:57:28 I hope so.

Wind 2020-11-26 17:57:38 Not all-knowing like a master, but can随意 (freely) contact omniscience. Can decide at any moment to retrieve knowledge from *samadhi*.

Tiancheng 2020-11-26 17:57:42 I don't want to use the Release Method to make money anymore now.

Tiancheng 2020-11-26 17:57:51 I will use it to reach freedom.

Wind 2020-11-26 17:57:51 Can decide at any moment to retrieve knowledge from *samadhi*.

===== Page 95 =====

Tiancheng 2020-11-26 17:58:17 Before, I had the idea of teaching the Release Method to make money.

Wind 2020-11-26 17:58:28 Using the Release Method to release, you can get more money, and also get things无数倍 (countless times) better than money.

Tiancheng 2020-11-26 17:58:37 Then I thought, *Get everything by releasing only*, so I can get money directly through release. Why bother working so hard? Yes.

Wind 2020-11-26 17:59:00 Yes, why try to struggle? Directly releasing is the smart person's way.

Tiancheng 2020-11-26 17:59:16 So now I kind of don't feel like sharing the Release Method much. I just want to release directly and achieve freedom.

Tiancheng 2020-11-26 18:00:05 But if someone wants to learn, I think I would still share, to the best of my ability.

Wind 2020-11-26 18:00:16 Yes, try to focus mainly on your own release.

Tiancheng 2020-11-26 18:00:24 Yes. Everyone has their own karma.

Wind 2020-11-26 18:00:37 Before *fearlessness*, sharing carries *wanting control and approval*.

Tiancheng 2020-11-26 18:00:42 Yes.

Wind 2020-11-26 18:00:52 *Fearlessness* is 50% selfish, 50% selfless.

Tiancheng 2020-11-26 18:00:53 I clearly feel that.

Wind 2020-11-26 18:01:00 Afterwards, you can decide to help others. This will促进 (promote) your own release.

Wind 2020-11-26 18:01:24 If at that time you are still focused on your own self-awareness, you will stop releasing. These are all covered in Lester Levenson's videos.

Wind 2020-11-26 18:01:43 But at the current stage, you should focus on your own release.

Tiancheng 2020-11-26 18:01:56 Focusing on your own self-awareness – what does that mean?

Wind 2020-11-26 18:03:05

===== Page 96 =====

This is translated in the Bilibili video by "The Tree in the Dream."

Tiancheng 2020-11-26 18:05:16 Do you have a link?

Wind 2020-11-26 18:05:46 Sedona Method, Mr. Lester Levenson Video Collection... The fourth video.

Tiancheng 2020-11-26 18:05:56 Thanks.

2020-11-26 Wind & Tiancheng – Through Release, One Has the Ability to Change the Body

Tiancheng 2020-11-26 17:18:54 My neck is crooked.

Wind 2020-11-26 17:19:18 Then first you need to prove to yourself that you have the ability to change your body.

Tiancheng 2020-11-26 17:19:20 I've always had the motivation to want to change it.

Wind 2020-11-26 17:19:21 Through release.

Tiancheng 2020-11-26 17:19:41 These past two days, I've been releasing in front of the mirror. The drive of *wanting to control* is particularly obvious. Can I correct my neck through release?

Wind 2020-11-26 17:20:22 Of course. What is Lester Levenson's favorite teaching?

Tiancheng 2020-11-26 17:20:39 *Get everything by releasing only*.

Wind 2020-11-26 17:20:39 *get everything by releasing only everything means everything*

Tiancheng 2020-11-26 17:21:03 Today, while releasing, I also thought of that sentence, and it had many resonances. *Every impossible, no matter how impossible immediately become a possible when completely release on it*

Wind 2020-11-26 17:21:25 Yes.

Tiancheng 2020-11-26 17:21:28 So, I decide to验证 (verify it).

Wind 2020-11-26 17:21:38 So the answers to these questions are all the same.

Wind 2020-11-26 17:21:41 The answer is yes.

===== Page 97 =====

Tiancheng 2020-11-26 17:21:46 Okay.

Wind 2020-11-26 17:21:49 *Every impossible, no matter how impossible immediately become a possible when completely release on it*

Tiancheng 2020-11-26 17:22:01 Because I'm still in the stage of doubt, I always feel like asking you.

Wind 2020-11-26 17:22:11 It's okay. Verify it through continuous release.

Tiancheng 2020-11-26 17:22:23 Intellectually, I know it. But because I haven't achieved it, I haven't truly believed it. Is my crooked neck driven by karma?

Wind 2020-11-26 17:23:17 Yes. Everything is karma.

Tiancheng 2020-11-26 17:23:35 Yes. Because I think the body is the result of the mind. Change the mind, and the body will naturally change.

Wind 2020-11-26 17:24:31 That's right.

Tiancheng 2020-11-26 17:24:35 After freedom, even the body can be kept immortal.

Wind 2020-11-26 17:24:45 If you don't hold the picture of illness in your mind, you cannot get sick.

Tiancheng 2020-11-26 17:24:49 So my neck should also be correctable.

Wind 2020-11-26 17:24:59 These are currently theory for you.

Tiancheng 2020-11-26 17:25:04 Yes.

Wind 2020-11-26 17:25:05 You need to turn them into experience.

Tiancheng 2020-11-26 17:25:10 I need to验证 (verify). If a master voluntarily leaves the material world, do they actively put a picture of illness in their mind?

Wind 2020-11-26 17:26:05 No.

===== Page 98 =====

Tiancheng 2020-11-26 17:26:21 Then what is it?

Wind 2020-11-26 17:26:21 Leaving the material world is just a decision.

Tiancheng 2020-11-26 17:26:44 When you decide to leave, does the body naturally get sick?

Wind 2020-11-26 17:26:49 Then *undo* the whole world. If you mean getting sick, then the master actively put in a picture. For example, Lester Levenson chose to put in cancer. Yogananda chose to put in heart disease.

Tiancheng 2020-11-26 17:27:39 Did all masters choose this autonomously?

Wind 2020-11-26 17:27:39 The Buddha had back pain and a poisonous mushroom. Yes.

Tiancheng 2020-11-26 17:27:50 Unbelievable.

Wind 2020-11-26 17:28:01 They chose to let the body experience what was pre-set before coming.

Tiancheng 2020-11-26 17:28:11 Before, I thought masters couldn't maintain the body.

Wind 2020-11-26 17:28:16 This is in the "Perfect Body" chapter of "The Ultimate Freedom Path."

Tiancheng 2020-11-26 17:28:41 Are the principles in "The Ultimate Freedom Path" completely correct?

Wind 2020-11-26 17:28:45 Of course.

Tiancheng 2020-11-26 17:28:51 Yes.

Wind 2020-11-26 17:28:54 A master is 100% correct. If they are 0.000001% incorrect, they are not a master.

Tiancheng 2020-11-26 17:29:25 Did Jesus choose the cross to demonstrate immortality?

Wind 2020-11-26 17:29:34 To demonstrate resurrection. To show our essence.

Tiancheng 2020-11-26 17:30:34 OK. I'll use my neck to实践 (practice)! I've always thought it was so ugly.

===== Page 99 =====

I'll correct it.

2020-11-26 Wind & Tiancheng – The More People Who Learn From Him, the More It Proves He's Not a Master

Tiancheng 2020-11-26 18:21:08 After looking at these pictures, so your only reason for staying here now is to help others.

Wind 2020-11-26 18:21:50 Yes, and then I go towards freedom.

Tiancheng 2020-11-26 18:21:27 Have you reached the state where you can manifest instantly with a single thought?

Wind 2020-11-26 18:22:40 Yogananda said that one must liberate six people to become completely liberated themselves. When I first entered *Nirbikalpa Samadhi*, I often involuntarily read things about others around me, and things happened very quickly.

Tiancheng 2020-11-26 18:23:00 Involuntarily reading others' karma?

Wind 2020-11-26 18:23:20 Now I'm with my mother, and I consciously made myself a bit duller. Yes.

Tiancheng 2020-11-26 18:24:18 In *Nirbikalpa Samadhi*, can you teleport instantly?

Wind 2020-11-26 18:24:33 *Nirbikalpa Samadhi* is just a state. In this state, you are in complete contact with infinite consciousness. I haven't consciously experimented with teleportation, but I've experienced it twice unconsciously.

Tiancheng 2020-11-26 18:25:22 Meaning, helping six people reach liberation – does this liberation refer to complete liberation or Stream-Entry?

Wind 2020-11-26 18:25:23 It happens extremely naturally. Reaching complete liberation. But here it refers to a *Jivanmukta*.

Tiancheng 2020-11-26 18:26:06 Lester Levenson said in "The Ultimate Freedom Path" that when he went mountain climbing with a friend, on the way back, teleportation happened.

Wind 2020-11-26 18:26:06 A *Jivanmukta* must help at least six people attain liberation before they become a Siddha.

Tiancheng 2020-11-26 18:26:58 Meaning, Lester Levenson has already helped six people reach *Jivanmukta*?

Wind 2020-11-26 18:27:33 Yes. At least.

Tiancheng 2020-11-26 18:27:51 Do you know who they are?

===== Page 100 =====

I know one, Kam. Pamela and Nirmala are not free. They just mistook a unitive experience for freedom.

Tiancheng 2020-11-26 18:28:45 I seem to have heard that one of them, Nirmala, also used the Release Method?

Wind 2020-11-26 18:29:25 Nirmala misunderstood the **Six Steps**. She used the Release Method and took Hale Dwoskin's advanced class.

Tiancheng 2020-11-26 18:29:48 The one who later went to India?

Wind 2020-11-26 18:29:48 But Hale Dwoskin invited an Indian teacher to teach. She left with the Indian teacher, gave up the Release Method. She mistook a unitive experience for awakening. Same as Sadhguru.

Tiancheng 2020-11-26 18:30:25 Is Sadhguru free?

Wind 2020-11-26 18:30:30 No. He mistook a unitive experience for enlightenment.

Tiancheng 2020-11-26 18:28:45 What state does a unitive experience belong to? Do you know Adyashanti?

Wind 2020-11-26 18:31:44 Slightly heard of him. I don't pay much attention to市面上 (popular) masters, because Yogananda said he is the last guru. So it's impossible for a public-type master to appear.

Tiancheng 2020-11-26 18:32:29 He is the last guru. What does that mean?

Wind 2020-11-26 18:32:30 All public-type teachers are fake masters. **The more people who learn from him, the more it proves he's not a master.** The era of the guru is over. Yogananda is the last.

Tiancheng 2020-11-26 18:33:11 Yogananda is the last.

===== Page 101 =====

Then what? The beginning of what era?

Wind 2020-11-26 18:33:49 There will be awakened people, but they will be very小众 (niche). That's what it means.

Tiancheng 2020-11-26 18:34:16 Did Yogananda know about Lester Levenson and the Release Method's arrival?

Wind 2020-11-26 18:34:27 Yogananda certainly knew. The master knows everything. Yogananda left this world just a few days before Lester Levenson's awakening. Therefore, his students couldn't understand him.

Tiancheng 2020-11-26 18:38:32 Do you get annoyed by me asking so many questions?

Wind 2020-11-26 18:38:37 Not annoyed. I also asked questions before reaching *samadhi* myself.

Tiancheng 2020-11-26 18:39:30 Then I'll ask whenever I have questions.

Wind 2020-11-26 18:39:43 It's okay.

Tiancheng 2020-11-26 18:40:23 Did Yogananda leave because he knew a master would appear?

Wind 2020-11-26 18:40:42 His mission was complete. He chose to leave autonomously. March 7, 1952.

Tiancheng 2020-11-26 18:40:59 Just like you need to wait until someone reaches Stream-Entry.

Wind 2020-11-26 18:41:11 Lester Levenson began his exploration in January 1952 and was completely awakened in April.

Tiancheng 2020-11-26 18:41:43 Was Lester Levenson the fastest to awaken?

Wind 2020-11-26 18:41:49 No.

Tiancheng 2020-11-26 18:41:50 He did it in three months.

Wind 2020-11-26 18:41:57 There were even faster ones in history.

2020-11-26 Stream-Entry is *Nirbikalpa Samadhi*

Zhangdai 2020-11-26 22:25:28

===== Page 102 =====

What state is Stream-Entry?

Ruyi Tianzhen 2020-11-26 22:38:07 Is Stream-Entry the first fruit (Sotapanna)?

Tiancheng 2020-11-26 22:40:35 Stream-Entry is *Nirbikalpa Samadhi*.

Wind 2020-11-26 22:41:00 It is also the first fruit, yes. I used the Agama terminology.

Tiancheng 2020-11-26 22:41:08 In the Release Method, it means safely achieving the **First Step**. You want freedom more than you want the world.

Wind 2020-11-26 22:41:12 Sotapanna, Stream-Entry. After this, every choice you make朝向 (faces) freedom. This is the turning of the stream's flow, from the flow of ordinary beings转向 (turning towards) the stream of noble ones.

Tiancheng 2020-11-26 22:42:07 It is complete achievement.

2020-11-26 Humanity's Night is the Enlightened One's Day

Tiancheng 2020-11-26 23:13:03 "Humanity's night is the enlightened one's day." What does this actually mean?

Wind 2020-11-26 23:13:15 I don't sleep. The enlightened one is always awake, so it is daytime. Those not awakened, whether sleeping or not, are always asleep.

Tiancheng 2020-11-26 23:14:05 What about "Humanity's day is the enlightened one's night"?

Wind 2020-11-26 23:14:29 Your so-called day is actually a dream. The world you see when you open your eyes is just a dream. The dream is night. Waking up is day. The day you see is actually within a long night.

Tiancheng 2020-11-26 23:17:54 Yes. Yes.

2020-11-27 When Remaining in "Awareness" Accepting Everything, You Have Actually Stopped Releasing; Explanation of Two Types of Samadhi

Zaiyan 2020-11-27 08:27:44 Teacher Wind, I would like to ask for your advice.

===== Page 103 =====

My current feeling is this: No matter what feeling it is, whether emotion or desire, all sensations can be automatically released through "allowing, accepting." No matter what feeling, in allowing and accepting, it quickly turns into a feeling of love, love for oneself. In allowing, more negative emotions that I previously dared not acknowledge surface. I simply do not对抗 (resist), just accept it, and it quickly becomes轻松愉悦 (light and pleasant). I feel the love that comes from accepting myself. In allowing and accepting, the *wanting* is dissolved, because *wanting* is not allowing, not accepting. At the level of awareness, *wanting* is a controlling force. Allowing and accepting is loosening, letting go completely. Teacher, is it correct that I simply let it be on its own in awareness, without distinguishing between emotion and desire, just releasing? Is this right, teacher? Thank you.

Wind 2020-11-27 08:32:49 Allowing feelings to surface and leave is indeed a simple description of the release process. Therefore, in the method, many Release Method practitioners can easily转变 (shift) to allowing and accepting. Without entering the **Six Steps**, you cannot reach freedom. There is something we call "pure awareness."

Zaiyan 2020-11-27 08:35:43 Is it that in awareness, there is an undiscovered control?

Wind 2020-11-27 08:35:56 Or called *flow of awareness*. Lester Levenson, in his early days, described the *flow of awareness*. He was describing the ultimate state of being.

Zaiyan 2020-11-27 08:36:38 The essence, some call it.

Wind 2020-11-27 08:37:00 Many descriptions. But the process of reaching it is rigorous. When people try to introspect, or just sit quietly, it's equivalent to trying to forcibly separate the senses and life force. Before one reaches the stage of *pranayama*, life force flows outward, towards the senses. Therefore, when the life force (*prana*) at the physical and mental levels is not yet fully under your control, trying to use the mind to control oneself into pure awareness cannot be effective.

Zaiyan 2020-11-27 08:40:32 Yes, it might actually still be at the mental level.

Wind 2020-11-27 08:40:53 Life force flows inward, senses naturally关闭 (close). Only then can awareness potentially be pure. So as to reach *samadhi*. *Samadhi* has two stages. The **Six Steps** are a complete map. If any step is not achieved, you will stagnate. When people mentally believe they are remaining in "awareness" accepting everything, they have actually stopped releasing. They have丢弃 (discarded) the **Fourth Step** of continuous release.

===== Page 104 =====

Zaiyan 2020-11-27 08:44:22 Interrupting: how is life force flowing inward achieved in the Release Method?

Wind 2020-11-27 08:44:56 Continuously release *wanting control and approval* at the causal level. **Because your flow towards the senses = flow towards the world.** The world ≡ *wanting control and approval*. If you release continuously, life force will be completely controlled. It no longer flows outward.

Zaiyan 2020-11-27 08:46:36 How to avoid this situation?

Wind 2020-11-27 08:46:52 Don't change the process. **Just continuously release *wanting control and approval*, and *wanting safety*.**

Zaiyan 2020-11-27 08:51:30 For *wanting control and approval*, can I not identify them, just know them as a fluctuation, and release them? Or must I clearly identify them at the mental level? For example, just knowing that all feelings are actually *wanting to survive*, or the fear of survival.

Wind 2020-11-27 08:51:59 If you are truly releasing at the level of *wanting*, you will recognize them. Initially, there might be some mental help. Later, it's direct recognition.

Zaiyan 2020-11-27 08:53:33 But at the mental level or in feeling, you can directly trace back to the fear of survival. At this point, should you still distinguish between control and approval?

Wind 2020-11-27 08:54:07 If you feel the *wanting to survive*, then release the *wanting to survive*. Each release should be like the first release. Just release whatever *wanting* you are currently aware of.

Zaiyan 2020-11-27 09:01:19 For example, fear, you can release it directly. But you can also use the mind a bit to trace back to *wanting to survive*. If you don't trace back, just releasing the emotion of fear – at this time, is it better to use the mind to trace back?

Wind 2020-11-27 09:02:15 Yes, after tracing back mentally, you can contact that *wanting to survive*, and the release will be deeper.

Zaiyan 2020-11-27 09:02:25 Yes. I also want to ask for advice: Why can't I feel significant energy changes? Also, I feel that placing attention in the abdomen (inner, not physical body) makes me feel more稳定 (stable) and whole. Is this experience correct? That is, can I place my attention in the abdomen to keep my energy stable and whole? I feel that placing attention in the abdomen, as if the spine straightens, makes release smoother.

Wind 2020-11-27 09:07:09

Release doesn't actually require a fixed posture. Placing attention in the feeling center is correct.

Zaiyan 2020-11-27 09:08:48 Could everyone's feeling center be different? Some in the chest, some more towards the abdomen.

Wind 2020-11-27 09:10:41 That's not likely. The design of the body is consistent. The chest and abdomen refer to the large area of the chest and abdomen, right? That's the heart chakra in yoga.

Zaiyan 2020-11-27 09:11:34 I thought it was the heart chakra, solar plexus chakra, and navel chakra. But the solar plexus and navel chakras are also连带 (connected) with feelings from emotions and desires.

Wind 2020-11-27 09:13:50 Q: I used to focus between the eyebrows, but now I've shifted to the heart chakra. **Lester Levenson**: *The heart is a good place because it is the center of feeling, and feeling is closer to the Self than thought. It depends on your background. If you're a vichara jnani, it'll be the heart, but not on the left side, on the right side. If you're a raja yogi it'll be between the eyes. When I did my concentrating it wasn't on any location; it was on wanting to have the answer. Concentrate on seeking the answer.* This is from "The Ultimate Freedom Path," Lester Levenson's explanation of the feeling center. It clearly states the heart chakra.

Zaiyan 2020-11-27 09:16:43 Right, I forgot. I thought this was the answer for meditation. For you to enter *samadhi*, it should be a very deep state of stillness. Can you achieve this simply by releasing anytime, anywhere in daily life? Or is it necessary to have a certain length of quiet, focused release to possibly enter?

Wind 2020-11-27 09:19:32 There are two types of *samadhi*: One is *seed-bearing samadhi*. One is *seedless samadhi*. When you reach *seedless samadhi*, you can enter at any time, because as a prerequisite, the life force of body and mind has been completely mastered.

Zaiyan 2020-11-27 09:20:27 Can you explain in detail?

Wind 2020-11-27 09:20:28 A decision is enough to enter.

===== Page 106 =====

I reached *seed-bearing samadhi* very early on, when I was practicing the Pa Auk method in middle school. It suppressed the afflictions. In瑜伽科学 (yogic science), what is called *Nirbikalpa Samadhi* is precisely a stage where one has already turned. Similar to the Buddha's description of Stream-Entry. The转变 (transformation) of life's flow. In Lester Levenson's terms, it is completely achieving the **First Step**. From then on, every choice you make will naturally tend towards freedom. Only at this point do you turn from the flow of ordinary beings to the stream of noble ones. And you will never regress again. There is only one direction to move forward: freedom.

Zaiyan 2020-11-27 09:26:04 How can the **First Step** be achieved? Is it an intention? Or is it the result of release?

Wind 2020-11-27 09:26:20 It is the result of continuously implementing the **Six Steps**. This can be done through a guidance in "The Way."

Zaiyan 2020-11-27 09:26:42 Which one?

Wind 2020-11-27 09:26:57 For example, obtain everything you want through release. When you do this, you will slowly discover that what you are seeking in everything is happiness. And the only source of happiness is the mind becoming quiet, allowing infinite being to manifest more. Therefore, you will increasingly tend towards freedom. Until you completely experience the only source of happiness. At that point, you will naturally give up attempts in other directions. All life force will集中 (concentrate) in one direction. Only one goal remains: freedom. This is the complete achievement of the **First Step**. Then you will naturally fall into the remaining five steps. At this point, you will naturally give up attempts in other directions. All life force will集中 (concentrate) in one direction. Only one goal remains: freedom. This is the complete achievement of the **First Step**. Then you will naturally fall into the remaining five steps. That is freedom. This is the complete achievement of the **First Step**. Then you will naturally fall into the remaining five steps.

Zaiyan 2020-11-27 09:28:56 I've tasted a little bit. Each successful release brings提升 (elevated) happiness. Is *seed-bearing samadhi* something the Release Method aims for?

Wind 2020-11-27 09:32:33

===== Page 107 =====

You might experience it naturally. Just don't stop releasing.

Zaiyan 2020-11-27 09:44:31 Thank you, teacher. Grateful.

2020-11-27 What Are Suggestions for the Physical Body and the Difference Between Unitive Experiences and Freedom?

Zaiyan 2020-11-27 09:36:54 Also, I want to ask the teacher: Yogananda strongly emphasized the修炼 (cultivation/practice) of energy. How does our Release Method accomplish rapid changes in the energy at the physical level? For example, my own body is very unhealthy. Besides releasing the accompanying emotions like fear, are there any good suggestions regarding the physical body?

Wind 2020-11-27 09:37:37 Wind 2020-11-27 09:37:37 The body is merely the result of mental images. Therefore, releasing the basic desires is the fastest. Lester Levenson said there are three levels of healing. The spiritual level is the fastest, which is knowing that your body is perfect. Achieving this through release is the fastest. If you want to adjust energy at the *Prana* level, it requires long, hard practice.

Zaiyan 2020-11-27 09:53:22 Another question, teacher: What is the difference between a unitive experience and freedom? You said Hale Dwoskin and his group mistook a unitive experience for freedom.

Wind 2020-11-27 09:55:04 Wind 2020-11-27 09:55:04 Unitive experiences were very common among my fellow practitioners during my meditation days. They occur when your life force separates from the senses and flows inward. They are normal experiences, precursors to entering *samadhi*.

Zaiyan 2020-11-27 09:56:18 Meaning, at this time, there might still be desires that haven't been released cleanly, right?

Wind 2020-11-27 09:56:48 Wind 2020-11-27 09:56:48 Not only that. This hasn't yet reached *Nirbikalpa Samadhi*; it's just the growth of boundless consciousness. Yogananda's editor, Laurie, mistook this for reaching the Infinite. **Wind 2020-11-27 09:57:30** It滋长 (nourished/grew) the sense of self. **Wind 2020-11-27 09:57:38** Thus causing downfall.

Zaiyan 2020-11-27 10:01:30

===== Page 108 =====

Okay, teacher. Thank you. Grateful.

2020-11-27 If You Feel Good, Then Continue Releasing that Good Feeling, and the Feelings Underneath Will Emerge

Yellow 2020-11-27 18:38:15 Teacher, I thought I had reached *peace*, but then I found myself falling back down. The goal also wasn't achieved. I think I released incorrectly. Was I deceived by my mind? How can I ensure my feeling of lightness is genuine? How can I be sure I'm not suppressing?

Wind 2020-11-27 18:38:39 Just keep releasing. If you feel good, then continue releasing that good feeling. The feelings underneath will emerge.

Yellow 2020-11-27 18:38:44 Could my mind be pretending to feel good? I'm afraid of that.

Wind 2020-11-27 18:38:49 If you feel afraid, release the emotion of fear. @

2020-11-28 Wind & Tiancheng – The Release Method Directly Leads to *Nirbikalpa Samadhi*

Tiancheng 2020-11-28 08:47:25 Wind, for a person who has reached *Nirbikalpa Samadhi*, on the emotion chart, have they reached the state of *acceptance* and *peace*? Or have they reached the state of Being?

Wind 2020-11-28 08:47:29 A person who has reached *Nirbikalpa Samadhi*, after death, will enter places like Hiranyaloka. The karma of the material world is cleared. The karma of the astral and causal worlds remains.

Tiancheng 2020-11-28 08:47:35 Can they not enter the causal world?

Wind 2020-11-28 08:48:05 They can, but the astral world karma hasn't been cleared yet. They will not return to the material world. Therefore, the gross A G F L A P has been cleared. What remains is C A P.

Tiancheng 2020-11-28 08:48:19 Gross A G F L A P – is that the karma of the material world?

Wind 2020-11-28 08:48:33

===== Page 109 =====

There are also wars in the lower astral world, but those are brought by people with residual material world karma. They will undergo双重轮回 (dual reincarnation) between the material and astral worlds.

Tiancheng 2020-11-28 08:48:38 Can people who haven't completely cleared material karma also ascend to the astral world?

Wind 2020-11-28 08:48:44 Yes, but to the lower astral realms. "Just as prophets are sent to earth to help humanity eliminate physical karmic obstacles, I was appointed by God to a spiritual planet to serve as a spiritual teacher," Sri Yukteswar explained. It is called Hiranyaloka or the "luminous astral planet." There I help advanced souls eliminate their own astral karmas, reaching liberation from the cycle of reincarnation in the astral world. The residents of Hiranyaloka are highly evolved spiritually: all of them, at the time of their last death on earth, have reached the state of consciously leaving the body through the power of meditation. A person on earth cannot enter Hiranyaloka unless they have attained the state of the higher *Nirbikalpa Samadhi* (Note 1) from *Savikalpa Samadhi*. (Translator's note: The astral world has different levels. Those mentioned in this chapter include the first-level ordinary astral world, the second-level Hiranyaloka, and the third-level causal world. These three levels are still within the universal world of cyclic existence and relative duality (Maya), i.e., the cosmic dream. Only after completely clearing all astral karmas and transcending the causal world, uniting with the Kingdom of God, can a soul completely跳脱 (leap out of) the circle of causal relativity and duality, i.e., return to reality. Generally speaking, karma includes the karma of the material world (material desires) and the astral world. Most souls on earth reincarnate between the material world and the ordinary astral world. Those who have completely eliminated material karma and only retain astral karma reincarnate between the astral world and the causal world.) The ordinary astral universe – not the more refined Hiranyaloka astral heaven – houses millions of souls, more or less recently arrived from earth. Among them are countless fairies, mermaids, fish, animals, goblins, gnomes, demigods, and elves, all living on different astral planets according to their karma. There are various celestial mansions or vibrational regions for good and evil spirits. Good spirits can travel freely, while evil spirits are confined to limited areas. Just as humans live on the land's

surface, insects in the earth, fish in water, and birds in the air, souls of different levels are assigned to regions suitable for their vibration. Disputes and wars occur among those堕落 (fallen) angels expelled from other worlds. They attack each other with rays of life-particle bombs or mental mantras (Note 3). These souls inhabit the darker, lower regions of the astral universe, striving to eliminate their evil karma.

Tiancheng 2020-11-28 08:50:10 *Savikalpa Samadhi* – is that *seed-bearing samadhi*? Meaning residual A G F L A P?

Wind 2020-11-28 08:50:15 Yes.

===== Page 110 =====

Here, *dhyana* in the eight limbs of yoga has the special meaning of continuously meditating on God.

Tiancheng 2020-11-28 08:50:21 How long did it take you to reach this stage using the Release Method?

Wind 2020-11-28 08:50:22 Generally speaking, the Release Method directly leads to *Nirbikalpa Samadhi*. Because it is not a method for training concentration. So normally, one does not go through the *Savikalpa* stage. However, there are exceptions.

Tiancheng 2020-11-28 08:50:41 Tell me.

Wind 2020-11-28 08:50:44 When you release until you are very *high*, you can easily concentrate. At that time, just one focus point is needed, and you might enter *Savikalpa Samadhi*. Just need the mind to stay on it for a while. You will experience boundless consciousness.

Tiancheng 2020-11-28 08:51:10 That's what Yogananda's editor experienced?

Wind 2020-11-28 08:50:14 At that time, it's easy to mistakenly believe oneself omniscient.

Tiancheng 2020-11-28 08:50:20 Boundless consciousness.

Wind 2020-11-28 08:50:39 Yes.

Tiancheng 2020-11-28 08:50:40 What is boundless consciousness?

Wind 2020-11-28 08:50:41 You might experience what Buddhism calls the first, second, third, fourth *dhyana*, and even the formless attainments. The highest is the attainment of neither perception nor non-perception.

Tiancheng 2020-11-28 08:50:49 The highest is the attainment of neither perception nor non-perception. Is it still at what stage?

Wind 2020-11-28 08:51:18 Still at the stage of *Savikalpa Samadhi*.

Tiancheng 2020-11-28 08:51:40 Yes.

Wind 2020-11-28 08:51:41 *Seed-bearing samadhi*. Therefore, Buddhism says that calmness and insight, *samadhi*, are not liberation.

Tiancheng 2020-11-28 08:52:00 Boundless consciousness – has it reached the stage of *Savikalpa Samadhi*?

Wind 2020-11-28 08:52:14 It is indeed not liberation.

===== Page 111 =====

It's merely temporary separation. Like what Nirmala and Sadhguru experienced.

Tiancheng 2020-11-28 08:52:24 Yes. Boundless consciousness – is it also a unitive experience?

Wind 2020-11-28 08:52:30 Boundless consciousness is one way of saying "everywhere." Unitive experiences sometimes don't even reach this level. What people call unitive experiences can sometimes be very shallow.

Tiancheng 2020-11-28 08:52:45 Yes. I see. Thank you.

2020-11-28 The First Step is Achieved by Continuously Confirming the Source of Happiness

Yellow 2020-11-28 11:16:12 I think I haven't achieved the **First Step** yet [Facepalm]. Can I still do the remaining steps? [Facepalm]

Wind 2020-11-28 11:16:20 It doesn't matter. The **First Step** isn't achieved by shouting slogans. It's achieved by continuously confirming the source of happiness. Therefore, you can definitely use the Release Method to achieve your goals. Just don't stop.

2020-11-28 Wind & Tiancheng – The Source of Intelligence

Wind 2020-11-28 11:43:15 Three months later, I joined a metaphysical group, Dr. Sheffield's group, just two blocks away. He would call students up front to speak. The first time he called me, I told him I didn't want to go up, so he skipped me. Then, after he stopped asking me, I realized this was stupid. The only reason I didn't speak was that past tendencies still remained, but their validity had completely disappeared. The compulsion was gone, although the tendency still remained, it was like a burnt rope. If you try to pick up a burnt rope, it will break. It looks like a rope, seems like a rope, but it has no strength. Seeing this, I voluntarily stepped forward to speak. The first time in my life! Here I was, in front of a group of about 60 people. When I got there, I was surprised I wasn't nervous. I looked at them, they looked at me. And as I was speaking, a second thing was happening in the background: "Wow!" I kept thinking. "This is so easy. I never knew it was so simple!" This was the first time in my life I

stood in front of a group and spoke. So Lester Levenson also did some experiments after awakening. He knew he was omniscient and omnipotent, and had released all karma, but the ashes of the rope were still there. That was some residual impressions.

===== Page 112 =====

Tiancheng 2020-11-28 11:50:33 Where is this content from?

Wind 2020-11-28 11:50:45 The book "Freedom's Path" was translated by the group leader using translation tools.

Tiancheng 2020-11-28 11:51:16 Is "Freedom's Path" narrated by Lester Levenson?

Wind 2020-11-28 11:51:19 However, this was one of Lester Levenson's audios that someone turned into a book, with some textual polishing.

Tiancheng 2020-11-28 11:51:31 Audio from when?

Wind 2020-11-28 11:51:31 The time period is uncertain. I've heard this audio.

Tiancheng 2020-11-28 11:51:54 Do you have this audio content?

Wind 2020-11-28 11:51:57 On YouTube.

Tiancheng 2020-11-28 11:52:11 Is the name "Freedom's Path"?

Wind 2020-11-28 11:52:15 No, it should be "The Source of Intelligence."

Tiancheng 2020-11-28 11:57:47 How can I find content on YouTube?

Wind 2020-11-28 11:58:15 Release. Except for the initial stage, afterwards, I didn't actively seek content. Content came to me.

Tiancheng 2020-11-28 11:59:47 Yes.

2020-11-28 *Nirbikalpa Samadhi* Does Not Regress

Zhangdai 2020-11-28 11:58:15 Through continuous release, we reach *Nirbikalpa Samadhi*. Can the subsequent five steps of the Six Steps be carried out inertially until we reach freedom? Is *Nirbikalpa Samadhi* a state you enter once and can then often enter until continuously abiding, or is it an experience you enter once and then regress from?

Wind 2020-11-28 12:01:24 *Nirbikalpa Samadhi* does not regress.

===== Page 113 =====

Zhangdai 2020-11-28 12:10:23 So *Savikalpa Samadhi* is easier to enter? Although it regresses, it still brings some通透 (clarity/insight), allowing one to understand many things and accelerate release.

Wind 2020-11-28 12:10:57 It's possible that contacting boundless consciousness can助长 (nourish) the sense of self, like Laurie Pratt. It's possible to fall.

Zhangdai 2020-11-28 12:11:18 Fall from then on? Ah.

Zhangdai 2020-11-28 12:11:50 No wonder Lester Levenson emphasized, "gentian to release," once you taste the sweetness, don't stop.

2020-11-28 Continuous Release and Getting Stuck

Wind 2020-11-28 14:36:58 So-called continuous release means you release once, then release again, then release again. Getting stuck is the same. Every time you're stuck, you are *wanting to control*. So release the *wanting to control*. Treat each stuck moment as if it's the first time you're stuck, and release. If you really release continuously like this, when you reach a stage where you spend more than 50% of your time releasing, you'll find it超越 (surpasses) the habit of suppression. When it becomes your new habit, you'll find releasing as natural as breathing. This comparison to breathing is just a metaphor. It doesn't mean release with your breath. Lester Levenson described it: Even when you're with others, you can release continuously, all day long, without stopping. You've probably experienced the state where it comes up and floats out, comes up and floats out. You must reach and achieve this. Truly, there is so much "garbage." Occasional release also has benefits. But if you want to release it all,大量 (a great deal) of release, continuous release, look at the **Six Steps**. You must keep release continuous. All day long, continuously let (feelings) surface and flow out. You become aware of a feeling and release it. It's somewhat like sitting and observing it, watching it continuously happen. *comes up and floats out* – surfaces, flows out. Surfaces, flows out. It won't stop.

2020-11-28 Wind & Tiancheng – Practical Experience of *Nirbikalpa Samadhi*

Tiancheng 2020-11-28 22:02:16

===== Page 114 =====

Wind, are you there? I'd like to hear you talk about the practical experience of *Nirbikalpa Samadhi*.

Wind 2020-11-28 22:03:47

I only learned this term later. I studied Southern and Northern Buddhism for many years. To read the Pali Canon, I专门 (specially) learned Pali. Therefore, at that time, I immediately "reset" the Agama Sutras. I deeply understood the meaning of "Stream-Entry" in the Agamas. Stream-Entry, entering the stream. When you彻底 (completely) achieve the **First**

Step of the Six Steps, every tendency and choice you make导向 (leads towards) freedom. The wisdom of seeing suffering is the precursor to achieving the **First Step**. You will see that the world's direction ≡ suffering. And the direction of freedom – Infinite Being – is the only source of happiness. You will spontaneously stop all attempts to撞 (crash) into the world bloodied to seek happiness.

2020-11-28 Wind & Tiancheng – How Can One Quickly Achieve the First Step Experientially?

Tiancheng 2020-11-28 22:08:50 How can one quickly achieve the **First Step** experientially? That is, to reach the Stream-Entry stage.

Wind 2020-11-28 22:09:14 Implement the **Six Steps**. The step within the Six Steps that is most容易 (easily) overlooked is the **Sixth Step**. But the **Sixth Step** is precisely the key to achieving the **First Step**. Because, factually, on an experiential level, you are seeking happiness in the direction of the world. So you need to实践 (practice) Lester Levenson's favorite teaching: *get everything by releasing only*. Every time you want something, achieve it through release. This gain will make you want to release even more. Continuously confirming your *gain* will make you release continuously. Until you discover that your goals are一个个 (one by one) realized, yet you still are not happy. Then, on an experiential level, you will "discover" that things fundamentally cannot bring you happiness. Instantly, you will become aware of the only source of happiness. At this moment, a change in the flow will immediately occur. A complete change in the flow of life. You completely turn the direction. This is the complete achievement of the **First Step**. Wanting freedom more than wanting the world. Then, as Lester Levenson said, you will continuously fall into the remaining five steps.

2020-11-28 The Eight Limbs of Yoga Involve Stages of External Control and Internal Control

Tiancheng 2020-11-28 22:35:13

===== Page 115 =====

Controlling life force – what does it specifically mean?

Wind 2020-11-28 22:37:17

[Group chat history] [**Wind 2020-11-28:** The eight limbs of yoga involve stages of *external control* and *internal control*. **Wind 2020-11-28:** Actually, you can use these eight limbs to judge the advancement level of any spiritual practice. **Wind 2020-11-28:** The ancient sage Patanjali, in his Yoga Sutras or aphorisms, defined the journey of seeking God. Scholars usually refer to his book as Patanjali.]

Wind 2020-11-28 22:37:31 This is my previous detailed explanation of the eight limbs. Nowadays, many yoga teachers explain it incorrectly. I actually don't recommend understanding so much theory, so I didn't specifically talk about these. When you have

practical experience, you will suddenly understand and be able to understand any scripture. Therefore, implementing the **Six Steps** is the only key.

Edited by Omi 2022.06.22

[File Name]: 03- (English Language en) - Wind Feng -- China -- Wind Feng - Lester Levenson -- Lester Levenson Six Steps -- TSM – Lester Levenson Original 1992 Sedona Method – Lester Levenson Release Method Technique .pdf

THE END.

[file name]:
04 of 05 - Wind - Feng - Talk – Lester Levenson - Lester Levenson Six Steps – Lester Levenson – TSM – Lester Levenson Original Release Method – Lester Levenson Original 1992 Sedona Method Release Technique (Wind Feng).pdf

Wind (Feng) on Six Steps (One of 6 documents, this is English translation of the document named “Wind’s talk on Lester Levenson Six Steps and Lester Levenson Original Release Method (The Original 1992 Sedona Method) ” – from documents 00 to 05 in the Google Drive)

Version 1.0 – Wind (Feng)’s chat logs in
WeChat Weixin Groups “Shortcuts to Freedom” and “TSM The Original Sedona Method Release Liberation Diamond Island”

Document Creation date: 14 Feb 2026

“ Simply release your feelings, your mind quiets, and you’re there.”
– Lester Levenson (1909-1994)

Source (Github):
https://github.com/deng-bowen/6-steps/blob/main

https://drive.google.com/drive/folders/1WlCTqnPtCVDKt8gc2YVA4fpBWee4QHac?usp=sharing

People or authors mentioned in this document include:

Wind (Feng 风 / 風 in Chinese)

Lester Levenson (1909-1994)

Lester Levenson (The Sedona Method / The Sedona Release Method Technique)

The Original 1992 Sedona Method by Lester Levenson

The Sedona Method Release Liberation Technique

Wind (Feng) on Six Steps of Lester Levenson

Wind (Feng) 's application of Lester Levenson (The Sedona Method) Six Steps to Freedom

Hale Dwoskin (student of Lester Levenson , author of the book 'The Sedona Method' , featured in 1992 Original Sedona Method 8 videos)

Nikki Warriner (featured in 1992 Original Sedona Method 8 videos)

Larry Crane (Lawrence Crane) / Lawrence Crane (1935-2018) (student of Lester Levenson, author of the book 'Abundance Book' and The Release Technique)

Stephen Seretan (author of the book "Lester Levenson and me")

Virginia Lloyd (author of the book "Choose Freedom" , a book about Lester Levenson)

Ralph Zeitlin (student of Lester Levenson)

Mike Klein (student of Lester Levenson)

Rick Solomon (student of Lester Levenson)

David Hawkins MD PhD (student of Lester Levenson , and author of the book 'Letting go: pathway of surrender')

Ramana Maharshi

Buddha

Yogananda

Jesus

PS. This document was translated from Chinese to English, with the assistance of DeepSeek in February 2026.

Background Information for spiritual seekers (and finders) :

Lester Levenson experienced a profound inner awakening in 1952 after a severe heart condition (coronary thrombosis) left him facing death; withdrawing to contemplate the cause of suffering, he discovered that his misery came not from circumstances but from his own suppressed feelings (emotions) and mental resistance. By systematically letting go of fear, desire, and attachment, he reported entering a state of deep peace, love, and freedom that did not depend on external conditions. This realization—that happiness is one's natural state and can be uncovered by releasing inner subconscious feelings —became the foundation of what later evolved into the Sedona Method (Release Technique).

Seen through the lens of Ramana Maharshi and Eckhart Tolle (Power of Now book), Lester Levenson's awakening can be understood as a collapse of egoic identification under the pressure of imminent death, followed by a direct abidance as pure awareness. Instead of seeking salvation externally, he turned inward and discovered that suffering arose from attachment to feelings, thoughts, desires, and fears; when these were relinquished, what remained was causeless peace and love. In Ramana's terms, the false "I"-thought subsided into the Self; in Tolle's language, psychological time and resistance dissolved into Presence. Lester Levenson's later teaching of "releasing" can thus be viewed as a pragmatic pathway to the same realization: that one's true nature is prior to thoughts and feelings, free of grasping, and inherently whole.

In China and in the Chinese speaking community (China ,Taiwan, Hongkong, Singapore, Malaysia), and there is this person with the ID "Wind" (Feng) (风) / 風 in Chinese), a well-known figure in China's spiritual seekers community, who claimed to have been thrown into "spiritual enlightenment" (Nirbīja Samadhi) after constant release (every moment 24/7) for about over a month in 2020.

Wind (Feng 风) / 風 in Chinese) focus was on the recordings of Lester Levenson's talks and the 1992 Sedona Method version of the course designed by Lester Levenson himself and led by Hale Dwoskin and Nikki Warriner . (8 videos of the 1992 course recordings are freely available on YouTube and bilibili).

Later on, the instructors after Lester Levenson who were his students , modified, added or subtracted some parts of it. The focus in those materials somehow shifted from achieving

freedom to having a happy comfortable life, which itself is awesome, but I wonder if we're leaving what's more out there , from Lester Levenson's original teaching.

The documents from 00 to 05 are the PDFs of chat logs of Wind (Feng) answering questions from other spiritual seekers.

Wind (Feng / 风 or 風 in Chinese) , a well-known pseudonymous student of Lester Levenson's Six Steps and The Sedona Method Release Technique - Letting Go) in China , rose to prominence among Chinese spiritual seekers community in 2021 , for sharing Chinese translations of Lester Levenson's audios, his direct awakening experience , and for emphasizing and popularizing the pure simplicity of " Simply Releasing 24/7 and applying the Lester Levenson Six Steps 24/7" .

Wind (Feng / 风 or 風 in Chinese) , is a dedicated practitioner and teacher of Lester Levenson's Six Steps (The Original 1992 Release Method – Sedona Method) who emphasizes the profound simplicity and effectiveness of the Six Steps as the complete map to Freedom, having deeply studied Lester Levenson's 1992 Original Sedona Method Course materials and audio recordings. Through his extensive experience, Wind asserts that "you don't need anything beyond the six steps" to achieve true freedom, consistently teaching that the Six Steps - from wanting freedom more than the world to experiencing increasing joy with each release - form a self-contained, powerful system that requires no additional techniques or modifications. Wind's teaching centers on the purity of Lester Levenson's original method, particularly as presented in the 1992 Original Sedona Release Method course, where he identifies the three fundamental desires (approval, control, and security) as the root of all emotional suffering, and emphasizes that continuous release of these desires, rather than merely releasing surface emotions, is the key to rapid liberation - a process he (and Lester Levenson) claims can take "only a few months" when practiced with complete fidelity to Lester Levenson's instructions.

As of February 2026, Lester Levenson, Hale Dwoskin, Larry Crane (Lawrence Crane) (Lawrence Crane), The Sedona Method, and The Release Technique, are more popular in China , than the rest of the world combined, since it is free, requires no belief systems, and no external guru or teacher. Virtually, all Lester Levenson's books, talks, videos (in English), have been translated into Chinese .

The Original 1992 Sedona Method Videos (8 videos), featuring Sedona Method instructors **Hale Dwoskin** and **Nikki Warriner**, have been viewed millions of times in China's YouTube (bilibili), while in YouTube the same video has less than 100,000 views.

Wind (Feng)'s chat logs PDF documents are freely available for download in Internet Archive, and contain essential pointers for true seekers, to start their journey to "Lester Levenson Six Steps and TSM (The Original 1992 Sedona Method)" .

Wind (Feng) said in the chat logs document:
"All the spiritual masters point to the same Reality , and Releasing via Six Steps, in my experience, is the most effective practice to get there (Freedom, Beingness, Reality) . Absolute security is only found in your true inner self (Infinite Beingness). "

Lester Levenson has a better summary: "The Sedona Release Method is simple, the method is also easy. Let the feelings come up, [recognize the deeper ego's intention] they are a desire for approval or control, and then let them out. Carrying out the six steps of this method, will take a few months to empty out all your garbage."

Lester Levenson's quotes:

" Feelings Are Suppressed Energy Under Pressure. Allow them to be and decide to release them, up and out."

" Even more simply, release the feelings as soon as you notice them. "

" Allowing feelings to surface , float up and out , and decide to release / let go of them instantly . "

"Releasing is simply allowing the suppressed feelings to come up and go out—without resistance, without effort, without identification. It's not thinking it away; it's feeling it and letting it float away. When you do this consistently—especially from a high state—you dismantle the entire structure of ego, and what remains is your infinite beingness. "

"You hear that word allow? That's just the way it happens.
Instead of holding it down or toying with it, you allow it up and out."

"There is so much of it -- releasing occasionally helps but if you want to get it all out a huge accumulation, it's got to be constant it's in the Six Steps, you got to make it constant and all day long it's floating up and out you see the feeling and you see it release sort of like sitting back and watching the show go on."

"The way is simple and the way is easy. Let the feelings come up. Get them under approval or control and let them out."

"Taking a feeling up is tracing a feeling to a more basic feeling until you get the source feeling of wanting to control or wanting approval."

"The feelings comes up in waves, goes out. The waves stop and then you're finished."

3 core wantings described in The Original 1992 Sedona Method:

Category	**Description**	**Synonyms - Positive/Wanting**	**Synonyms - Negative/Fear**
Wanting Approval or Disapproval	feeling of not being worthy or good enough , fear of others' disapproval , intense neediness	Wanting love / acceptance/ admiration / caring/to be noticed/to be understood/to be stroked/to be nurtured/to be liked/to be	Wanting to be disliked/rejected/be looked down on/ to hide/to be misunderstood/to rebel/to be ignored

Category	**Description**	**Synonyms - Positive/Wanting**	**Synonyms - Negative/Fear**
		recognized/to be popular/	
Wanting Control or to be Controlled	Feels rigid, controlling, hard-edged and pushy --- Be controlled -- Feels like wanting to be taken care of .	Wanting to change/understand/ manipulate/push/fix/force something/to have it our way/to be right/to be on top/ to make it happen/to coerce	Wanting to change/be changed/to be confused/to be manipulated/ to be fixed/to be forced/to follow/to be the underdog/to blame/to be the victim
Wanting Security / Safety / survival or fear of death	Feels threatened and unsafe -- Survival -- Feels like wanting to give up, rejecting life .	Wanting safety/to survive/to get revenge/to protect ourselves and others/to attack/to defend/to kill/to be safe	Wanting danger to end it all/to expose ourselves and others/to be attacked/to be defenseless/to be killed/to be annihilated/ to be threatened

===== Page 1 =====

Wind’s talk on Lester Levenson Six Steps

Chat Log 4

2020.12

Thank you to Mr. Lester Levenson .

Lester Levenson
1909-1994

Gratitude and dedication to Mr. Lester Levenson, the Founder of The Sedona Method

(19 July 1909 — 18 January 1994)

> As long as you want help, I will never leave you.
>
> Now the "real me" sees you as the "real you". When I'm not here, not with you in this physical body, it is the real me helping you.
>
> Anytime you ask for the real me, you will find the real me right there. What happens is *you raise yourself up* so that you can get the answers yourself. You must get them.
>
> ——**Lester Levenson (1909-1994)**

The golden key is the **"Six Steps" Lester Levenson** summarized as follows:

1. You must want freedom more than you want the world.

2. Decide that you CAN do the method (Release) and be imperturbable.

3. See that all your feelings culminate in three wants, the want of approval, the want to control, and the want of security. See that immediately and immediately let go of the want of approval, the want to control and the want of security.

4. Make it constant. Release all your wanting approval, wanting to control and wanting security when alone or with people.

5. If you are stuck, let go of wanting to control the stuckness.

6. Each time you use the method, you are lighter and happier. If you do this continually, you will continually be lighter and happier. Go back to Step 1.

===== Page 3 =====

Release Method Journal Entries - December 2020

December 1, 2020

Become a master, it's much more interesting than becoming famous 1

Feng & Tiancheng - The Feeling of Separation 1

Feng & Tiancheng - Is the desire to separate and the feeling of separation the same thing? 5

December 2, 2020

Implement the Six Steps, do them continuously, it will gradually strengthen the momentum towards freedom, thereby completely achieving the First Step 16

December 4, 2020

Feng & Tiancheng - How to use the First and Second Steps 18

December 5, 2020

Aversion and Attachment 19

December 7, 2020

The future depends solely on your decision at this moment 19

The difference between the subconscious and conscious mind lies simply in whether you look at it now 20

The future depends solely on your decision at this moment 20

One Release equals months of meditation 21

December 9, 2020

Goal Releasing Process 21

Motivation for growth: one is pain, the other is joy 23

December 10, 2020

Stuck: First, face this feeling of being stuck, then release the wanting to change it 28

Does every release require going through the golden Six Steps? 31

December 11, 2020

Feng & Tiancheng - Intellectual knowledge cannot replace the path you have actually walked 32

Four Guidelines 32

Replacing one belief with another is useless 37

December 12, 2020

The Issue of Efficiency 40

Do not use effort, just be aware of your most surface-level feeling 41

Releasing only emotions would take hundreds of thousands of lifetimes to clear one category of emotion 46

Releasing Desires Process 48

Releasing deeply will definitely get stuck 48

December 13, 2020

One day of continuous Release equals 6000 years of meditation 52

If it hasn't left, you're stuck 54

Duality 56

Allow yourself to become more aware of it 56

Goal Release brings up opposing programs 56

December 14, 2020

The mind can only tell you what it currently experiences; it can only replay past experiences 57

The most surface-level emotion requires no effort to feel 61

Behind agflap, there is both wanting approval and wanting control 70

December 16, 2020

Is "not wanting" actually wanting control? 70

Meditation is just a form of suppression 75

Can't distinguish? Isn't that just wanting to distinguish? 76

What are the main reasons the Release Method is difficult? 81

Can Wang Yangming's School of Mind lead to freedom? 82

One Release only takes a few seconds 85

December 20, 2020

A desire is a basic feeling, not a thought 88

December 21, 2020

Don't resist your physical sensations, instead release your wanting to control 88

December 22, 2020

Overview of the Releasing Process 95

How to ask questions for Goal Release? 96

What's the story with the original version of the Release Method? 98

Some explanations of the Release Method from Lester Levenson 100

Because meditation only makes the surface mind feel better 103

A letter from Kam Bakhshi – Release to Freedom 105

Chanting sutras is not recommended 108

Can we achieve xxx? 112

December 23, 2020

Lester Levenson Cancels the Agreement 112

Kalama Sutta 116

I find that after setting a goal, I don't actually feel like I want it 117

Turning from the world inward 118

December 24, 2020

What is the core of instant manifestation? 120

The mind naturally stops revolving around something, that is hootless 129

Following the Six Steps means it's not avoidance 130

December 25, 2020

Destroying False Masters 133

Feng & Tiancheng - High Spirits 133

The ability to discern truth from falsehood comes from your inclination towards freedom 134

Feng & Tiancheng - Materialization and Dematerialization 134

Feng & Tiancheng - The karma of China and the US is relatively good, is it because many sages emerged in both places? 135

The relationship and difference between desires, emotions, and feelings 136

Does your feeling stir up your wanting control or approval? 138

December 26, 2020

Feeling drowsy is a way of trying to escape feelings 139

December 27, 2020

Sleep is a continuation of the previous state of consciousness 140

Release fundamentally doesn't require "persistence" 140

If your mind wanders, it's just a tendency to escape 140

You might think it's normal to ask several times in a row without feeling anything, or even to ask for over ten minutes without feeling anything... 142

December 28, 2020

When you chase the world, you are developing the mind, making it noisier, and intensifying suffering. 143

December 29, 2020

Allow this feeling of having no feeling 144

It's best not to believe anything 144

Is there a difference between Releasing and experiencing/being aware of emotions? 145

Every Release deepens your own experience 145

Wanting the world to be as you think it should be is wanting control 146

Stuck in Release 148

Images will depart as the feeling dissipates 148

When you can't distinguish, you have a wanting to figure out 152

Stuck 155

There's no need to follow thoughts; simply releasing feelings can clear away thousands of thoughts 156

Your decisions are merely driven by feelings 157

If you're used to suppressing, you'll need to spend more time undoing the habit of suppression 161

The Six Steps are the only key to the Release Method 161

Make a decision, don't back down 163

December 30, 2020

Xiaoli's Sharing 164

Aren't you allowing the feeling of being stuck to fully express? 166

When you have no feeling, just keep doing it, and it will pull out all your aversion to this world 168

Feng & Tiancheng - You have to decide to do it in order to release it 168

Teaching someone who has never been exposed to the Release Method, it takes no more than two days to learn 169

Feng & Tiancheng - Ananda's focus on the Buddha exceeded the Buddha's teachings 169

The world is wanting control and wanting approval 172

December 31, 2020

get everything only by release 172

Fully experiencing a feeling is responding to it, but when you have attachment and aversion towards the feeling, you cannot fully respond to it 173

Emotions and thoughts in this realm directly construct your mental body 176

Intellectual analysis and beliefs cannot destroy the Maya illusion 177

The state of automatic releasing 179

You can Release while doing anything 183

Year-end Summary 183

===== Page 6 =====

===== Page 7 =====

2020-12-01 Become a master, it's much more interesting than becoming famous

Feng 2020-12-01 11:22:46 I haven't completely not heard of this friend from Taiwan. Because I previously practiced the Pa-Auk meditation method. He's the best practitioner I've heard of. He specifically went to a meditation forest in Myanmar for intensive practice for a period, reaching the fourth *jhana* and even cultivating the formless attainments. Later, he

discovered this was useless for liberation, so he delved into *dependent origination* on his own, thus uncovering the Buddha's path of awareness, and became free. But he still had some "burnt ropes" like the Chan master Sunlun. Then that master said two sentences that let him release his limitations. Domestically, including Hong Kong, Macau, and Taiwan, only these two have attained liberation in recent years. Yeah, both are now free.

Tiancheng 2020-12-01 11:27:10 The master from Taiwan, did he awaken using the Buddha's method?

Feng 2020-12-01 11:27:28 Yes, but he discerned it himself through *pratyekabuddha*.

Feng 2020-12-01 11:27:39 He gave up the Pa-Auk method and observed the twelve links of *dependent origination* himself.

Tiancheng 2020-12-01 11:31:34 I changed my avatar. I don't want to become famous anymore either, because I'm going to become a master.

Feng 2020-12-01 11:32:46 Haha, become a master, it's much more interesting than becoming famous.

Tiancheng 2020-12-01 11:33:17 Yes. I will achieve it.

2020-12-01 Feng & Tiancheng - The Feeling of Separation

Tiancheng 2020-12-01 14:38:55 Lester Levenson, in *Goals and Winning*, said the first desire is the *desire to separate*. Why isn't this considered the first desire in the Release Method?

Feng 2020-12-01 14:39:11 Feeling of separation.

===== Page 8 =====

Feng 2020-12-01 14:39:49 [Chat log between Feng and Tiancheng]【Feng: I touched the feeling of separation beneath the fear of death. Feng: I know I'm nearing the end. Tiancheng: Is it the feeling of separation that drives the will to survive? Feng: Mm, it's the feeling of separation of "I exist as this body." 】

Tiancheng 2020-12-01 14:40:42 image[[52, 234, 738, 465]]

Tiancheng 2020-12-01 14:42:09 So, releasing the fear of death is simultaneously releasing the feeling of separation?

Feng 2020-12-01 14:43:09 Every release is releasing the feeling of separation.

Feng 2020-12-01 14:43:13 However, when you release from this baseline, you can become free in a few months. Continuous releasing will get you there. Given the momentum you have now, you can achieve it. As you keep releasing, you'll get high. From that high, you can release deeper and pull out the fear of death. When you let go of the fear of death, there will

be a much stronger agony—the feeling of separation. But because you've already released so much garbage, when you let go of the fear of death, you have the capacity to handle it and eliminate this feeling of separation, and then you're there ("There").

Feng 2020-12-01 14:43:56

After releasing the fear of death, you will encounter the feeling of separation.

At this point, it's a choice: choose to be infinite existence, or choose to be a separate individual. When you identify with your infinite existence, you immediately are that.

Tiancheng 2020-12-01 14:44:31 Is the work not finished after releasing the fear of death?

Feng 2020-12-01 14:44:42 If completely released, it's finished. When the feeling of separation emerges, you haven't completely released the fear of death yet.

===== Page 9 =====

Feng 2020-12-01 14:46:06 [Chat log between Feng and Tiancheng]【 Feng: I penetrated to the very last limitation inside. Tiancheng: Was it the feeling of separation? Feng: Mm, it was the feeling of separation. Feng: Then I retained just enough fear of death to hold onto the feeling of separation. 】

Feng 2020-12-01 14:46:16 I mentioned this to you before. If you want to hold onto the feeling of separation, you must retain a part of the fear of death; otherwise, the feeling of separation will dissipate. When you completely clear the fear of death, the mental program is completely erased.

Tiancheng 2020-12-01 14:47:04 When the feeling of separation is also cleared, does that mean reaching the state of "I am everything"?

Feng 2020-12-01 14:47:29 Infinite existence.

Tiancheng 2020-12-01 14:47:31 No more feeling of separation.

Feng 2020-12-01 14:47:47 Mm, you will no longer feel like "I am an individual." You will no longer feel yourself to be a body.

Tiancheng 2020-12-01 14:48:16 Even while still using a body.

Feng 2020-12-01 14:48:24 Mm. You watch the body move.

Tiancheng 2020-12-01 14:48:31 You just said, every release is releasing the feeling of separation.

Feng 2020-12-01 14:48:39 Yes. In constructing a mind—imagining it as a body. Therefore, everything you do, and everything we will continuously do before you attain freedom, is aimed at eliminating this feeling of separation. The feeling of separation is actually the *sense of ego*.

Tiancheng 2020-12-01 14:49:47 Could it also be said that what is being released is the sense of individuality? The feeling of being an individual.

Feng 2020-12-01 14:49:51 *Sense of self.* In *The Way*, they don't use the word *separation*; they use *sense of ego*.

===== Page 10 =====

Sense of self. With every release, you are releasing your *sense of self*, recognizing that God acts through you.

Tiancheng 2020-12-01 14:51:11 Not me, but the Father works through me. This is a slogan I used to shout often.

Feng 2020-12-01 14:51:58 Release until it becomes experience.

Tiancheng 2020-12-01 14:52:01 Mm. Do you live in this experience now?

Feng 2020-12-01 14:52:39 Basically, I rarely use the mind to decide anything. But this isn't a negative feeling; it's a wonderful feeling of bliss.

Tiancheng: Mm, I want to experience it. I think your chat logs are quite numerous, but how can you pull up corresponding records so quickly every time?

Feng: For example, chapters from the *Bhagavad Gita*. Someone sent me a few pages yesterday, and I directly used them to answer another person's question.

Tiancheng: How do you do it? Intuition at work?

Feng: When you live in moment-to-moment knowing, this is very simple.

Tiancheng: Knowing, is that intuition?

Feng: The corresponding information always finds its way to me. Mm.

Tiancheng: Lester Levenson said intuition is at the back of the mind.

Feng: Then I just use it directly. I don't need to use my mind to search for answers.

Tiancheng: You still have some mental residue now, can you also directly use intuition?

===== Page 11 =====

Feng: Still 70% to 80% intuitive operation. As you release, you will tend more and more towards using intuition.

Tiancheng:

Mm, the less mind, the more intuition. I have that feeling now too. 20~30% intuitive operation, I don't know if it's that much.

2020-12-01 Feng & Tiancheng - Is the *desire to separate* and the *feeling of separation* the same thing?

Tiancheng 2020-12-01 15:11:55 Is the *desire to separate* and the *feeling of separation* the same thing?

Feng 2020-12-01 15:12:57 Wanting to be a body, or the feeling of separation. Hale Dwoskin's problem is that he added this underlying thing into the questioning, which completely confused the method.

Tiancheng 2020-12-01 15:13:57 Added into the questioning, what does that mean? Treating the feeling of separation like *wanting approval*, and releasing it that way?

Feng 2020-12-01 15:14:29 Maybe there's no need to ask those questions at all. These questions can be used as a supplement after the guided questions you ask during practice, or you could even replace them directly. From now on, we won't ask questions like "Could you...?" and "When would you...?" anymore, because on a deeper level, we can make the decision to let go more quickly and spontaneously. Anyway, please try to use these questions to support your releasing whenever needed! As before, you can read the questions to yourself, or do it with a partner.

Step 1: Focus on your problem, then allow yourself to welcome whatever feeling is present.

Step 2: Dig a little deeper and see if the current feeling stems from some desire. Then ask yourself one of the following two questions: Does this feeling come from a desire for approval, control, safety/security, or separation? What desire is hiding behind this feeling? If you can't pinpoint exactly which desire is behind the feeling, or if you find that several desires are present simultaneously (often the case), pick one you feel is dominant, or one you're inclined to

===== Page 12 =====

handle first, then proceed to Step 3.

Step 3: Ask yourself one of the following three questions: Could I allow myself to desire (approval, control, safety/security, separation)? Could I welcome my desire for (approval, control, safety/security, separation)? Could I let go of my desire for (approval, control, safety/security, separation)?

Feng 2020-12-01 15:14:43 This is what he wrote in his book.

Tiancheng 2020-12-01 15:16:05 Mm.

Feng 2020-12-01 15:16:19 There's another section.

Unity-Separation Paradigm

Handling the *desire for separation* and its opposite, the *desire for unity*, is key to releasing in relationships. Generally, in a relationship, one person tends to actively move closer while the other resists or flees. Roles may not be fixed and can often alternate. But regardless of which side you're on, you can improve the relationship through Release. For example, if you can let go of the desire to get closer, you'll find you actually become closer to the other person. Conversely, if you can let go of the desire to separate, you'll find you can be at ease with the current situation and no longer feel uneasy.

Please be mindful of your desires for unity and separation in your relationships from now on. You'll find that continuous releasing on this topic will greatly improve your relationships.

Tiancheng 2020-12-01 15:16:22 This is more complicated.

Feng 2020-12-01 15:16:32 This is wrong. He explained this as *wanting separation*, but it's actually just *wanting approval*.

Tiancheng 2020-12-01 15:16:50 Mm.

Feng 2020-12-01 15:17:49

===== Page 13 =====

Hale Dwoskin made the same mistake of overusing the mind in *The Way*.

Tiancheng 2020-12-01 15:18:07 He explained this as *wanting separation*, but it's actually just *wanting approval*. I don't quite understand these two sentences. Treating the feeling of separation as *wanting separation*.

Feng 2020-12-01 15:18:41 He said that in a relationship, you either want to get closer or want to move away.

Tiancheng 2020-12-01 15:18:47 Oh, yes.

Feng 2020-12-01 15:18:52 He said this is *wanting unity* and *wanting separation*.

Tiancheng 2020-12-01 15:18:53 *Wanting approval*.

Feng 2020-12-01 15:18:57 But actually, it's just *wanting approval*.

Tiancheng 2020-12-01 15:19:03 Got it. This is a fundamental mistake, isn't it?

Tiancheng 2020-12-01 15:20:21 Does this mean... He hasn't actually practiced releasing the fear of death much? That's why he can't understand this feeling of separation?

Feng 2020-12-01 15:20:56 Mm. He hasn't actually released to that point.

Tiancheng 2020-12-01 15:21:11 How far did his releasing actually go?

Feng 2020-12-01 15:21:15 He tried to use his mind to explain Lester Levenson's concept of *separation*.

Tiancheng 2020-12-01 15:21:25 Mm.

Feng 2020-12-01 15:21:31 Student (Hale Dwoskin): Lester Levenson, lately I've been looking at all the concepts I hold, including the spiritual one—I am not this body. And then, there's something I'm doing now that I want you to help me verify if it's in the right direction. I want to follow that belief, because when I let go of that belief, I often feel worse. The inner experience regarding this concept becomes "it's just a concept." Lester Levenson: "I am not this body" acknowledges a body, doesn't it? This is the mind's trick. The mind just

deceives you, destroys you, constricts you, making you continuously believe you are this infinitely small body. The mind's function is limitation. So when you let go of your mind, what remains is your Being. That's it. And it's right here now, without limitation.

Feng 2020-12-01 15:21:42 This is a conversation from *The Way*. Back then, he was already trying to follow the mind's beliefs.

Feng 2020-12-01 15:21:56 Lester Levenson dismissed it.

Tiancheng 2020-12-01 15:22:29 Mm. Do you know how far Hale Dwoskin got? Did he reach boundless consciousness?

Feng 2020-12-01 15:23:26 He didn't experience the Six Steps.

Tiancheng 2020-12-01 15:23:44 Mm.

Feng 2020-12-01 15:23:47 Therefore, he didn't reach *Nirbikalpa Samadhi*. He might have had some unitive experiences that led him to mistakenly believe he was on par with Lester Levenson.

Tiancheng 2020-12-01 15:24:07 Unitive experience, what is that?

Feng 2020-12-01 15:24:11 Therefore, he felt he could modify Lester Levenson's method.

Tiancheng 2020-12-01 15:24:21 Mm.

Feng 2020-12-01 15:24:40 Unitive experiences are just preliminary experiences before *samadhi*. *Samadhi* is the true unitive experience. But *Sabikalpa Samadhi* still has seeds.

Tiancheng 2020-12-01 15:25:05 Is the *samadhi* mentioned here *Nirbikalpa Samadhi*?

Feng 2020-12-01 15:25:12 Even if you experience *Sabikalpa Samadhi*, you can still fall back.

Tiancheng 2020-12-01 15:25:32 He didn't even reach *Sabikalpa Samadhi*?

Feng 2020-12-01 15:25:33 Therefore, experiences of union with the Infinite can never be used to gauge spiritual level. He might have reached *Sabikalpa Samadhi*. But it's impossible he reached *Nirbikalpa Samadhi*.

===== Page 15 =====

Unitive experience with the Infinite is the unitive experience? Mm.

Feng 2020-12-01 15:26:16 Nowadays, Hale Dwoskin probably can't enter *samadhi* anymore, whether with or without seeds.

Tiancheng 2020-12-01 15:26:24 Why?

Feng 2020-12-01 15:26:35 He modified the method.

Tiancheng 2020-12-01 15:26:43 Mm.

Feng 2020-12-01 15:26:55 He mistakenly believed that what he experienced in his unitive experiences was the ultimate.

Tiancheng 2020-12-01 15:27:01 If he still feels pain...

Feng 2020-12-01 15:27:16 Therefore, he translated his own understanding into a set of methods using his mind.

Tiancheng 2020-12-01 15:27:18 Would he return to Lester Levenson's original teachings? Is it possible?

Feng 2020-12-01 15:27:32 Triple Welcoming, the Fifth Release Method, etc.

Tiancheng 2020-12-01 15:27:36 Because without freedom, there is pain.

Feng 2020-12-01 15:27:59 And what he shares now emphasizes welcoming the present situation.

Tiancheng 2020-12-01 15:28:04 Mm.

Feng 2020-12-01 15:28:09 Or discovering the perfection of the present moment.

Tiancheng 2020-12-01 15:28:18 Have you seen his current teachings?

Feng 2020-12-01 15:28:40 I used to follow Hale Dwoskin's YouTube channel. His recent videos are all this type.

Tiancheng 2020-12-01 15:28:57 Mm.

Feng 2020-12-01 15:29:24 And he has a Tantric *mandala* hanging behind him.

Tiancheng 2020-12-01 15:29:55 Yeah, I thought it was strange when I saw his website before. I wondered why he had something like that hanging.

===== Page 16 =====

Feng 2020-12-01 15:30:15 He also emails students recommending Qigong, saying he's practiced it for many years and it can assist Releasing, *Chinese qigong*.

Tiancheng 2020-12-01 15:31:16 Which specific type of *samadhi*?

Feng 2020-12-01 15:31:22 Early students like Lloyd, including Hale Dwoskin, seem never able to understand Lester Levenson's divine greatness. *Sabikalpa Samadhi*.

Tiancheng 2020-12-01 15:31:33 Mm.

Feng 2020-12-01 15:31:41 *Nirbikalpa Samadhi* is more than just unitive experience can describe.

Tiancheng 2020-12-01 15:31:51 Mm.

Feng 2020-12-01 15:32:08 In his final years, Yogananda used the pronoun "I" like Jesus: not referring to himself as a person, but to the consciousness of God dwelling in his heart. Disciples who followed him early on, like Laurie Pratt, couldn't accept or even understand the impersonal intention behind the Master's external presentation in his later years.

In fact, she even laughed at some of the Master's peculiarities, as if he were just an ordinary person. She once said to me, "Every time I think I understand him, he becomes incomprehensible again." I was surprised she even thought about trying to understand the Master—as if trying to figure him out, like analyzing a person. I knew Laurie really thought that way, because she had also analyzed me like that. "Everything," she once said to Daya Mata, "we must strive to understand, 'What is his purpose?'" But our Master had no "purpose," except the desire to help everyone. Does behavior without purpose like this need to be analyzed? Does the ocean need to be understood? Even I, I seek nothing except to help in his work.

Laurie also mocked the Master's request for people to come together to form spiritual communities as impractical. Yet this was clearly one of the most fundamental aspects of his

earthly mission! He said this would become a way of life in the future. That year, when I built the first building at Ananda and began preparing the retreat grounds, Laurie Pratt (then known as Daya) suffered a severe stroke and died two years later. A plausible explanation is that her stroke was caused by intense anger, and the reason for her anger was that I dared to be so "presumptuous" as to openly disregard her opposition and build a community.

===== Page 17 =====

However, now more than forty years have passed since the founding of Ananda, and I can say with certainty that the Master's dream was very realistic; the vast majority of Ananda residents have no desire to move elsewhere.

Laurie Pratt's example might be helpful to many. Therefore, please let me, who understands this matter, tell this story. At the same time, I need to add that I have always considered her a great saint.

During the Christmas retreat in 1949, the Master made predictions about several of his close disciples. Regarding Laurie Pratt, he said: "Laurie, you have finished editing *Autobiography of a Yogi*, you will realize God."

I was once puzzled by this prophecy, because it seemed to me that Laurie was very arrogant and opinionated. In fact, she was my adversary, having schemed to have me ousted from the Self-Realization Fellowship. I was quite sure that many of the charges she brought against me were untrue, but when I told her, "What you're saying isn't true," she dismissed it contemptuously but shouted very loudly, "I don't need your opinion!"

I have reason to believe she had reached a certain spiritual height. But "*samadhi*," or union with God, has two stages, as the Master once explained to me. The first stage is called *Sabikalpa Samadhi*, in which one can still fall spiritually, because the ego-sense hasn't been completely overcome.

Speaking of the Master's early disciples: some never seemed able to understand his divine greatness. For them, the Master was a person, but for those of us who came to him later, he was not. For instance, Dr. Lewis told me that when he was young, he wrestled with the Master many times. "Did you win?" I asked. "Well," said the doctor, with a triumphant but very serious expression, "I let him win." I laughed and said nothing. Like the great master Ku, the Master could lift an entire mountain with his little finger without effort; of course he could win a wrestling match if he wanted to! In the presence of a true sage, it's best to assume he has supernatural abilities, not to speculate on his unreliability.

Kriyananda lamented that Yogananda's early disciples never seemed able to understand the Master's divine greatness, while those of us who joined later were different.

Tiancheng 2020-12-01 15:33:10 Why, having lived with the Master, were they still unable to recognize him as a Master?

Feng 2020-12-01 15:33:22 She attained *Sabikalpa Samadhi*, but did not attain *Nirbikalpa Samadhi*.

===== Page 18 =====

Therefore, she experienced boundless consciousness, thought herself omniscient, yet was still operated by the sense of self.

Kriyananda lamented that Yogananda's early disciples never seemed able to understand the Master's divine greatness, while those of us who joined later were different.

I think the same applies to Lester Levenson.

Feng 2020-12-01 15:33:32 Students who created the Release Method with Lester Levenson in the early days never seemed able to understand Lester Levenson's level.

Feng 2020-12-01 15:33:36 For example, on her homepage, Lloyd doesn't mention Lester Levenson at all; she even seems to think she created the Release Method herself. Laurie was the editor of *Autobiography of a Yogi*. Hawkins also didn't understand Lester Levenson, I see. Even Hale Dwoskin doesn't really understand Lester Levenson's greatness; he even thinks he can modify it.

Feng 2020-12-01 15:34:26 And in the book, using phrases like "this might stem from his own experience" to talk about Lester Levenson's Releasing.

Tiancheng 2020-12-01 15:34:31 The one with the energy chart?

Feng 2020-12-01 15:34:32 He didn't understand that the Master is always right, whereas Stephen understands this point. Mm.

Tiancheng 2020-12-01 15:35:29 Before, I envied Hale Dwoskin so much for having a master like Lester Levenson.

Feng 2020-12-01 15:35:15 He was also Lester Levenson's student. He plagiarized the emotional chart, made some modifications and additions, and it became the Hawkins Energy Level scale. He also wrote about the Release Method in his book. But he didn't mention Lester Levenson at all.

Tiancheng 2020-12-01 15:35:28 Haw?

Tiancheng 2020-12-01 15:35:39 Mm.

Feng 2020-12-01 15:35:40 [Laughing]

Tiancheng 2020-12-01 15:35:44 [Laughing]

Feng 2020-12-01 15:35:50 He also wrote about the Release Method in his book.

Tiancheng 2020-12-01 15:35:52 Mm.

===== Page 19 =====

Tiancheng 2020-12-01 15:35:55 Hale Dwoskin really didn't cherish the master.

Feng 2020-12-01 15:35:58 But only mentioned Lester Levenson not at all.

Tiancheng 2020-12-01 15:36:01 Huh?

Feng 2020-12-01 15:36:01 Mm. So the Release Method actually doesn't have a copyright per se.

Tiancheng 2020-12-01 15:36:09 Wasn't it given to Hale Dwoskin?

Feng 2020-12-01 15:36:18 Only the copyright for some video and audio materials.

Tiancheng 2020-12-01 15:36:20 I once thought about establishing an organization in China to freely disseminate the original Release Method. At the time, I wondered, what if Hale Dwoskin came to sue us?

Feng 2020-12-01 15:36:24 After you Release, you might not have this thought anymore.

Tiancheng 2020-12-01 15:36:30 Mm. If we were to do it, would Hale Dwoskin have the right to sue? Legally?

Tiancheng 2020-12-01 15:36:33 Rights.

Feng 2020-12-01 15:36:34 There are currently about 100 students in the US teaching the original version of the Release Method in small circles. No.

Tiancheng 2020-12-01 15:36:36 100, that many?

Feng 2020-12-01 15:36:40 Among them, I know of one who teaches completely for free.

Tiancheng 2020-12-01 15:37:20 Does the copyright for the 1992 teaching videos belong to Hale Dwoskin?

Feng 2020-12-01 15:37:29 He said, Lester Levenson taught me for so many years and never charged me a cent, so I won't charge either.

Tiancheng 2020-12-01 15:37:50 Right.

Feng 2020-12-01 15:37:52 Ralph.

Tiancheng 2020-12-01 15:38:00 Does he accept donations?

Feng 2020-12-01 15:38:30 I haven't paid much attention.

Tiancheng 2020-12-01 15:38:35 Mm.

===== Page 20 =====

Feng 2020-12-01 15:39:29 Bethlehem told me this.

Tiancheng 2020-12-01 15:40:00 Mm.

Feng 2020-12-01 15:41:29 In fact, the people truly teaching Lester Levenson's original Release Method are a very small niche.

Tiancheng 2020-12-01 15:42:16 Does the copyright for the 1992 teaching videos belong to Hale Dwoskin?

Feng 2020-12-01 15:42:30 Stephen is also niche. The copyright should have expired; otherwise, it couldn't be uploaded to YouTube.

Tiancheng 2020-12-01 15:42:50 There's an expiration date?

Feng 2020-12-01 15:43:19 Or maybe there's no copyright at all. Including the audios Larry Crane (Lawrence Crane) sells.

Tiancheng 2020-12-01 15:43:40 Also Lester Levenson's audios?

Feng 2020-12-01 15:43:50 The Lester Levenson audios on YouTube now are all the ones Larry Crane (Lawrence Crane) sells.

Tiancheng 2020-12-01 15:44:00 Oh, I see. Larry Crane (Lawrence Crane) doesn't have copyright over these Lester Levenson audios.

Feng 2020-12-01 15:44:40 Therefore, there's no copyright issue.

Tiancheng 2020-12-01 15:45:05 Okay.

Feng 2020-12-01 15:45:10 But I still don't recommend institutionalization.

Tiancheng 2020-12-01 15:45:15 Mm. What's your suggestion?

Feng 2020-12-01 15:45:18 I also had the idea of establishing a free dissemination organization at the time. As I Released, it disappeared.

Tiancheng 2020-12-01 15:45:19 Mm.

Feng 2020-12-01 15:45:20 Because I saw that this is a niche method. My suggestion is to Release yourself and attain freedom.

Tiancheng 2020-12-01 15:45:25 Mm.

===== Page 21 =====

Feng 2020-12-01 15:45:30 After becoming free, go play on Mars, don't just stay stuck on Earth.

Tiancheng 2020-12-01 15:45:35 And if someone needs it, you can teach them.

Feng 2020-12-01 15:45:38 Mm, only share when people need it.

Tiancheng 2020-12-01 15:45:40 Mm. Did you know this from *samadhi*?

Feng 2020-12-01 15:45:45 Yes.

Tiancheng 2020-12-01 15:45:48 Is this the destiny of the Release Method?

Feng 2020-12-01 15:45:50 The key point is that not many people actually want freedom.

Tiancheng 2020-12-01 15:45:55 Mm.

Feng 2020-12-01 15:45:56 The distortion of this method was inevitable. Lester Levenson didn't force the whole world to learn the Release Method.

Tiancheng 2020-12-01 15:46:24 Mm.

Feng 2020-12-01 15:46:28 He knew perfectly well that Hale Dwoskin would modify the method. I remember he said to a student that Hale Dwoskin would go astray in the future. But Hale Dwoskin's task was merely to spread the Release Method globally. For example, China only learned about the Release Method because of Hale Dwoskin and Larry Crane (Lawrence Crane).

Tiancheng 2020-12-01 15:47:28 Yes.

Feng 2020-12-01 15:47:38 Then, among those, some who truly want freedom will naturally find Stephen and others. They will naturally find the '92 course. They will naturally find its original version.

Tiancheng 2020-12-01 15:48:04 Mm.

Feng 2020-12-01 15:48:15 He certainly also knew that I would translate *The Way*.

Tiancheng 2020-12-01 15:48:52 Has Lester Levenson ever appeared in your *samadhi* experiences?

Feng 2020-12-01 15:49:14 Lester Levenson is a *Paramukta*, a *Siddha*.

He won't appear in a form anymore.

Feng 2020-12-01 15:49:37 But I can feel him all the time.

Tiancheng 2020-12-01 15:50:04 When did you start feeling him during your Releasing?

Feng 2020-12-01 15:50:32 I didn't deliberately try to feel him. Until one day, in *samadhi*, I meditated on Yogananda. Then I thought, why not meditate on Lester Levenson? The moment this thought arose, I immediately realized he was right beside me. He had always been there.

Tiancheng 2020-12-01 15:51:30 Did you see Yogananda?

Feng 2020-12-01 15:51:52 I saw Yogananda. A vast amount of information appeared before me. Then I followed inner guidance and read a few books.

Tiancheng 2020-12-01 15:52:20 What message did he convey to you?

Feng 2020-12-01 15:52:36 After that, I began using yogic science to explain my experiences.

Tiancheng 2020-12-01 15:52:52 Mm.

Feng 2020-12-01 15:53:05 So, I experienced it first, then received guidance, and then found a way to explain it.

Tiancheng 2020-12-01 15:53:36 Mm.

2020-12-02 Implement the Six Steps, do them continuously, it will gradually strengthen the momentum towards freedom, thereby completely achieving the First Step

Huixuan 2020-12-02 21:46:13 Teacher Feng, the Six Steps require achieving the First Step first, but I don't know how to achieve it. Can the order of the Six Steps be interchanged?

Feng 2020-12-02 21:47:38 The Six Steps are achieved through continuous Releasing. You must continuously derive pleasure from the Sixth Step to achieve the First Step. Initially, all Six Steps are useful. When you don't want to Release, remind yourself of the First Step. Then decide to Release, that's the Second Step.

===== Page 23 =====

Directly Release *wanting control* and *approval*, that's the Third Step. Continuous Releasing, maintaining continuity, that's the Fourth Step. When stuck, Release the *wanting control* over being stuck, that's the Fifth Step. Feeling more pleasant and lighter with each Release, that's the Sixth Step. Implement the Six Steps, keep doing them, it will gradually strengthen the momentum towards freedom, thereby completely achieving the First Step.

Yixuan 2020-12-02 21:54:54 I think as long as you Release, these Six Steps happen naturally, like breathing, no need to be reminded, right? Is my understanding correct? Could the First Step be considered a wish, the Second Step a preparation to act upon that wish,

the Third, Fourth, and Fifth Steps the action process, and the Sixth Step the result of the action? Is this understanding correct?

Feng 2020-12-02 22:00:33 Reminders are needed because the Six Steps are easily forgotten. The moment you're not in the Six Steps, you're not continuously Releasing. As long as you are truly continuously Releasing, you must be following the Six Steps.

Yixuan 2020-12-02 22:02:18 Releasing continuously isn't necessarily continuous Releasing. If you're stuck and use the Fifth Step, that's still continuous Releasing, right?

Feng 2020-12-02 22:04:35 If you're stuck, using the Fifth Step is continuous Releasing. If you're stuck, and you remain stuck continuously, that is not continuous Releasing.

Yixuan 2020-12-02 22:06:28 When I don't want to Release, reminding myself of the First Step doesn't give me much feeling. On the contrary, reminding myself that I want to change myself, that I want everything to get better, gives me more motivation.

Feng 2020-12-02 22:07:31 That works too. Releasing can make you freer. Freedom includes everything. Just provide a motivation for Releasing. *Wanting approval* will develop into *wanting control*. When you feel *wanting approval*, Release the *wanting approval*. When you Release *wanting control*, *wanting approval* becomes more apparent. When you've Released enough *wanting approval* and *wanting control*, *wanting safety* becomes apparent. If you don't Release *wanting safety*, *wanting approval* and *control* will be developed again, leading to an endless cycle. So only by continuously Releasing *wanting control* and *approval*, and then continuously Releasing *wanting safety*, can you reach the end.

Feng 2020-12-02 22:18:05 Implement the Six Steps, everyone can be free.

Yixuan 2020-12-02 22:19:07 If you keep Releasing continuously, you're always within the Six Steps, and you will become free.

Feng 2020-12-02 22:19:22 Yes.

===== Page 24 =====

Yixuan 2020-12-02 22:20:20 As long as you're within the Six Steps, you're Releasing continuously. Can it also be understood this way?

Feng 2020-12-02 22:21:47 Yes. Use the Six Steps to check. As long as you're within the Six Steps, you can become free.

2020-12-04 Feng & Tiancheng - How to use the First and Second Steps

Tiancheng 2020-12-04 17:08:09 I spent quite a bit of time Releasing today, but found that most of the time I was stuck. Later, I realized I was stuck in discouragement. It felt like being endlessly stuck.

Feng 2020-12-04 17:09:26 Mm, you're trying to *control* the Releasing process, which causes the stuck feeling. Keep using the Fifth Step to Release.

Tiancheng 2020-12-04 17:09:48 Mm. Should I use the First and Second Steps? I find I can use the Fifth Step, but still feel like I can't Release.

Feng 2020-12-04 17:11:19 If you're unwilling to Release, use the First Step.

Tiancheng 2020-12-04 17:11:45 How do I use the First Step?

Feng 2020-12-04 17:11:46 For example, if you want to do something else, it means you want to suppress the feeling. You want to seek *control* and *approval* elsewhere. At this moment, you need to determine: do you want freedom? If you just continue Releasing, you can be free.

Tiancheng 2020-12-04 17:13:01 What about the Second Step? How to use it?

Feng 2020-12-04 17:14:18 It's just a decision. Now you decide to Release.

Tiancheng 2020-12-04 17:14:54 Okay. I'll go Release again.

===== Page 25 =====

2020-12-05 Aversion and Attachment

Feng 2020-12-05 21:01:13 In Releasing, you will naturally discover that the world is suffering, and all joy comes from infinite existence. What causes you pain is just aversion to the world. That's not wanting freedom; it's called aversion to the world. Aversion and attachment are two sides of the same coin.

I am infinite 2020-12-05 21:01:19 For aversion and attachment, should we directly Release this feeling, or should we Release the *wanting control* and *wanting approval* towards these two feelings?

Feng 2020-12-05 21:01:24 *Wanting control* is a desire, right? *Desire*. What *the right path* talks about is *desire and aversion*. That is, *attachment and aversion*. So *desire* is *attachment*. Wanting this, wanting that, that's attachment, also desire. It also has an opposite direction, which is *aversion*. Not wanting (averse to) this, not wanting (averse to) that.

I am infinite 2020-12-05 21:01:35 So attachment and aversion are extremely pure feelings of wanting and not wanting, right?

Feng 2020-12-05 21:01:41 So whether it's wanting or not wanting, it's the same thing. Mm. Actually, there are still three things: *wanting control*, *wanting approval*, *wanting safety*.

2020-12-07 The future depends solely on your decision at this moment

Feng 2020-12-07 10:22:02 Yes, *take full responsibility*. The key issue is that you understand the future as something you cannot control, a matter of chance. Actually, it's not. The future depends solely on your decision at this moment. The decisions you make now will manifest in the future.

===== Page 26 =====

So you have complete control over this. As long as you Release now, you might forget in a few days, but if you use it whenever you remember, you'll use it more and more frequently.

Xiong Wei 2020-12-07 10:24:02 So just set a time, like the group leader said, if you can't do 24 hours, start with 24 minutes.

Feng 2020-12-07 10:24:36 Releasing isn't that difficult. We're just used to suppressing, so we think Releasing is difficult.

2020-12-07 The difference between the subconscious and conscious mind lies simply in whether you look at it now

Feng 2020-12-07 10:12:29 The world isn't like that. A person's behavior has no chance. All behaviors are autonomous, driven by internal motivations. The difference between the subconscious and conscious mind lies simply in whether you look at it now. The occurrence of all future experiences depends on the decisions made now. Decide now to Release the *wanting control* over future situations (i.e., the lack of control), and you will definitely be able to control the future. Decide now to maintain *wanting control*, and you will definitely not be able to control the future. It's that simple. There is no chance in the future.

Xiong Wei 2020-12-07 10:21:41 So, Release the problem you realize now. Don't worry about whether you'll remember later. Just pick up the weapon and do it now.

2020-12-07 The future depends solely on your decision at this moment

Feng 2020-12-07 10:22:02 Yes, *take full responsibility*. The key issue is that you understand the future as something you cannot control, a matter of chance. Actually, it's not. The future depends solely on your decision at this moment. The decisions you make now will manifest in the future. So you have complete control over this. As long as you Release now, you might forget in a few days, but if you use it whenever you remember, you'll use it more and more frequently.

Xiong Wei 2020-12-07 10:24:02 So just set a time, like the group leader said, if you can't do 24 hours, start with 24 minutes.

===== Page 27 =====

2020-12-07 One Release equals months of meditation

Tiancheng 2020-12-07 11:41:16

Tiancheng 2020-12-07 11:41:16 "The nine categories of emotions are driven by two basic feelings, namely *wanting control* and *wanting approval*. Traditional methods of entering stillness generally achieve superficial calmness through concentration, which makes you feel better but doesn't remove any programs. If these programs remain in the subconscious, they will dominate your karma. If you look at them, they will be brought out and Released. Releasing *wanting control* and *approval* is a shortcut; it clears away thousands of programs. One Release equals months of meditation, equals hundreds of years of natural evolution. Different times have different methods revealed by masters, and the Release Method is the only simple and feasible method in the world today."

Tiancheng 2020-12-07 11:41:28 **Tiancheng** 2020-12-07 11:41:28 "Implement the Six Steps, Release for a month, and you will gain the ability of life. The three questions are used for Releasing emotions. Releasing emotions is just an entry. The real major step requires you to continuously Release *wanting control*, *wanting approval*, until the fear of death emerges. When the fear of death emerges, Release for a week and you'll be free. When Releasing desires, once you become aware of *wanting control* and *approval*, there is a natural tendency to let go. Therefore, only one question is needed. Use the Releasing process. The Release Method is a scientific approach. Using this process to implement the Six Steps allows you to reach the end quickly."

Tiancheng 2020-12-07 11:41:41 Amazing.

2020-12-09 Goal Releasing Process

I am infinite 2020-12-09 12:29:23 [Link: Goals and winning You must win the goal https://mp.weixin.qq.com/s/01-DQFePFSrFFfF99DKnHw]

Roller 2020-12-09 12:29:24 Don't suppress your wants, don't suppress your emotions. Get what you want through the Release Method. This is Lester Levenson's favorite teaching! Actually, I'm also verifying it myself. Isn't the Release Method omnipotent?

Qingxi 2020-12-09 12:29:32 You all want a lot. What have you manifested so far? Share it.

Roller 2020-12-09 12:29:41 Not yet [Funny], and our experiences are just our experiences. Why don't you go and achieve it yourself?

===== Page 28 =====

I am infinite 2020-12-09 12:29:50 So achieving goals is very important. The prerequisite is to do it through Releasing.

Roller 2020-12-09 12:29:54 Yes, just use Release to get everything you want.

I am infinite 2020-12-09 12:30:01 This will bring out all your limiting beliefs.

Roller 2020-12-09 12:30:18 Goal Releasing is a very important part. Those in the group who have learned it can set goals and Release them. I challenge you all: let's see who achieves their first goal just through Releasing first?

I am infinite 2020-12-09 12:30:52 Goals are a good way to test your own Releasing, and also give you motivation to keep going.

Roller 2020-12-09 12:30:59 When it happens, send red packets in the group. I'll post the key points of Goal Releasing in the group for everyone to learn.

Roller 2020-12-09 12:31:16 **Goal Releasing (Video 4)**

1. **Steps:** Write down your goal (in the present tense). Then look at your goal. Release your *first feeling* about the goal. Okay, that's it. It's that simple. Once the first feeling is Released, look at your goal again. Release the current first feeling again. Continue until you feel the goal has already been achieved. Note: it's "already achieved."

2. **Detailed explanation and experience sharing:** Actually, I've basically repeated almost all the content above. The rest is just repeated guidance. The original Release Method is really simple. I can translate their wording. Mine is a summary version. I used to set goals and Release many times. Nowadays, I rarely set goals because I find there's not much I truly want. Let me share my experience with goals.

===== Page 29 =====

Goals are a way to keep you Releasing continuously. When you look at the goal, as long as you don't deceive yourself, a lot of feelings like "impossible" will emerge. Of course, there will also be some anger, grief, and other feelings. All kinds of emotions. Release them one by one according to the process. After Releasing, there is a clear and certain feeling, a "knowing" that it is mine.

Just look at the goal, and Release one emotion as it comes up. Look at the goal again. Has it reached the state of "already achieved"? If not, then there must be *wanting control* and *wanting approval* (emotionally felt as powerlessness, craving, anger, fear, etc.). Release the topmost feeling again. One by one until it's all cleared. In my personal experience, continuing like this, you will reach a state of "I am very confident the goal will succeed." But this state is not enough. This state still needs to be Released. This should be around the levels of pride/courage and fearlessness. I've tested the goal process many times. Generally speaking, beneath the emotion of "I believe it will definitely be realized," there are many subconscious emotions. After Releasing, many more will emerge. What does it feel like when a goal is completely Released? At that moment, you *know* (without thinking, without believing) that the goal is already yours, very clear and certain, as if it's right in front of you. At this point, you won't want to do anything to get it. Because you are completely sure it's already yours. I usually won't think about it anymore. I'll go do other things. Then it naturally comes. This goal process works almost every time. You can start with small things. Lester

Levenson said, if you can't be a winner, that feeling of failure will stay with you. So once you set a goal, you must achieve it. Therefore, don't set it too big at the beginning. Don't let it intimidate you. Accumulate Releasing momentum by achieving small goals. Write down your gains with each success. This way, you'll get better and better at using the goal process. ~From Feng's contribution

2020-12-09 Motivation for growth: one is pain, the other is joy

Feng 2020-12-09 22:45:21

===== Page 30 =====

Lester Levenson also explained your question in detail.

There are two motivations for growth

One is pain, like someone whipping your body from behind.

The other is joy

What is the only source of joy? It's when the mind quiets down, allowing your infinite existence to reveal itself a little more. Is the joy you get from food from the food? No, it's because when you chew food, your mind temporarily quiets down.

Z0EY 2020-12-09 22:45:34 @Feng Thank you. How should I understand this feeling of the world speeding up?

Feng 2020-12-09 22:45:47 Is the joy you get from sex from sex? No. The reason sex can make people happy is that it can temporarily quiet the mind for a moment. The First Step of the Six Steps is essentially very simple. It's not easy to fully achieve it, but the way to start is simple.

Let me post a summary from Lester Levenson in *The Way 2*.

"So, what do you need to do? I summarized it in the previous four-day course. First, you want freedom more than you want the world. Accordingly, you should get all your joy from yourself, from within, through Releasing. This is Course 1. Course 2 is: You must make the decision for freedom, and then you do it. However, if you make the decision for freedom, you will do it. It's simple. If you are not free, then you haven't truly made the decision for freedom. Because once you make that decision once, everything you do afterwards will be oriented towards freedom. The most basic thing is continuous Releasing. The third course is to directly face the fear of death and Release it. Directly Release the fear of death. As you know, beneath approval and control lies the fear of death. So, get rid of this deepest driver, and you're done. The fourth is, from now on, get everything you want through Releasing. I guess this is the most practical of these four. How successful are you? Most of the time, are

you still doing things with the ego's perspective? Remember, when we do things through Releasing, it is effortless. If you put in effort, it's ego-driven."

Lester Levenson's favorite is the fourth one.

===== Page 31 =====

Get everything you want through Releasing. Why? It's simple. A free being is completely desireless. If you still have wants, you are not free. Suppressing your wants, can that make you completely desireless? No. It will only make your desires drive you from the subconscious level, causing you to detest the world. This leads to an even stronger expression of desire. Therefore, you can only Release them. Write down all your wants, and achieve them all through Releasing. 'All' means all.

Chashui Shuijing 2020-12-09 22:48:06 Want — lack. Allow — already have, inherently sufficient, manifest anytime. The practice book mentioned this.

Feng 2020-12-09 22:48:19 Suppressing desire is not desirelessness.

Zheng Lianglong Da Bao 2020-12-09 22:48:25 Mm.

Feng 2020-12-09 22:48:29 Feeling drowsy is normal. Because you want to escape the feeling. No need to use energy to fight it. When your mind starts wandering, you need to Release your *wanting control* over it. Use the simplest process. That means you still want to control. Release again. You might not completely Release the *wanting control* in one go.

Z0EY 2020-12-09 22:48:33 Okay.

Feng 2020-12-09 22:48:44 So you need to Release the *wanting control* over it several times. You need to Release until you are completely sure it will be realized. The greatest function of Goal Releasing is not the goal itself.

Feng 2020-12-09 22:48:44 So you need to Release the *wanting control* over it several times. You need to Release until you are completely sure it will be realized. The greatest function of Goal Releasing is not the goal itself.

===== Page 32 =====

There are only the Six Steps. I won't say anything new. Anything outside the Six Steps is causing you to deviate from this perfect map.

Zizai 2020-12-09 22:48:52 @Feng Excuse me, is the criterion for successful Release based on mood moving up?

Feng 2020-12-09 22:49:07 Yes. The greatest function of Goal Releasing is not the goal itself, but to make you understand that you are the master of matter. You have to prove to yourself that you have that ability. If you really don't want this goal anymore, then switch to one you truly want. But you have to achieve it; you can't keep putting it off. You can't let

failure become the norm. You can Release for what you want most right now. Get it. Then you will discover that it cannot bring you joy. You continue moving forward, Release for a new goal. You will discover that there is no joy in this either. Finally, you'll only have one direction left: freedom. Why do this? Because right now you only theoretically know the source of joy, not truly experience it. Before you truly experience it, even if you shout slogans of freedom, your behavior will go in the opposite direction. The more you Release, the more obstacles you feel; this is normal. The deeper you go, the more you'll encounter stubborn programs. At this point, just remember the Six Steps and treat every Release as if it were your first. Any feeling is just a feeling. Yes, go and experience it, using Lester Levenson's favorite teaching.

Z0EY 2020-12-09 22:49:57 This enlightens me.

Yan 2020-12-09 22:50:10 Mm, Release this feeling of not wanting to Release, this feeling of regression.

Feng 2020-12-09 22:50:14 *get everything by releasing only*.

Z0EY 2020-12-09 22:50:21 Let go of the mind's various attempts to figure things out (*wanting control*).

Feng 2020-12-09 22:50:30 Shouting slogans of wanting freedom now is useless. Because if you see an attractive异性, delicious food, a nice house or car, or even an interesting video, you will still be attracted away. Do you want to know why you get attracted away? Because at the experiential level, you believe there is joy in those things. Repeating theory ten thousand times on the conscious level won't truly make you change direction. But if you truly discover that the source of all joy is one (the mind quiets down, your infinite existence reveals itself),

===== Page 33 =====

Then you will change direction. So, Lester Levenson thinks the most practical way is for you to get everything you want through Releasing. Why? Because you live in wanting. You want this, want that, non-stop. This keeps you Releasing until you Release all wants. Through Release, only through Release.

Well, she had to go out and look for a job, she had to go to an agent, she just couldn't sit down and wait. Q: Had to go out and look for a job, go to an agency, she couldn't just sit and wait.

Lester Levenson: I say all she had to do was to let go and be herself. Then even if she locked herself in a chamber somewhere, the things would have come to her. You don't sit down and wait, you don't do anything. Just let go of the sense of doer ship. You just know that everything is perfect and then the slightest thought you have will quickly come into being. There's no limitation on God, the Self. Whatever you thought, would have to come into being if you let go, because you're invoking your infinite power, your Self. Nothing can stop it! A: I say what she really needs to do is let go and be herself. Then even if she locked herself in a room, what she wants would come to her automatically. Don't wait, don't do

anything else, just Release the feeling of wanting to do. You already know everything is perfect, then even the slightest thought will come true. God is infinite, the Self is infinite. If you Release, whatever you think will come true, because you activate your infinite power, your Self. Nothing can stop it!

But at the same time you have to struggle to get some action. Q: But you also have to take action.

Lester Levenson: No, I said just the opposite, I say lock yourself in a chamber and padlock the outside of it and if you do what I'm saying you'll find that it will be effected. It has to be. Nothing can stop it! Omnipotence is invoked! A: No, I said the exact opposite. I said lock yourself in a room and put a padlock on the outside, and if you do what I say, you'll find it works, and it must be so. Nothing can stop it, because omnipotence is activated!

===== Page 34 =====

Lester Levenson's meaning is very radical; he means that by merely Releasing, locking yourself in a room, it will still manifest. So pay attention to this. It has nothing to do with action. You don't need to consider how to act at all. When you find yourself considering action, notice your feeling is still "I don't have it," and continue Releasing. You're welcome. Just do it directly, don't procrastinate.

Z0EY 2020-12-09 22:52:00 I stubbornly have the feeling of "not believing in a free lunch," even doubting the Release Method. Should I Release the *wanting control* over this doubt? This is a major block for me; I can't proceed past this point. @Feng

Feng 2020-12-09 22:52:11 This is just a feeling, isn't it?

Z0EY 2020-12-09 22:52:14 Yes, doubt — fear. Thank you! [Fist in palm][Fist in palm] Everything is just a feeling.. @Feng

Feng 2020-12-09 22:52:19 Your God is yourself. Release the most superficial one. Then the next feeling will surface. As long as you keep Releasing, you can Release it cleanly. When you're纠结 about which one to Release, you could have already Released them all by now. It's feasible. Lester Levenson's students Hale Dwoskin and Stephen both got their wives this way. All feelings are *wanting control* and *approval*. They are all driven by *wanting to survive*. So, in the simplest terms, all three are present.

Zi 2020-12-09 22:52:48 Okay, I'll try and see.

Luo Wanyu 2020-12-09 22:52:51 Reaching freedom through Release is the only way.

2020-12-10 Stuck: First, face this feeling of being stuck, then release the *wanting to change* it

Feng 2020-12-10 16:28:00 I'm not the group leader. If you have questions, you can @ mention.

===== Page 35 =====

Change the name.

Me 2020-12-10 16:28:15 @Feng Teacher Feng, why is it so hard to Release successfully? Once a day would be good.

Feng 2020-12-10 16:28:50 You're not implementing the Six Steps.

Me 2020-12-10 16:29:32 I don't think I'm stuck either.

Feng 2020-12-10 16:29:54 If you can't Release, isn't that being stuck?

Me 2020-12-10 16:32:00 I'm implementing the Six Steps! If I didn't follow the Six Steps, I wouldn't succeed even once. [Sweat]

Feng 2020-12-10 16:36:15 Do you want to Release?

Me 2020-12-10 16:36:19 Yes.

Feng 2020-12-10 16:40:18 Wanting to Release but being unable to Release means you're stuck. You might not Release all the *wanting control* in one go. So Release it multiple times. Stuck, *wanting control* over being stuck.

Ziyou Rensheng 2020-12-10 16:38:12 @Feng Teacher, can a bad tooth be healed through Releasing?

Feng 2020-12-10 16:38:27 I'll answer this type of question uniformly. Lester Levenson said, every impossible, no matter how impossible, after complete Release, becomes possible. The answer to this type of question is always "yes." This is just a feeling. Feelings can all be Released.

Hong 2020-12-10 16:38:34 @Feng I can Release some emotions now. But the feeling of pressure from real-life problems always seems impossible to Release; I always feel tremendous pressure.

Feng 2020-12-10 16:38:46 Isn't that also a feeling? It's the same feeling, no different. Same feeling, same process to Release.

Hong 2020-12-10 16:38:47 Yes, but I just can't Release it?

Feng 2020-12-10 16:38:50 Fifth Step. If you can't Release, you're stuck. Use the Fifth Step to solve it. So there's really not much to say. Saying too many new things will only make people deviate from the perfect map of the Six Steps.

===== Page 36 =====

Keep going, keep going.

Shidai Wanwu Huliian 2020-12-10 16:38:57 @Feng If reality hasn't changed, does that mean it hasn't been Released?

Feng 2020-12-10 16:39:02 Seeing that reality hasn't changed, do you immediately feel uncomfortable again? Of course, that means it hasn't been Released.

Nothing[Sun] 2020-12-10 16:39:15 So, does it mean that if you intend to Release, but the feeling doesn't leave, you're stuck? Is that it?

Feng 2020-12-10 16:39:16 Mm, you decide to Release, but the feeling doesn't leave. That's being stuck. Why do you get stuck? It's just a very normal program. *Wanting control* causes getting stuck. Once you're stuck, you need to Release the *wanting control*, not forcefully try to bypass this stuck feeling. Don't struggle when Releasing. Releasing is light, simple, effortless. Use the Sixth Step to verify your Release. First, face this stuck feeling. Then Release the *wanting to change* it. You will immediately feel better. Release it a few more times, and this "stuck" feeling will naturally clear. Everything will also become "more" pleasant. Anyway, it will be better than just now.

Nothing[Sun] 2020-12-10 16:40:41 So, every time you Release, you feel a bit better than before? [Grin]

Feng 2020-12-10 16:40:52 Of course, *release three wants only*. Releasing only the three wants is the fastest method. You just mentioned a lot, all feelings. All feelings are *wanting control* and *wanting approval*, and at the deepest level, *wanting safety*. Keep it simple.

Hong 2020-12-10 16:41:03 @Feng Can you really achieve everything just through Releasing? For example, if I quit my job, can I live in abundance just through Releasing?

Feng 2020-12-10 16:41:09 Verify this for yourself.

===== Page 37 =====

This is nothing. There are things millions of times greater than this. Go for it, get all the benefits, and walk the whole path.

2020.12.10 Does every release require going through the golden Six Steps?

Qingxi 2020.12.10 18:08:17 @Feng Teacher Feng, excuse me, does every release require following the golden Six Steps? Do we operate like this every time? @Feng Have I completely misunderstood? If so, why don't the release exercises in those 1992 video courses reflect doing it this way?

Feng 2020.12.10 18:08:29 No need to do that.

The Six Steps are a map.

Just make sure you are within the Six Steps.

[Chat log: Your question, Lester Levenson explained in detail. The two motivations for growth.]

For the specific method, refer to Lester Levenson's several guidelines.

So, what do you need to do? I summarized it in the previous four-day course. First, you want freedom more than you want the world. Accordingly, you should get all your joy from yourself, from within, through Releasing. This is Course 1. Course 2 is: You must make the decision for freedom, and then you do it. However, if you make the decision for freedom, you will do it. It's simple. If you are not free, then you haven't truly made the decision for freedom. Because once you make that decision once, everything you do afterwards will be oriented towards freedom. The most basic thing is continuous Releasing. The third course is to directly face the fear of death and Release it. Directly Release the fear of death. As you know, beneath approval and control lies the fear of death. So, get rid of this deepest driver, and you're done. The fourth is, from now on, get everything you want through Releasing. I guess this is the most practical of these four. How successful are you? Most of the time, are you still doing things with the ego's perspective? Remember, when we do things through Releasing, it is effortless. If you put in effort, it's ego-driven.

Qingxi 2020.12.10 18:09:14 Oh, so the Six Steps are like the background for continuous Releasing, right?

Feng 2020.12.10 18:09:41 His favorite is the fourth one.

===== Page 38 =====

Do you want freedom? You make the decision for freedom, and then you start Releasing. Release your *wanting control* and *approval*, continuously. When you get stuck, Release the *wanting to change* it. Each Release will make you happier and lighter. The Six Steps are everything. There's nothing more to the Release Method.

Qingxi 2020.12.10 18:09:59

I'm always clear in my mind that I want freedom more than I want the world. This has always been my motivation for learning and growing – to seek liberation and freedom. But in actual practice, I sometimes resist, stagnate, or even forget to Release. Does this mean that I only understand the desire intellectually, and internally I don't truly want liberation and freedom more than the world? I mean, just being mentally clear that I want freedom more than the world is not enough. I need to regularly use the First Step of the Six Steps to prompt myself to Release, which is the real motivation for Releasing. Right? @Feng

Feng 2020.12.10 18:10:16 You need to experience it. The best way is to get everything through Releasing. Otherwise, you will always retain the possibility of seeking joy from other things in the world. If you cannot experience that the source of all joy comes from within, you cannot fully achieve the First Step. Shouting slogans is useless.

2020-12-11 Feng & Tiancheng - Intellectual knowledge cannot replace the path you have actually walked

Tiancheng 2020-12-11 00:53:02 Why do you tell me so much?

Feng 2020-12-11 00:53:14 Because you asked.

Feng 2020-12-11 00:53:31 Ask, and there is an answer. However, knowing this does not mean you will go further than those who don't know it.

Feng 2020-12-11 00:56:03 I still need to issue a warning: Intellectual knowledge cannot replace the path you have actually walked.

Tiancheng 2020-12-11 00:56:50 Mm.

2020-12-11 Four Guidelines

Feng 2020-12-11 20:48:10 When Lester Levenson reached *samadhi*, he didn't know there was such a thing as *samadhi*.

===== Page 39 =====

So knowing or not knowing the concept of *samadhi* doesn't affect your reaching it. What I repeatedly explain is that *Nirbikalpa Samadhi* is actually the complete achievement of the First Step of the Six Steps. Why? Because you only fully achieve it at the moment you touch the Infinite. It's not the first time you touch the Infinite. The first time you touch the Infinite is most likely *Sabikalpa Samadhi*. Because the seeds are still functioning. By continuously touching the Infinite through Releasing, you suddenly discover that those seeds no longer have any effect. Your motivation to seek joy elsewhere is completely gone. Because at the experiential level, you discover the only source of joy. At that point, the seeds will no longer function. If you don't touch Infinite Consciousness, you will always feel there is joy in the world. As long as you feel there is joy in the world, your direction may still turn towards the world. It's that simple.

So, what do you need to do? I summarized it in the previous four-day course. First, you want freedom more than you want the world. Accordingly, you should get all your joy from yourself, from within, through Releasing. This is Course 1. Course 2 is: You must make the decision for freedom, and then you do it. However, if you make the decision for freedom, you will do it. It's simple. If you are not free, then you haven't truly made the decision for freedom. Because once you make that decision once, everything you do afterwards will be oriented towards freedom. The most basic thing is continuous Releasing. The third course is to directly face the fear of death and Release it. Directly Release the fear of death. As you

know, beneath approval and control lies the fear of death. So, get rid of this deepest driver, and you're done. The fourth is, from now on, get everything you want through Releasing. I guess this is the most practical of these four. How successful are you? Most of the time, are you still doing things with the ego's perspective? Remember, when we do things through Releasing, it is effortless. If you put in effort, it's ego-driven.

Feng 2020-12-11 20:54:51

Getting all joy from within, completely achieved – this is the attainment of *Nirbikalpa Samadhi*.

===== Page 40 =====

We can never become infinite existence, because we already *are* infinite existence. We only need to Release the beliefs that we are not infinite existence, the beliefs that we are only a body, only a mind. First, we need a strong desire, a craving to return to the infinite existence that we are.

But, as he said, we don't want it. If we really wanted It, we would have It. There is a difficulty, of course, and what is the difficulty? It's the habit; it's the unconscious habitual thinking; it's the mind. So we attack it by attacking this unconsciously very-thinking mind. The mind is the only cover over the infinite Being that we are. We must stop thinking long enough to see what we are, and that "long enough" can be just one unlimited state of no thinking.

But, as he said before, we don't want it. If we really wanted it, we would have it. The difficulty lies in inertia, that is, unconscious habitual thoughts, our mind. The mind is the only obstacle covering the infinite Being that we are. We must stop thinking in order to see our true nature. Even if it's just stopping thinking for a second (thinking includes unconscious thinking), the immense impact and Release brought by seeing the true Self will allow you to use your infinite power to burn away the mind. Every time we enter the infinite state of no-thought, even for a moment, we also burn away a lot of the mind.

Feng 2020-12-11 20:55:40 Lester Levenson said it so plainly that people tend to overlook his meaning. What does this passage from Lester Levenson mean?

I am infinite 2020-12-11 20:56:48 @Roller What you posted is from *The Ultimate Freedom Path*.

Feng 2020-12-11 20:56:53 Of course, this is an early teaching. At this time, he mainly taught the method of asking questions during meditation. His method was to let you contact your infinite existence. I will further explain this state. Before you completely Release the entire mind program, you will have a preview of infinite existence.

Feng 2020-12-11 20:58:39 That is to say, although you haven't completely Released the entire mind program, there will be moments when the mind steps back. At this moment, your mind is completely still, temporarily. So at this moment, you can experience infinite existence, have a preview of it.

===== Page 41 =====

This can greatly increase your yearning for freedom. Because you will discover that no matter what you gain in the world, it cannot compare to a ten-thousandth of that joy. Every moment in the world, compared to that state, is torment. Releasing after this point is different. I'm talking about *Nirbikalpa Samadhi*. If you reach *Sabikalpa Samadhi*, the experience is actually the same as *Nirbikalpa Samadhi* – both are contact with infinite existence. But the seeds still function. Even though you know that state exists, the world still holds temptation for you. But when you reach *Nirbikalpa Samadhi*, at that moment, those seeds suddenly lose their power. Then Releasing becomes very different. You no longer need to remind yourself of the Six Steps. Because you are in the First Step. Every one of your decisions naturally tends towards freedom. Releasing simply cannot stop. And you will often enter *samadhi*. You will often contact the Infinite. Each time will take away many of your desires.

Mini 2020-12-11 21:08:31 Anytime, anywhere?

Feng 2020-12-11 21:08:43 One decision can get you in. As I said before, reaching *Nirbikalpa Samadhi* through some methods might leave some habit differences, so it takes more time to Release karma. For example, the path of Jnana Yoga. That's why Lester Levenson took three months. The process involved exploring and discovering the Release Method. If you don't use the Release Method, and only rely on entering the Infinite to burn away karma, it will take much longer. Spiritual circles like to use the phrase, "Enlightenment, then cultivation." Understanding and preserving, practicing in accordance with understanding – these are actually Zen concepts. Because Zen is a method of intellect, so you need to maintain and sustain.

===== Page 42 =====

You need to correct your habits with Infinite Consciousness in every aspect of life. Realizing that you are not the doer, but that your infinite existence is acting through you – this process is the process of Releasing karma. The Release of karma can only occur when you realize that you are not the doer, and cannot occur through action itself. Many of them mistake *Sabikalpa Samadhi* for enlightenment, or many haven't even reached *Sabikalpa Samadhi*.

Roller 2020-12-11 21:23:34 So truly reaching the stage of a noble disciple is what comes after enlightenment.

Feng 2020-12-11 21:23:36 Of course. Buddhism has an accurate distinction regarding this. Before the stage of Stream-Entry, no matter what level of psychic powers you have, you are still an ordinary person. In the stream of ordinary people. After Stream-Entry, you enter the stream of noble ones, a noble disciple. Gods of the desire realm, form realm, formless realm – all are ordinary people.

Mini 2020-12-11 21:27:35 Is it relatively difficult to reach seedless *samadhi* solely through implanting beliefs? @Feng

Feng 2020-12-11 21:27:47 It's completely impossible, not just relatively difficult.

Now, any answer the mind can give us must necessarily not be it because the mind is an instrument of limitation. All thoughts are qualified; all thoughts are limited. So any answer the mind gives cannot be right. The way the answer comes is simply by our getting out of the way the blindness that we have imposed upon ourselves by assuming thoughts that we are a thinking mind body. When the thoughts are quiet, the limitless Being is obvious. It's Self-effluent; its there all the time; its just covered over by thought concepts, every one of which is limited.

Any answer the mind can give us is necessarily not it, because the mind is an instrument of limitation. All thoughts are incomplete, limited. So any answer the mind gives cannot be correct. The way the answer comes is simply by avoiding that blindness – which we impose on ourselves by assuming we are a combination of a thinking mind and body. When thoughts calm down, infinite existence becomes obvious. It shines by itself, it's there all the time, it's just covered by limiting thoughts.

===== Page 43 =====

Just that.

Feng 2020-12-11 21:30:32

Implanting beliefs is completely ineffective. Star's translation caused a big misunderstanding.

Lester Levenson: It is necessary in the beginning and it also makes for rapid progress. Later, after much progress, you can will it out. There are basically two ways of growing: one is eliminating the mind, the subconscious; the other is putting in the positive, seeing who and what you are. A: It's necessary from the beginning, and it also allows you to progress rapidly. Then, after making some progress, you'll be more motivated to do so. There are two ways to grow: one is to clear the mind, the subconscious; the other is to implant positive thoughts, to see who and what you are.

Feng 2020-12-11 21:31:36

Feng 2020-12-11 21:31:36 This is a translation by Star in *The Ultimate Freedom Path*: *the other is putting in the positive, seeing who and what you are.* Can this be translated as "implanting positive thoughts"? The word "enlightenment" is too broad, so I generally don't use it. A large number of people use it to describe various states.

2020-12-11 Replacing one belief with another is useless

Feng 2020-12-11 23:31:20 I've also told him that Eckhart is not enlightened, and his method cannot lead to enlightenment.

Guangming 2020-12-11 23:31:21 The one from *The Power of Now*? He's not enlightened, his method is wrong.

Roller 2020-12-11 23:31:32 His method is suitable for continuing to pretend to sleep. [Grin]

Feng 2020-12-11 23:31:36 Let me be direct. For example, the currently popular *A Course in Miracles* is transmitted by deceptive high spirits. Yogananda is a spokesperson for Jesus, sent by Babaji and Jesus. Jesus would not spread his message through channeling.

Jun 2020-12-11 23:31:45 Yang Dingyi, Yang Yuanning?

Feng 2020-12-11 23:31:56 Including many methods on the market, if you ask me, I'll tell you directly:

They are not masters.

Jun 2020-12-11 23:31:58 The Night of Enlightenment.

Feng 2020-12-11 23:32:02 Yogananda revealed that he was the last *guru*. So, there's a simple way to check: after him, any popularized teacher is not a true master. What I'm saying, you don't need to believe, because replacing one belief with another is useless.

Jun 2020-12-11 23:32:06 We can only say that the knowledge they spread is helpful for our spiritual practice, not for attaining freedom.

Feng 2020-12-11 23:32:13 When you reach *Nirbikalpa Samadhi*, you will know all of this, including which high spirits are deceiving people through *A Course in Miracles*.

Roller 2020-12-11 23:32:19 [Image]

Star of Bethlehem 2020-12-11 23:32:24 Those high spirits are systematic; they not only channel *A Course in Miracles* but also other materials.

Roller 2020-12-11 23:32:36 We all go to verify.

Feng 2020-12-11 23:32:43 Jesus told you in the Bible that future false prophets will be numerous. So maintain this spirit of the Buddha.

Roller 2020-12-11 23:32:51 [Image]

Feng 2020-12-11 23:32:59 Go and verify and explore. I'm not saying this to cause controversy, but to hope you don't waste energy on useless directions. Don't try to reconcile the statements of masters and false masters.

Yuanli 2020-12-11 23:33:08 What's the motivation of these high spirits? Malicious?

Feng 2020-12-11 23:33:19 Because they are fundamentally different, even if there are similar elements in their teachings. Do you know what I'm saying? Even if an angel tells you something, if it's not in accordance with Truth, reject it, because there are so many high

appearing beings that look like gods that you can be very easily fooled, until you know the Truth. Truth is the same throughout from infinity to infinity. You know what I mean? Even if an angel tells you something, as long as it contradicts the Truth, refuse to believe it, because you can easily be fooled by many high-level beings that look like gods, unless you know the Truth. Truth is the same no matter where you put it. Truth

===== Page 45 =====

pervades the entire universe.

Yuanli 2020-12-11 23:33:36 Do they specifically fool people?

Guangming 2020-12-11 23:33:42 What kind of beings are these high spirits?

Xinchang 2020-12-11 23:33:51 Feng, are there any enlightened masters in China now, still alive? @Feng

Feng 2020-12-11 23:33:58 Astral beings. I won't say much about this issue. If you believe what I say, that's replacing one belief with another. That's not helpful.

Yuanli 2020-12-11 23:34:01 So many people have fallen into the pit! Karma?

Feng 2020-12-11 23:34:06 To be free requires strong self-reliance.

Yuanli 2020-12-11 23:34:09 Do people have to try all the wrong things before it gets interesting?

Guangming 2020-12-11 23:34:13 The high spirits themselves haven't achieved enlightenment. Otherwise, they wouldn't be fooling people.

Roller 2020-12-11 23:34:21 [Chat log]

Zi 13 ins Feng Change Buzhi 2020-12-11 23:34:24 The method of *A Course in Miracles* gives me the feeling of cultivating one's perspective.

Roller 2020-12-11 23:34:32 Don't believe the Buddha, Jesus, Lester Levenson, including what Feng says, until you prove it all yourself. Base your belief on your own Releasing experience.

Feng 2020-12-11 23:34:42 Yes.

Roller 2020-12-11 23:34:46 This is what truly belongs to you.

Zi 13 ins Feng Change Buzhi 2020-12-11 23:34:57 No matter what method you cultivate, if the negatives (all suppressed feelings) haven't been Released, it's a useless method.

Feng 2020-12-11 23:34:59 False masters and those who intentionally play God will bear very heavy karma, so there's no need to attack them. However, you must step by step walk

this path yourself. Very few people can become free, because most just want life to be a little better. And there are many temptations on this path, requiring sharp insight and resilient character.

Jun 2020-12-11 23:35:04 Feng, what did you rely on to reach the end?

===== Page 46 =====

Feng 2020-12-11 23:35:12 The Six Steps.

Zi 13 ins Feng Change Buzhi 2020-12-11 23:35:18 Lester Levenson said that if you only Release to feel better, you won't make progress.

Roller 2020-12-11 23:35:23 Use the gains from your Release to verify. Don't you want to keep feeling better? [Funny] Keep getting better, until it can't get any better. I have a great yearning for this. [Image]

Zi 13 ins Feng Change Buzhi 2020-12-11 23:35:34 Better can become even better.

Roller 2020-12-11 23:35:37 Everyone has seen this part, right?

2020-12-12 The Issue of Efficiency

Feng 2020-12-12 22:43:12 This concerns the issue of efficiency.

Feng 2020-12-12 22:44:26 [Group chat log]【 **Sui Le**: @Feng For releasing feelings like despair, grief, etc., should I use the Releasing Emotions Process or the Releasing Desires Process? I feel using the Releasing Desires Process isn't as effective as the Releasing Emotions Process. **Feng**: If you're familiar with it, it's normal.. 】

Feng 2020-12-12 22:44:50 For reference.

Feng 2020-12-12 22:45:05 Basic desires drive emotions, nine emotions drive hundreds of feelings, feelings drive thousands of thoughts.

Feng 2020-12-12 22:46:10

===== Page 47 =====

41 *Wanting to survive* is the root, *wanting approval* and *control* are the trunk, emotions are branches, feelings are twigs, thoughts are leaves. If you trim leaves one by one, when will you ever finish? So this is just about efficiency. Lester Levenson said that Releasing one of the nine emotional categories, like fear, would take hundreds of thousands of lifetimes. That's just one emotion. If you Release thoughts, multiply that by millions. The perfect map. Change it a little and you can't be free. Implement it and you can be free. It's that simple. Releasing emotions also works, but the three major desires are faster. Is your current feeling *wanting control* or *wanting approval*?

Feng 2020-12-12 23:02:24 Can you allow yourself to be more aware of it? Can you let it leave? These few sentences take a few seconds?

Liz Zhang 2020-12-12 23:09:51 Regarding my goal, I always feel like I need to take some action, but it feels like *wanting control*.

LizZhang 2020-12-12 23:09:56 But I can't Release it. So I end up taking action anyway. I'm a bit stuck on how to Release this. To act or not to act? @Feng

Feng 2020-12-12 23:11:10 It doesn't matter. Don't stop Releasing. Nothing else matters.

Liz Zhang 2020-12-12 23:11:15 Okay.

Feng 2020-12-12 23:12:20 That is *wanting control*. Because when you can't distinguish, you want to distinguish. Wanting to distinguish is *wanting to figure out*, *wanting to clarify*. This is *wanting control*.

2020-12-12 Do not use effort, just be aware of your most surface-level feeling

Feng 2020-12-12 12:00:14 Babaji has more than three branches, because he has actually existed in the world for a very long time. Some lineages are very niche.

Mu 2020-12-12 12:00:15

===== Page 48 =====

Mu 2020-12-12 12:00:15 I don't need to be aware to know that I constantly want safety.

Feng 2020-12-12 12:00:17 Use the process directly once you feel it. Don't push it back.

Shidai Wanwu Huliian 2020-12-12 12:00:25 Seeing Teacher Feng gives me hope.

Feng 2020-12-12 12:00:34 Your hope lies within yourself. Just try your best to feel. Don't use effort. Be aware of your most surface-level feeling.

Wuxin 2020-12-12 12:00:49 The guide asked to focus the feeling here.

Feng 2020-12-12 12:00:55 Feeling center. Your feelings happen here.

Wuxin 2020-12-12 12:00:58 I watched the video where Hale Dwoskin pointed to the feeling center. But when I see the big leader, I feel uncomfortable all over, and the feeling at the feeling center is even less obvious. I just don't know how to feel. In this situation, should I just repeat the three sentences of the process?

Feng 2020-12-12 12:01:04 You've already felt the emotion, right? Use the process directly to Release. No need to repeat the sentences.

Zhongji Ziyou 2020-12-12 12:01:07 Releasing Desires mentions that you only need to ask "Can I let it leave?"; the latter two questions are not necessary. Why is that?

Feng 2020-12-12 12:01:11 Because once you become aware of the basic desire, letting it leave is your natural tendency. When you suppress it, it binds you at the most fundamental level. When you allow it to surface, it will leave very naturally.

Zhongji Ziyou 2020-12-12 12:01:19 Most of the time, I stubbornly cling to desires, control or approval, unwilling to let go. I want to change. When I get to the *wanting control*, and ask myself if I can let go of this *wanting to change*, deep down I'm unwilling to let go. It's a bit like being unwilling to Release, but not that I cannot Release. When asking "Can I?", I get纠结 about whether it's truly impossible or just unwilling.

Feng 2020-12-12 12:01:28 Note, Lester Levenson used a word to describe *wanting control* and *wanting approval*: the two basic feelings (*basic feeling*).

===== Page 49 =====

Zhongji Ziyou 2020-12-12 12:01:32 When answering "Can I?", I feel unwilling to answer, so I tend to avoid it, feeling that I should answer "I can Release it". If I'm unwilling to let go, how should I answer the "Can I?" question? Although I can't let go temporarily, it's okay to answer based on my true inner feeling, right?

Feng 2020-12-12 12:01:44 Allow yourself to be aware of *wanting control* and *approval*. You are thinking on top of the feeling, bro. Directly face the feeling, allow it to surface, and simply let it leave.

Wuxin 2020-12-12 12:01:48 I just used the process, and my arms are still shaking a bit. How do I use the emotional chart? I don't need to check the chart; I know that feeling is fear, but I just don't know how to use that emotional chart. Apart from checking the chart, I can't trace back and Release emotions. I've only learned to Release the current feeling.

Feng 2020-12-12 12:01:50 The emotional chart is an aid. Just knowing that feeling is fear is enough.

Wuxin 2020-12-12 12:01:53 Now I know.

Mu 2020-12-12 12:01:59 Actually, after using it a few times, you'll know. You generally won't misjudge. Whether you are afraid, angry, or grieved, you can usually tell yourself. If it's subtle and you can't tell, that chart can help you distinguish.

Feng 2020-12-12 12:02:03 Any feeling can be found described underneath. Then you know which emotional state it belongs to, that's tracing up. However, you should quickly learn to directly Release the three wants.

Feng 2020-12-12 12:02:14 "This will take a month, maybe two months, and you will Release all your agflap. But all in all, I think we have the only method to Release the mind, to quiet the mind, by allowing the subconscious programs to surface. We first enter the conscious

mind, Release control and approval. And those other things you try to Release, like fear – you know, you would spend hundreds of thousands of lifetimes Releasing fear, and after that you would still have anger, you would still have other emotions. But when you Release *wanting control*, everything underneath it is let go. Then when you Release *wanting safety*, you Release all the *wanting approval* and *control*, and everything underneath them. You are currently too low, so you cannot attack *wanting safety*. You are overwhelmed, you are terrified by death, so you let it run you. But when you Release a considerable amount of control and approval, you will have the ability to face the fear of death."

This is a passage I translated from Lester Levenson's later audio. Releasing emotions would take you hundreds of thousands of lifetimes. Only Releasing desires is the true use of the Release Method.

Mu 2020-12-12 12:02:56 I just kind of don't feel the wants.

Feng 2020-12-12 12:02:59 Therefore, it's in the Six Steps.

Mu 2020-12-12 12:03:04 For example, sadness, I can feel sadness.

Feng 2020-12-12 12:03:12 The Six Steps' Third Step.

Mu 2020-12-12 12:03:16 Wants seem to be identified by the mind.

Feng 2020-12-12 12:03:20 The Six Steps are the complete map.

Actually, wants are also a kind of feeling.

Mu 2020-12-12 12:03:25 Can they also be found in the chest and abdomen area?

Feng 2020-12-12 12:03:37

Today's problem is that the accumulation, the subconscious programs, are too heavy, too extreme; we are just submerged in them. We need a very efficient method to eliminate them.

This is a very efficient method, a very simple method. We have the complete picture, we have the mind and feelings you must operate on. We have a chart. In the chart, you know our subconscious mind, Release thoughts and feelings. How are they Released together? How are those surface feelings covered by fewer basic feelings we call emotions? How are these emotions covered by two basic feelings (*wanting control* and *approval*)?

We attack them, and we eliminate all feelings! It's so basic, it's extremely efficient.

Mu 2020-12-12 12:03:44 Can desires also be felt at the heart center?

Feng 2020-12-12 12:03:50 This is what Lester Levenson personally said when sharing the Release Method with students in the early days. He called *wanting control* and *wanting approval* "basic feelings."

Mu 2020-12-12 12:03:54 Got it.

Feng 2020-12-12 12:03:56

===== Page 51 =====

Of course, Release the most obvious one. Actually, if you really Release the desire, as soon as you allow yourself to be aware of it, there will immediately be a tendency to let go. So answering is not really an issue.

If it doesn't leave, it means you're stuck, and you can use the Fifth Step to solve it.

Releasing is experiential. To teach someone the Release Method, it's best not to overload them with theory. Just have them follow a guided video directly. They'll learn in a few minutes. This is also how the course is presented.

"But you can see that our method is actually to Release the drivers of the mind. Don't try to develop your mind, because then you are developing your enemy, developing what binds you. What happens when a mind becomes completely quiet? Well, I've always been omniscient, I've always known everything. But you have to Release the habit of trying to survive twenty-four hours a day, we call it agflap."

Lester Levenson also mentioned one more point: don't mix methods. "Everyone combines other things with Releasing. When you do this, you slow down the Releasing. If you need other things, you are slowing down the method."

Shidai Wanwu Huliian 2020-12-12 12:05:18 Suddenly, I have a thought that I don't want others to know about the Release Method.

Feng 2020-12-12 12:05:50 You can directly recognize this as *wanting control*.

Shidai Wanwu Huliian 2020-12-12 12:05:52 This is *wanting control*.

Feng 2020-12-12 12:05:56 *release it*. Keep going.

Yixuan 2020-12-12 12:06:04 @Feng How can I completely eliminate ego-clinging?

Feng 2020-12-12 12:06:09 Release.

Yixuan 2020-12-12 12:06:12 How to be aware?

Feng 2020-12-12 12:06:15 Just Release feelings.

===== Page 52 =====

Sense of ego is not something outside the three major desires. Implement the Six Steps, continuously Release the three major desires. *That's it*.

Yixuan 2020-12-12 12:06:19 @Feng So there's no need to deliberately Release? Is that it?

Feng 2020-12-12 12:06:23 Every Release, you are releasing the *sense of self*. *release only three wants*. Only Release the three major desires. No need for anything outside the Six Steps to reach freedom.

Yixuan 2020-12-12 12:06:37 Oh, I see, thank you. @Feng If Releasing never ends, does that mean I'm stuck on basic desires?

Feng 2020-12-12 12:06:47 It's because you haven't Released the basic desires. Or you're stuck. Or you're not Releasing continuously.

Yixuan 2020-12-12 12:06:58 Aren't basic desires surface emotions?

2020-12-12 Releasing only emotions would take hundreds of thousands of lifetimes to clear one category of emotion

Sui Le 2020-12-12 12:50:32 @Feng For releasing feelings like despair, grief, etc., should I use the Releasing Emotions Process or the Releasing Desires Process? I feel using the Releasing Desires Process isn't as effective as the Releasing Emotions Process.

Feng 2020-12-12 12:50:42 If you're not familiar with it, it's normal. Practice a bit more. Releasing desires will be simpler and much faster.

Sui Le 2020-12-12 12:50:51 But I often get stuck with the Releasing Desires Process, while the Releasing Emotions Process flows smoothly.

Vian 2020-12-12 12:50:57 @Feng Excuse me, for Goal Releasing, can it only be done by Releasing feelings, and not by Releasing desires?

Feng 2020-12-12 12:51:12 Of course you can. Releasing emotions will keep you on the surface.

Vian 2020-12-12 12:52:01 Thanks.

Feng 2020-12-12 12:52:02 "This will take a month, maybe two months, and you will Release all your agflap. But all in all, I think we have the only method to Release the mind, to quiet the mind, by allowing the subconscious programs to surface.

===== Page 53 =====

We first enter the conscious mind, Release control and approval. And those other things you try to Release, like fear – you know, you would spend hundreds of thousands of lifetimes Releasing fear, and after that you would still have anger, you would still have other emotions.

But when you Release *wanting control*, everything underneath it is let go. Then when you Release *wanting safety*, you Release all the *wanting approval* and *control*, and everything underneath them. You are currently too low, so you cannot attack *wanting safety*. You are overwhelmed, you are terrified by death, so you let it run you. But when you Release a considerable amount of control and approval, you will have the ability to face the fear of death."

This is a passage I translated from Lester Levenson's later audio.

Sui Le 2020-12-12 21:52:18 Okay, that's it [Rose].

Feng 2020-12-12 21:52:37 Releasing deeply will definitely get you stuck. Face this stuckness, then you can Release it. Use the Fifth Step to Release the *wanting to change* it. If you bypass it, it will keep running you. You might Release emotions every day, feel good, get high, and then come back down again. But because the basic desires haven't been Released, these emotions are constantly redeveloped. Releasing only emotions would take hundreds of thousands of lifetimes to clear one category of emotion. Releasing on the surface is inefficient.

Sui Le 2020-12-12 21:52:46 Yes, I got stuck and thought it was because I hadn't Released the emotion thoroughly enough.

Feng 2020-12-12 21:52:59 Only Releasing desires will get you to the finish line within a month. Don't be afraid of getting stuck; face it.

Luo Wanyu (Yu) 513 2020-12-12 21:53:06 So Releasing desires is simpler and more efficient.

Vian 2020-12-12 21:53:14 If you Release desires, will the subsequent emotions be greatly reduced? I find that Releasing emotions easily bounces back. [Facepalm]

Feng 2020-12-12 21:53:18 Release *wanting control*, then all the agflap developed from *wanting control* is Released. Same for Releasing *wanting approval*. Releasing *wanting safety* will Release the *wanting approval* and *control* above it, and the agflap above them.

Luo Wanyu (Yu) 513 2020-12-12 21:53:24 @Feng After successfully Releasing desires on a certain matter, I became relaxed and happy. Why, after a long time, on the same matter, do I go crazy with *wanting control* again? Was it not thoroughly Released?

===== Page 54 =====

Feng 2020-12-12 21:53:36 Mm, not thoroughly Released. *release when high*.

Boluomi 2020-12-12 21:53:41 Can I use the three questions for Releasing desires?

Feng 2020-12-12 21:53:52 When you are relaxed and happy, continue Releasing, continue to *dig down*.

D 2020-12-12 21:53:59 For Releasing desires, can I directly ask "Can I?"?

Feng 2020-12-12 21:54:11 Releasing desires doesn't need the three questions, because the first sentence Releases it, maybe even before the first sentence is asked.

D 2020-12-12 21:54:14 If stuck, ask "Can I let this 'wanting control' leave?"

Boluomi 2020-12-12 21:54:29 Can I ask?

Feng 2020-12-12 21:54:35 If the first sentence doesn't Release it, it means you're stuck. At this time, you need to Release *wanting control*.

D 2020-12-12 21:54:55 Getting stuck must be caused by *wanting control*.

Boluomi 2020-12-12 21:55:31 But I can't feel it being Released.

Feng 2020-12-12 21:55:35 Instead of going back to the three questions for Releasing emotions.

Boluomi 2020-12-12 21:55:42 Okay.

D 2020-12-12 21:55:53 I'm trying to upgrade you from kindergarten to graduate level. – Lester Levenson

2020-12-12 Releasing Desires Process

Feng 2020-12-12 23:02:19 Is your current feeling *wanting control* or *wanting approval*? Can you allow yourself to be more aware of it? Can you let it leave?

2020-12-12 Releasing deeply will definitely get stuck

Sui Le 2020-12-12 23:15:16

===== Page 55 =====

Feng 2020-12-12 23:15:27 If you're not familiar with it, it's normal. Practice a bit more. Releasing desires will be simpler and much faster.

Sui Le 2020-12-12 23:15:49

But I often get stuck with the Releasing Desires Process, while the Releasing Emotions Process flows smoothly.

Feng 2020-12-12 23:15:56 Releasing emotions will keep you on the surface.

"This will take a month, maybe two months, and you will Release all your agflap. But all in all, I think we have the only method to Release the mind, to quiet the mind, by allowing the subconscious programs to surface.

We first enter the conscious mind, Release control and approval. And those other things you try to Release, like fear – you know, you would spend hundreds of thousands of lifetimes Releasing fear, and after that you would still have anger, you would still have other emotions. But when you Release *wanting control*, everything underneath it is let go.

Then when you Release *wanting safety*, you Release all the *wanting approval* and *control*, and everything underneath them. You are currently too low, so you cannot attack *wanting safety*. You are overwhelmed, you are terrified by death, so you let it run you. But when you Release a considerable amount of control and approval, you will have the ability to face the fear of death."

This is a passage I translated from Lester Levenson's later audio.

Sui Le 2020-12-12 23:16:08 Okay, that's it [Rose].

Feng 2020-12-12 23:16:15 Releasing deeply will definitely get you stuck. Face this stuckness, then you can Release it. Use the Fifth Step to Release the *wanting to change* it. If you bypass it, it will keep running you from within. You might Release emotions every day, feel good, get high, and then come back down again.

Ruilan 2020-12-12 23:16:24 When I first started Releasing, I felt I had a lot of *wanting control*. These past few days, *wanting approval* has appeared more. When I Release *wanting approval*, I fall into despair and grief, and I get stuck there. I start avoiding Releasing.

Feng 2020-12-12 23:16:38 But because the basic desires haven't been Released, these emotions are constantly redeveloped. Releasing only emotions would take hundreds of thousands of lifetimes to clear one category of emotion. Releasing on the surface is inefficient.

Sui Le 2020-12-12 23:16:44 Yes, I got stuck and thought it was because I hadn't Released the emotion thoroughly enough.

Feng 2020-12-12 23:16:50

Only Releasing desires will get you to the finish line within a month. Don't be afraid of getting stuck; face it.

Luo Wanyu 2020-12-12 23:16:59 So Releasing desires is simpler and more efficient.

Sui Le 2020-12-12 23:17:17 Okay, I'll use the Releasing Desires Process. [Strong]

Ruilan 2020-12-12 23:17:30 This stuck feeling is indeed very uncomfortable.

D 2020-12-12 23:17:24 @Feng Sometimes the "desire to change the stuck feeling" also cannot be Released.

Feng 2020-12-12 23:17:41 We go down to the lowest point, where we are now, and then return to the highest point, seeing our infinity again. But after all this折腾, we have an active recognition of our infinity, whereas before it was a passive recognition.

It's something like this: "Perfect health" is a meaningless term to someone who was born perfectly healthy and stays that way all his life; he doesn't positively know what it is. And yet, it's a nice state when he's in it. But he's passively healthy; he cannot fully appreciate it. However, if he got very sick and was on the verge of dying for many years and then reestablished the perfect health state, then that perfect-health state would be far more meaningful to him than it was before he got sick. And this is the silly thing we do to ourselves: We go from infinity down to where we are and back up to infinity with a positiveness of knowing the infinity that we are. But we pushed, on the way down, in a way that we lost sight of what we were doing. And if we look within, we'll discover this.

This is like "perfect health" is meaningless to someone born with perfect health who remains so their entire life, because they have no active knowledge of perfect health. Such a state is certainly good, but because their health is passive, they cannot be grateful for it. However, once they get sick and teeter on the edge of death for many years, they have to rebuild the state of perfect health. At that time, perfect health is far more meaningful to them than before they got sick. This is the foolish thing we do to ourselves. We come from the Infinite, then descend to where we are now, and then return to the Infinite with an active knowledge of the Infinite. During the descent, we cannot see clearly what we are doing; only by turning inward can we discover this.

Q: That's the first time I've heard a sensible explanation of the whole mess. First time it's ever been explained why we've been pulled down.

Sui Le 2020-12-12 23:18:50 @Feng When I use the Releasing Desires Process, I always feel energy flowing out, but after Releasing for a few hours, I don't feel it's completely clean. When I Release again next time, the feeling of *wanting control* on the original matter is still very obvious. What is the reason for this?

Feng 2020-12-12 23:19:04 Don't focus on this energy flow. The key test is the Sixth Step. After each process, your feeling should become more pleasant.

Sui Le 2020-12-12 23:19:10

===== Page 57 =====

I haven't felt pleasant; it feels like I'm still Releasing.

Feng 2020-12-12 23:19:17 Release *wanting control*, then all the agflap developed from *wanting control* is Released. Same for Releasing *wanting approval*. Releasing *wanting safety* will Release the *wanting approval* and *control* above it, and the agflap above them.

Luo Wanyu 2020-12-12 23:19:20 @Feng After successfully Releasing desires on a certain matter, I became relaxed and happy. Why, after a long time, on the same matter, do I go crazy with *wanting control* again? Was it not thoroughly Released?

Feng 2020-12-12 23:19:24 Mm, not thoroughly Released. When you are relaxed and happy, continue Releasing, continue to *dig down*. Releasing desires doesn't need the three questions, because the first sentence Releases it, maybe even before the first sentence is asked. If the first sentence doesn't Release it, it means you're stuck.

D 2020-12-12 23:19:35 Getting stuck must be caused by *wanting control*.

Boluomi 2020-12-12 23:19:44 But I can't feel it being Released.

Feng 2020-12-12 23:19:54 At this time, you need to Release *wanting control*.

Sui Le 2020-12-12 23:19:59 @Feng Releasing the same emotion several times, never getting a pleasant feeling, but there is energy flow. It doesn't seem like being stuck either. Is this just not Releasing it completely after several tries?

Feng 2020-12-12 23:21:08 If you never get a pleasant feeling, pay attention to the fact that you are carrying *wanting control*. Actually, no true Release has occurred. Do not use energy flow as the standard. Use becoming more pleasant as the standard.

Sui Le 2020-12-12 23:21:38 @Feng So, when I Release, I'm also carrying *wanting control*. That means I should be stuck, but since there's still energy flow, does that mean I'm still Releasing?

Feng 2020-12-12 23:21:45 Release does not use energy flow as the standard.

Sui Le 2020-12-12 23:21:54 Oh, I should be stuck then.

Feng 2020-12-12 23:21:57 With each Release, you should become a bit more relaxed and pleasant.

Sui Le 2020-12-12 23:22:06 I have relaxation, but no pleasant feeling. @Feng If I'm stuck, Releasing the stuckness still doesn't Release it.

Feng 2020-12-12 23:22:15 Release the *wanting control* over being stuck.

===== Page 58 =====

Sui Le 2020-12-12 23:22:28 @Feng This situation has been going on for a long time; I'm stuck here.

Feng 2020-12-12 23:22:36 **Feng** 2020-12-12 23:22:36 Once you become aware of it, you will immediately Release it. Then look again at that stuck feeling. You might still feel stuck. Then continue Releasing *wanting control*. Release it a few more times, and this stuckness will dissolve.

Sui Le 2020-12-12 23:22:48 **Sui Le** 2020-12-12 23:22:48 I feel no effort, very relaxed. Okay, continue [Rose][Rose][Rose] @Feng Now my awareness of "wants" is very strong.

2020-12-13 One day of continuous Release equals 6000 years of meditation

Qingxi 2020-12-13 00:11:12 **Qingxi** 2020-12-13 00:11:12 Sometimes when Releasing desires, I get stuck. I operate repeatedly, but still can't Release. Then I go and feel the current stuck feeling of being unable to Release, and then I Release emotions again. Then the stuckness clears, and I continue Releasing desires.

Feng 2020-12-13 00:11:32 This way, you retreated. Getting stuck is a control program surfacing. But you retreated. You suppressed it again. This is useless. It seems like Releasing emotions cleared the stuckness.

Qingxi 2020-12-13 00:11:36 But no matter how I Release, I can't get it to move. What should I do?

Feng 2020-12-13 00:11:49 But that stuckness just goes back into the subconscious and continues to run you. Next time, you'll get stuck in the same place again. You can't solve the problem by escaping. The Six Steps.

Mu 2020-12-13 00:11:50 Teacher Feng, I clearly feel that the control desire causes physical tension. I can feel stiffness in my neck, back, abdomen, including knots at the heart center. Can I Release these knots?

Feng 2020-12-13 00:11:59 The Six Steps are the complete map. What you mentioned are physical sensations.

Mu 2020-12-13 00:12:12 Yes, clearly caused by the control desire.

===== Page 59 =====

Feng 2020-12-13 00:13:05 You need to pay attention to the desire for control itself. Only then can you Release it.

Mu 2020-12-13 00:13:15 Release the control desire, that's it.

Feng 2020-12-13 00:13:29 What is "can't Release"? Being stuck. Fifth Step solves it easily.

Feng 2020-12-13 00:13:35 Not obvious is also a kind of stuck. Release the *wanting to change* the unclear feeling.

"Just do it, keep doing it. When you get stuck, use the 'what to do' process in this method, let go of the desire to change the feeling of being stuck. If it's a vague feeling, then let go of the desire to change this vague feeling. After you Release it, you can attack that fear of death again."

Review *The Way*. Lester Levenson said it very clearly.

Yixuan 2020-12-13 00:13:40 So, just keep Releasing, keep Releasing, until it becomes not obvious, that's vague?

Feng 2020-12-13 00:13:49 Not obvious is vague, *vague feeling*.

Yixuan 2020-12-13 00:13:50 It's not about Releasing until it's clean? [Facepalm]

Feng 2020-12-13 00:14:12 Of course not. If you were close to Releasing cleanly, you would be at the *cap*, experiencing very high states.

Qingxi 2020-12-13 00:14:19 I feel that all along, when I Release, I've actually been Releasing with control. In a state of emotional tension and fear, that control becomes more obvious and sensitive. It seems to turn into a control that opposes Releasing, wrapping tighter. The more I Release, the tighter the stuckness.

Feng 2020-12-13 00:14:30 So first, Release this *wanting control*. Each Release is light and requires no effort. *release takes no effort*.

Yixuan 2020-12-13 00:14:51 The Release Method is very simple. How come when using it, there are so many problems?

Feng 2020-12-13 00:11:12 Following the Six Steps, there will be no problems at all. It's a direct express route to the finish line.

Yixuan 2020-12-13 00:15:00 Looking at the Six Steps over and over, it's just the literal meaning.

Feng 2020-12-13 00:15:12 It's just the literal meaning. It's practical.

===== Page 60 =====

Happy Time: Getting stuck, could it be that despair and grief emotions haven't been Released enough? This is a common misunderstanding.

Yixuan 2020-12-13 00:15:34 The literal meaning is too simple. Once I start Releasing, I feel like I'm inside it.

Feng 2020-12-13 00:15:50 No, it's just because you have *wanting control*. Notice it. Why is it a common misunderstanding? Because if you don't Release the basic desires, you almost certainly cannot completely Release

one kind of emotion.

Strong 2020-12-13 00:15:58 @Feng Do I need to practice awareness deliberately?

Feng 2020-12-13 00:16:07 They will be constantly developed. No need. Lester Levenson clearly said that if you only Release emotions, it will take hundreds of thousands of lifetimes. Hundreds of thousands of lifetimes to Release one category of emotion. And you have eight other categories. If you can Release *wanting control* and *approval*, don't go back.

Zhongji Ziyou 2020-12-13 00:16:12 Then cultivating by clearing thoughts and quiet meditation is even more hopeless.

Feng 2020-12-13 00:16:45 Directly Release *wanting control* and *approval*. Today someone calculated it. One day of continuous Release equals 6000 years of meditation.

Zhongji Ziyou 2020-12-13 00:16:57 Does this one day refer to 24 hours?

Feng 2020-12-13 00:17:06 Yes, 24 hours of continuous Release. You need to be aware of this feeling of *wanting control* and *approval*, not the mind's thoughts.

Tiancheng 2020-12-13 00:17:58 One Release ≡ months of meditation ≡ hundreds of years of natural evolution. Unbelievable!!!

2020-12-13 If it hasn't left, you're stuck

Feng 2020-12-13 00:36:05 Releasing wants is actually very simple. Generally, when you allow yourself to be aware of it, it's already Released. Whoosh, it happens very quickly.

Hai 2020-12-13 00:36:15 If I'm aware of it, but it doesn't Release, don't I still need to ask the questions?

===== Page 61 =====

Feng 2020-12-13 00:36:42 If you're aware, ask if you can let it leave.

Hai 2020-12-13 00:37:05 If I'm aware but it doesn't "ma" away, does that mean I'm stuck?

Feng 2020-12-13 00:38:12 If it hasn't left, you're stuck. Notice your current *wanting control* and prioritize Releasing *wanting control*.

Feng 2020-12-13 00:39:14 Getting stuck is a good thing. If you don't Release the stuckness, you're constantly run by it, Releasing on the surface, each time you come down, slightly up again. After a while, you think the Release Method can't lead to freedom, or that it requires many other conditions.

Roller 2020-12-13 00:39:45 But Brother Feng, before I used to tell them to Release agf emotions more, and then Release desires. I feel like I kind of misled them, because many

people get completely stuck when Releasing desires, and they basically don't pay attention to the Six Steps. So I recommended the elementary school method of Releasing emotions.

Feng 2020-12-13 00:40:00 This doesn't solve the problem. Releasing emotions doesn't solve the problem of getting stuck when Releasing desires.

Roller 2020-12-13 00:40:14 If you Release enough agf, then Releasing desires becomes effortless and you don't get stuck.

Feng 2020-12-13 00:36:05 Is that what your mind thinks?

Roller 2020-12-13 00:40:25 Haha, I thought that a long time ago. I wasn't using the Six Steps then.

Feng 2020-12-13 00:40:33 "We first enter the conscious mind, Release control and approval. And those other things you try to Release, like fear – you know, you would spend hundreds of thousands of lifetimes Releasing fear, and after that you would still have anger, you would still have other emotions. But when you Release *wanting control*, everything underneath it is let go." Want to Release all agf before Releasing desires? Sorry, you'll never finish in a lifetime.

Roller 2020-12-13 00:40:38 Now I don't tend to correct them much. That should have been discussed mid-month. When you're in despair, you stagnate; when you're in fear, you exert force. My mind came up with this based on that. Hahaha.

Feng 2020-12-13 00:40:59 Not following the Six Steps won't solve the problem of getting stuck. The Six Steps never ask you to go back to Releasing emotions.

Roller 2020-12-13 00:41:05 Anyway, if you asked me to go to the big group now and talk about the Six Steps, very few would listen. I clarified this with Roller before.

===== Page 62 =====

2020-12-13 Duality

Zai 2020-12-13 09:42:15 @Feng Could you please take the time to answer my question when you have a moment? I read this sentence in Yogananda's *Autobiography of a Yogi*: "Behind the dualities of Maya is the eternal light of the One." How should I understand this "duality"? I seem to kind of get it, but not really. [Sorry]

Feng 2020-12-13 09:42:54 Relativity, *duality* or called duality. If there is a cold, there is a hot. If there is a high, there is a low.

2020-12-13 Allow yourself to become more aware of it

Feng 2020-12-13 01:54:13 To Release desires, just omit the last two sentences. Is the current feeling *wanting control* or *wanting approval*? Allow yourself to become more aware of it. Then ask yourself: Can I let it leave? That's it.

2020-12-13 Goal Release brings up opposing programs

Feng 2020-12-13 15:52:47 "What if I just want the goal to manifest? Can it manifest immediately?" For example, suppose your goal is one million. If you now say you don't want the money, great. Then after you manifest the one million, throw it into the river. The point is about ability, not about the goal itself. Goal Release brings up opposing programs, allowing you to reach the position of master of mind and matter, to reach that state where you effortlessly and perfectly achieve a certain goal. By the way, if you really don't want that one million, just throw it away after you get it.

Wei Nuan 2020-12-13 16:05:53 **Wei Nuan** 2020-12-13 16:05:53 I have a question. Suppose my original goal was, for example, to get a 50-square-meter house, because it's relatively easy to achieve. But during the Releasing process, I discover a 110-square-meter house that is better. In this case, do I still have to achieve the 50-square-meter small house goal?

Feng 2020-12-13 16:06:07 *every impossible, no matter how impossible, become immediately a possible, as you* If you want a better one, of course not. But it's not because you can't; it's because you have a better one. Eliminate all impossibilities regarding the goal, while remaining open to better ones.

===== Page 63 =====

2020-12-14 The mind can only tell you what it currently experiences; it can only replay past experiences

Qingxi 2020-12-14 09:10:15 [Group chat log]【[Image] Feng: This is mental conflict. Mental conflict is normal for people. I am infinite: These are all true wants I feel. Feng: Mm, you're just making it complicated. Keep it simple, and you'll be able to use it. I am infinite: I can feel these two wants in my chest and abdomen. It's not physical sensation, just a felt wanting, a wanting in the heart. Is this all *wanting control*?】@Feng Teacher Feng, in this log, regarding the "want" mentioned, is there no need to discern whether it comes from *wanting approval* or *wanting control*?

Feng 2020-12-14 09:10:22 This is just for the group leader's specific question. Wanting to endure, wanting to treat. This is *wanting control*.

Yixuan 2020-12-14 09:10:27 @Feng Are all our current actions karma?

Feng 2020-12-14 09:10:49 Karma is action and reaction. Lester Levenson called it "programs." The feelings and tendencies you Release are all karma.

Yixuan 2020-12-14 09:10:58 When something happens, are my various reactions driven by programs?

Ziyou Rensheng 2020-12-14 09:11:06 @Feng Teacher, is the tightness felt in the chest and abdomen also a physical sensation? Can it be Released?

===== Page 64 =====

Feng 2020-12-14 09:11:08 You need to be aware of what the emotion is, not just the tightness. The previously translated Lester Levenson audio is just a relatively important part. [Link: Some explanations of the Release Method from Lester Levenson https://mp.weixin.qq.com/s/e15CGBTIRAKQAZ52RDKIuQ] The group leader just posted it on the public account.

Zai 2020-12-14 09:11:38 @Feng I've wanted to ask this for a long time, always felt it was unrelated to Releasing, so I held back. Why does it need to be six people? Is there some universal law here? [Grin]

Feng 2020-12-14 09:11:45 It's indeed unrelated. But actually, there is no explanation that fits the mind's logic. This article has some importance. "Everyone combines other things with Releasing. When you do this, you slow down the Releasing. If you need other things, you are slowing down the method." The most important among them is this sentence. Don't add anything to the method itself.

Shidai Wanwu Huliian 2020-12-14 09:11:59 Don't know if it's the wrong method, or not Releasing enough. Definitely not enough.

Feng 2020-12-14 09:12:09 How many hours a day are you Releasing? To what extent do you Release? Or for what reason do you stop?

Shidai Wanwu Huliian 2020-12-14 09:12:15 Now I'm Releasing almost all the time except when sleeping.

Feng 2020-12-14 09:12:24 Then does each Release bring you an experience that meets the Sixth Step?

Shidai Wanwu Huliian 2020-12-14 09:12:39 Not particularly light. A little light, but no pleasantness.

===== Page 65 =====

Zai 2020-12-14 09:12:48 @Feng It was only yesterday, through Roller's repeated emphasis, that I started to experience the pleasant feeling after each Release. But I haven't formed the habit yet. My inertia after one Release is to quietly observe my breath for a few seconds. Does this count as combining with other methods as you mentioned?

Feng 2020-12-14 09:12:50 Is your Release carried with a control program?

Shidai Wanwu Huliian 2020-12-14 09:13:15 I don't feel this. Or maybe I want to change too much, so I notice it.

Feng 2020-12-14 09:13:18 Just don't deliberately combine. Wanting to change the current situation too much is not the problem. Since it's already out, you need to use the method on it.

Rong 2020-12-14 09:13:29 Is the method to Release this *wanting to change*? [Fist in palm] @Feng

Feng 2020-12-14 09:14:17 Mm, the method is very simple. Then you won't need more than a week to handle any worldly goal. The feeling of impossibility is you being in an agf emotional state. Behind it lies *wanting control*, *approval*, and *safety*. Achieving a very small goal takes no more than ten minutes. Achieving a general goal takes about half a day. Achieving a goal you consider very difficult, how long does it take? I think no more than a week. If you can't do it in a week, it's because you haven't truly applied the Six Steps. So, don't kid yourself. *easy or impossible*.

Shidai Wanwu Huliian 2020-12-14 09:14:25 Maybe the first feeling is impossible.

Feng 2020-12-14 09:15:04 Easy, or impossible. Can you understand this concept?

Shidai Wanwu Huliian 2020-12-14 09:15:18 Only these two choices. Either easy, or impossible. No third.

Feng 2020-12-14 09:16:18 Mm.

Mu 2020-12-14 09:16:45

===== Page 66 =====

Can it really bring out the deepest subconscious tendencies? Of course.

Cynthia 2020-12-14 09:16:55 @Feng The method you mentioned is continuous Releasing, right? Achieving a very difficult goal in a week means continuous, uninterrupted Releasing for that week.

Mu 2020-12-14 09:17:04 For example, fear. I Released it yesterday, and it's back today.

Feng 2020-12-14 09:17:17 This method asks you to pay attention to the three basic feelings. *basic feeling*. That is, the three major wants, which drive all emotions and feelings. Continuity is key.

Mu 2020-12-14 09:17:17 **Feng** Sometimes the desire for safety/security can also be identified.

Feng 2020-12-14 09:17:28 Mm, then Release it. Anytime you have a feeling emerge, there's no need to push it back. You can Release it immediately.

Shidai Wanwu Huliian 2020-12-14 09:17:39 Now I don't know where I'm stuck.

Feng 2020-12-14 09:18:05 Then you're stuck in not knowing. Release this *wanting to figure out*. It is *wanting control*.

Shuxin 2020-12-14 09:18:27 @Feng Sometimes I feel very颓废 and unwilling to Release. Should I Release the *wanting control* at this time?

Feng 2020-12-14 09:19:09 Yes, you're resisting Releasing. Why resist Releasing? It's just a feeling of resistance. Aversion is a bit subtle.

Mu 2020-12-14 09:20:01 So, no need to analyze too much, right?

Feng 2020-12-14 09:20:14 Actively Release it. Mm, try your best to avoid the tendency to analyze principles with the mind. The mind can only tell you what it currently experiences; it can only replay past experiences.

Shuxin 2020-12-14 09:21:07 @Feng Teacher, can you guide me through one step? How do I Release this resistance? I feel a bit blocked and can't move here.

Feng 2020-12-14 09:21:17 First, can you feel the resistance?

Shuxin 2020-12-14 09:21:24 Very resistant.

===== Page 67 =====

Feng 2020-12-14 09:21:34 Then can you feel the *wanting to change* it? If you don't know how to use the Releasing process, spend four days learning it. If you already know, then you can use it. The Sedona Method doesn't have the concept of good or bad foundation. Not wanting to face, you want to escape it. Notice this want, it's the most superficial. Then you can Release it.

Shidai Wanwu Huliian 2020-12-14 09:22:04 I feel like I know the Releasing process.

Feng 2020-12-14 09:22:17 Then use it.

Happy Time 2020-12-14 09:22:30 Feng, sometimes I feel like I collapse and can't find any support. I want to change it.

Feng 2020-12-14 09:22:47 You mentioned the feeling, and the *wanting to change* it. What to do when it's not obvious?

Happy Time 2020-12-14 09:22:47 Release the *wanting to change* and *wanting control*.

Feng 2020-12-14 09:22:52 Mm.

Shuxin 2020-12-14 09:23:00 @Feng Release the *wanting to change* the not obvious? Focus on that wanting feeling?

Feng 2020-12-14 09:13:12 "Just do it, keep doing it. When you get stuck, use the 'what to do' process in this method, let go of the desire to change the feeling of being stuck. If it's a vague feeling, then let go of the desire to change this vague feeling. After you Release it, you can attack that fear of death again." You all know what to do.

2020-12-14 The most surface-level emotion requires no effort to feel

Qing 2020-12-14 11:36:10 @Roller I feel like I'm similar to the person mentioned earlier, maybe even more severe. I've been continuously stuck. I haven't successfully Released even once. I completely can't find the feeling of Releasing. I know my emotions, but as soon as I start Releasing, I can't feel the emotions

and desires. No matter how I follow the process and ask myself, most of the answers are "I don't know, I don't know, I don't know." I can't proceed at all. I don't know where the problem is. Can you guide me through one complete Release?

Feng 2020-12-14 11:37:12 When you can't feel, don't try hard to feel. Now the most superficial thing is an unclear feeling. Don't try hard to answer. This *wanting to change* is suppressing the emergence of the feeling below. Therefore, you must first Release your *wanting to change* or "wanting to figure out."

Qing 2020-12-14 11:38:26 I can't feel it. I know it's vague. I ask myself, "Do you want it to become clearer?" I find I don't feel like I want to change.

Feng 2020-12-14 11:38:40 The feeling underneath will naturally become clear.

Qing 2020-12-14 11:38:58 Then I'll answer "I don't know."

Feng 2020-12-14 11:39:06 When you're vague, do you feel good? Good or not good? If you feel bad, then you want to change it.

Qing 2020-12-14 11:39:16 Not good.

Feng 2020-12-14 11:40:19 Mm, do you dislike it? Then there is a *wanting to change*. You've already felt it, just didn't identify it.

Qing 2020-12-14 11:41:12 I feel a numb state there. When I'm particularly anxious, there's a strong feeling. As soon as I go back to the process, the feeling disappears.

Feng 2020-12-14 11:41:38 First, allow this feeling to express itself.

Qing 2020-12-14 11:42:15 Allow this numbness?

Feng 2020-12-14 11:42:44 You can't suppress it and Release it at the same time.

Qing 2020-12-14 11:42:49 I really didn't know I was suppressing it.

Feng 2020-12-14 11:42:55 Allow yourself to feel this numb feeling.

===== Page 69 =====

Qing 2020-12-14 11:43:13 Mm, I can.

Feng 2020-12-14 11:43:29 Can you identify if it's *wanting control* or *wanting approval*?

Qing 2020-12-14 11:44:01 *Wanting control*.

Feng 2020-12-14 11:44:26 Then did it leave?

Qing 2020-12-14 11:44:48 No, I lost feeling again.

Feng 2020-12-14 11:44:51 Are you trying hard?

Qing 2020-12-14 11:45:16 It doesn't feel like effort, more like drifting.

Feng 2020-12-14 11:45:28 Avoidance.

Qing 2020-12-14 11:45:36 Seems like it.

Feng 2020-12-14 11:45:44 Suppression, avoidance, expression. The three ways of dealing with emotions besides Releasing.

Feng 2020-12-14 11:46:00 "Just do it, keep doing it. When you get stuck, use the 'what to do' process in this method, let go of the desire to change the feeling of being stuck. If it's a vague feeling, then let go of the desire to change this vague feeling. After you Release it, you can attack that fear of death again."

Qing 2020-12-14 11:47:48 But what if this situation happens every time I try to Release? It seems like whenever I try to Release desires, it's like this.

Feng 2020-12-14 11:48:12 "Release the feeling of being stuck, see how much you want to change those things—like I told you. Just Release the feeling of being stuck, or even the vague feeling. You might not even be able to see it, because you're trying to escape it, or at least want to change this vague feeling—whatever it is."

Feng 2020-12-14 11:49:19 Actually, this is a good thing.

===== Page 70 =====

Many people don't realize that getting stuck is a good thing.

Because the control program has surfaced.

Feng 2020-12-14 11:50:16 When you're stuck, your tendency to escape, or your tendency to forcefully suppress, surfaces.

Qing 2020-12-14 11:50:48 That makes sense. I do tend to avoid Releasing when I'm continuously stuck, but I also want to learn to Release, so I go back and forth.

Feng 2020-12-14 11:51:10 If you don't face this stuckness, it will continue to run you from within. Have you had the experience of Releasing emotions?

Qing 2020-12-14 11:52:00 **Qing** 2020-12-14 11:52:00 I can complete the three questions for Releasing emotions. But I have never experienced a successful Release. Releasing desires is completely stuck; I can't even complete one process.

Feng 2020-12-14 11:53:11 So, you haven't experienced the feeling of Releasing.

Qing 2020-12-14 11:53:23 Yes. This is what frustrates me. It seems so simple for you all, but I find it so difficult.

Feng 2020-12-14 11:53:55 Have you practiced with the video?

Yilin 2020-12-14 11:54:12 I've been going back and forth on one thing for a long time. It's clearly stuck, but I can't let it leave. Actually, I don't have the strength to let it leave.

Feng 2020-12-14 11:54:36 If you're stuck, you need to use the Fifth Step, Release the *wanting control* over being stuck.

Qing 2020-12-14 11:54:48 At first, I followed the video, but didn't feel much. Later, I just followed the text version of the process.

Feng 2020-12-14 11:55:16 You need to experience Releasing emotions first. Take out the emotional chart, find your feeling, then feel it directly for a while, using the three questions.

===== Page 71 =====

Qing 2020-12-14 11:57:14 My feelings are mixed, in the first three categories, changing very quickly. Fear, despair, sadness.

Feng 2020-12-14 11:58:19 Release the most surface-level one, the most obvious one. If they are mixed together, it's okay. That's often the case.

Qing 2020-12-14 11:59:15 **Qing** 2020-12-14 11:59:15 I feel fear. I ask according to the three questions. There's no problem asking. I can ask, but while asking, I know my feeling, but I can't feel the feeling. I keep asking myself the three questions. This is how I practice.

Feng 2020-12-14 11:59:17 After asking, you need to feel the current feeling again.

Qing 2020-12-14 12:00:03 Mm, sometimes the feeling jumps. I ask about the current most obvious one. I just have a feeling that I seem to be feeling, but also seems like I'm mechanically asking and answering.

Feng 2020-12-14 12:01:06 The second process is the same as the first. Identify it, then feel it, then use the three questions.

Qing 2020-12-14 12:02:18 I've never experienced the feeling of an emotion leaving or pleasantness. I haven't had an obvious emotional Release either. But sometimes the three questions can make me feel a bit better.

Feng 2020-12-14 12:03:17 That's not enough. Releasing can sometimes be subtle, but most of the time it's obvious. So if you consistently don't experience obvious emotional Release, it means most of the time you are not Releasing.

Qing 2020-12-14 12:04:19 Yes, I've been in this state all along.

Feng 2020-12-14 12:05:23 One of the simplest ways is to try to become aware of your *wanting control*. You want to Release, you want to change this situation.

Qing 2020-12-14 12:05:25 Sometimes I can feel it when it's very strong.

Feng 2020-12-14 12:05:31 Release it, and then Releasing can proceed smoothly. Sometimes you haven't identified it.

===== Page 72 =====

Treating it as background. For example, when Releasing, some people feel they must make an effort to control their mind from wandering. Some people feel they need to control the interval between questions, etc.

Qing 2020-12-14 12:08:09 There's also a situation: whether the feeling is strong or not, whether I can identify it or not, when I ask "Can I let it go?" there's no feeling of Release. I can't feel it leaving, and I can't feel it being there either. It's like it hides.

Feng 2020-12-14 12:08:20 This is a classic habit of suppression. You're pushing it back. So actually, you're using effort.

Qing 2020-12-14 12:08:44 Then how do I let go of this suppression, which I hadn't even noticed?

Feng 2020-12-14 12:10:08 Relax as much as possible. Then use the process. When you go to feel, don't try hard to feel. Because the most surface-level emotion requires no effort to feel. When you ask the questions, don't try hard to answer. If you can't experience Release, it's because you've added too much unnecessary effort to the process. Rather than simply applying the process.

Mojing 2020-12-14 12:10:25 What if it's just being very tired?

Feng 2020-12-14 12:12:37 Physically tired? Mm, mind and body. The goal might be too big. And in a hurry.

Feng 2020-12-14 12:13:26 Relax, Release *wanting control*.

Mojing 2020-12-14 12:13:38 Okay.

Caiqinの 2020-12-14 12:13:49 Recently, I suddenly noticed that the persistent back pain I've had is gone. Before, I used to rely on massages etc. Lately, apart from Releasing, I haven't done anything related to my back. Could this be related to Releasing?

===== Page 73 =====

Feng 2020-12-14 12:14:03 This often happens.

Caiqinの 2020-12-14 12:14:16 Do I need to persist in Releasing to maintain this state as the norm?

Feng 2020-12-14 12:14:29 Continuous Releasing.

Caiqinの 2020-12-14 12:14:38 Okay.

Qing 2020-12-14 12:14:45 It's so hard. It feels like I just can't learn. I'm stuck in the layer of despair.

Feng 2020-12-14 12:14:56 This is just a feeling.

Yangguang Nvhai 2020-12-14 12:15:06 Sometimes when I'm Releasing, I suddenly feel very angry. What's going on?

Feng 2020-12-14 12:15:18 Anger has surfaced. Any emotion can suddenly surface.

Caiqinの 2020-12-14 12:18:23 @Feng How can I maintain continuous Releasing in daily work?

Feng 2020-12-14 12:18:49 Releasing once is simple. Releasing a second time is simple. Then Release again... Since the feeling is out, Release it. There is a huge amount of agflap in the subconscious.

Caiqinの 2020-12-14 12:19:24 I can Release quite well when walking alone, on the bus, etc., but when working or interacting with people, I unconsciously forget to Release. It seems I still haven't developed the habit of continuous Releasing.

Feng 2020-12-14 12:19:31 Start again. Treat the Release as if it's your first time.

Caiqinの 2020-12-14 12:29:00 @Feng Another question. Once, when I continuously Released into fear, the more I Released, the more scared I became. A flood of emotions and feelings emerged, with unbearable pain and discomfort. I couldn't feel any joy, but I could feel many emotions bubbling up. Later, afraid of falling back into the Release method taught by previous teachers, I forcibly stopped.

Feng 2020-12-14 12:29:50 Use the same process to Release. If stuck, Release *wanting control*.

Caiqinの 2020-12-14 12:29:59 @Feng I have a question. During Releasing, strings of emotions are brought out, and I keep feeling within the emotions.

===== Page 74 =====

Is this also being stuck?

Qing 2020-12-14 12:30:05 But I keep Releasing and can't get rid of it. I just repeat this feeling.

Feng 2020-12-14 12:30:12 Start again. Treat each Release as if it were the first time. Maybe you'll learn in the next few minutes.

Qing 2020-12-14 12:30:19 Okay, I'll try Releasing again. Should I start with the three questions?

Feng 2020-12-14 12:30:24 Mm, start with emotions.

Qing 2020-12-14 12:30:33 Okay.

Caiqinの 2020-12-14 12:30:45 I've also experienced Releasing becoming easier and lighter. But I also often forget to Release and avoid Releasing. You need to remind yourself often.

Feng 2020-12-14 12:30:55 Releasing makes you feel better, so why not choose to Release?

Caiqinの 2020-12-14 12:30:59 @Feng Okay.

Feng 2020-12-14 12:31:12 Of course, you're not Releasing continuously. You're continuously stuck in emotions. Continuous Releasing means emotions continuously leave.

Caiqinの 2020-12-14 12:31:26 Oh, I see.

Feng 2020-12-14 12:31:38 Accompanied by continuously arising pleasantness and lightness.

Caiqinの 2020-12-14 12:31:47 I feel like one emotion just leaves, and another comes, string after string.

Feng 2020-12-14 12:31:52 Do you feel like you need to use effort when Releasing?

Caiqinの 2020-12-14 12:31:59 It seems I'm still stuck in emotions. The teacher before taught to dwell in feeling emotions, Releasing a major emotion took a long time.

===== Page 75 =====

Feng 2020-12-14 12:32:12 That is continuously stuck in *wanting control*. The standard of the Sixth Step is lighter and more pleasant. Each Release will be more pleasant than the last, better than before the Release, more pleasant than before the Release. It doesn't require you to reach a certain height immediately. Each Release will be more pleasant than the last.

Qiji 2020-12-14 13:04:01 @Feng I want to ask where to place my attention. Every time I try to Release control, it's too hard.

Feng 2020-12-14 13:04:12 Just place your attention slightly on the feeling center. [Laughing]

Qiji 2020-12-14 13:04:01 @Feng Is it on the periphery or in the middle? Every time I get bounced away. It strongly resists me Releasing it.

Feng 2020-12-14 13:04:13 Don't worry about periphery or middle. The important thing is to be aware of the emotion. To Release desires, you need to be aware of that basic feeling.

Qiji 2020-12-14 13:04:29 I can't perceive the emotion. What I perceive is blockage. The emotion is suppressed. So usually, I am aware of the feeling of resistance to the blockage.

Guopan 2020-12-14 13:33:08 @Feng Why is it that often I feel my emotions are neither *wanting control* nor *wanting approval*, and I can't categorize them like that? Will this affect my Releasing results? In such cases, can I just simply Release the felt emotion?

Feng 2020-12-14 13:33:45 You can just Release the emotion, but you can also try to be aware of which desire it comes from and Release that. Releasing desires is much more efficient. It's not about categorizing, it's about being aware that it is *wanting control* or *wanting approval*.

Guopan 2020-12-14 13:33:54 It feels so abstract. What exactly is *wanting control*?

Feng 2020-12-23 12:34:12 *Wanting control* means wanting the world to be as you think it should be. You're stuck and want to be smooth.

===== Page 76 =====

2020-12-14 Behind agflap, there is both *wanting approval* and *wanting control*

D 2020-12-14 19:08:13 Craving belongs to "*wanting approval*". I look at the chart every day, I've almost memorized it. [Facepalm]

Feng 2020-12-14 19:08:26 You've been Releasing for so long and still make such a beginner mistake?

D 2020-12-14 19:08:38 @Feng Correct me quickly.

Roller 2020-12-14 19:08:49 Basic desires drive emotions, nine emotions drive hundreds of feelings, feelings drive thousands of thoughts.

Feng 2020-12-14 19:08:55 Behind agflap, there is both *wanting approval* and *wanting control*. Do you still not understand this sentence? Be aware of whichever is more obvious and Release that one. The arrow was added by the illustrator for aesthetics, causing misunderstanding.

D 2020-12-14 19:09:26 I see. Got it. [Animated Emoji] Thank you all for the correction.

2020-12-16 Is "not wanting" actually *wanting control*?

Shuxin 2020-12-16 09:10:17 @Feng Regarding the vague feeling, sometimes I don't feel like I want to change it. So, should I proceed? Teacher.

Feng 2020-12-16 09:10:24 Then do you want to maintain it?

Shuxin 2020-12-16 09:10:38 No.

Feng 2020-12-16 09:10:49 Do you like this feeling?

Shuxin 2020-12-16 09:10:58 Does this "not wanting" mean *wanting control*? No, I don't like it.

Feng 2020-12-16 09:11:01 Then that is *wanting to change*.

Zai 2020-12-16 09:11:06 @Feng What if the feeling is liking it?

===== Page 77 =====

Feng 2020-12-16 09:11:14 If you like a feeling, you have an attachment, a wanting to keep it.

Zai 2020-12-16 09:11:26 @Feng *Wanting control* [Grin]

Feng 2020-12-16 09:11:38 If you dislike a feeling, you have an aversion, a wanting to push it away. *attachment and aversion*.

Zai 2020-12-16 09:11:50 Got it, thanks.

Shuxin 2020-12-16 09:12:42 Teacher, I have another block. Sometimes something triggers intense rage in me, to the point of wanting to kill that person, wanting to swear, to curse. In such moments, I can't Release quietly. What should I do?

Feng 2020-12-16 09:12:57 First, allow this emotion to express itself. Then you'll be able to Release.

Shuxin 2020-12-16 09:13:00 Can I swear it out, just not at the person?

Feng 2020-12-16 09:13:09 Mm, if you really can't contain it. If you allow yourself to lose control a little, then lightly pay attention to your feeling.

Shuxin 2020-12-16 09:13:33 So, if I can contain it, better not to go crazy?

Feng 2020-12-16 09:13:54 The Sedona Method is a scientific (*methodological*) approach invented by Lester Levenson. Every step corresponds to a very precise method, no need to introduce any other concepts.

Shuxin 2020-12-16 09:13:59 Thank you, teacher.

Feng 2020-12-16 09:14:01 Don't suppress feelings. But don't let it explode too violently, leading to loss of control. Be especially careful when encountering strong emotions.

Shuxin 2020-12-16 09:14:12 When I really want to express but choose to hold back, that's suppressing the feeling, right?

Feng 2020-12-16 09:14:26 "We now spend 99% of our energy on the subconscious mind, suppressing accumulated past feelings. If all the anger surfaced at once, we would completely lose control and might harm someone. Therefore, it's necessary to suppress the accumulated anger. The same goes for grief. If grief surfaced all at once, we would be overwhelmed by it, to the point where we couldn't control ourselves. This applies to all emotions. There are too many accumulated past emotions. Therefore, we must spend most of our time suppressing

===== Page 78 =====

these pressures. I call them pressures because every subconscious feeling wants to surface and show itself. We very carefully let it surface and let go of control, Release the逼迫 and drives in the subconscious, draining them out."

"A: This technique first shows you the complete picture of the mind and emotions, and how they relate. This technique allows your subconscious mind to surface, from where we don't look at it, to appearing before you—so that you can do something about it. It shows us four things we can do with feelings and emotions. The worst thing we can do is suppress. The second, slightly less bad thing, is avoid. The third thing we can do, which is the beginning of releasing from suppression, is to express your feelings or emotions. The fourth thing is what we are going to do: drain out your suppressed emotions."

These key parts have all been translated. If you don't allow it to express, you are suppressing it. But if too many feelings surface at once and you lose emotional control, you also cannot Release. Therefore, you need to let it surface very carefully. This process requires no effort.

Zai 2020-12-16 09:14:55 What does *attachment* mean?

Mu 2020-12-16 09:15:11 What to do when emotions are out of control?

Feng 2020-12-16 09:15:27 Attachment, holding on. If you really lose emotional control, let it be out of control for a while. Allow it to express, then you can Release.

Happy Time 2020-12-16 09:15:33 @Feng, what state is it when you have Released control over the body? Are there any signs before that?

Feng 2020-12-16 09:15:39 Release control over the body?

Happy Time 2020-12-16 09:15:44 Release control over all feelings.

Feng 2020-12-16 09:15:55 Release all feelings?

Happy Time 2020-12-16 09:16:00 Mm.

Feng 2020-12-16 09:16:04 A calm beyond everything, indescribable *imperturbability*. Absolute stillness that no person or thing can disturb. Lester Levenson said, in Sanskrit it's called *Nirvana*. When you temporarily quiet the mind completely through any method, you can briefly touch it.

Happy Time 2020-12-16 09:16:13 This process can be completed independently, without any external interaction, right?

Feng 2020-12-16 09:16:20 Mm.

===== Page 79 =====

Feng 2020-12-16 09:16:20 This is what yogic science calls *Sabikalpa Samadhi*. But in *Sabikalpa Samadhi*, the power of the seeds still exists, so you can still fall back. Of course, when you reach *Nirbikalpa Samadhi*, all seeds lose their function. At this point, you still have residual karma, but eliminating it is just a matter of time. Some masters choose to retain that residual karma for longer, to continuously return to the world to help more people. Some masters achieve *Paramukta*, becoming a *Siddha* (perfect being), merging directly into the Infinite.

Happy Time 2020-12-16 09:16:25 I don't understand the rest. Just keep moving forward foolishly, continuously Releasing, right?

Feng 2020-12-16 09:16:29 For you, this is knowledge. Mm, implement the Six Steps. *Nirbikalpa Samadhi*, in the Six Steps, is merely the complete achievement of the First Step. Then the work has just begun. You will fall into the remaining five steps. Every choice and decision you make will naturally tend towards freedom. Because the seeds are ineffective, meaning the direction towards the world is no longer functional. Completely oriented towards the single direction of freedom. I can describe this stage using different teachings. In Buddhism, this is called the stage of Stream-Entry. Turning from the stream of ordinary people into the stream of noble ones.

Zai 2020-12-16 09:18:05 So this is where Stream-Entry comes from!

Feng 2020-12-16 09:18:13 "Noble disciple! Suffering, contemplation of suffering... origin... cessation... path, contemplation of the path, thoughts associated with the outflows

correspond to the Dharma, selecting, discerning, investigating, realizing, silent wisdom, awakening, observing – this is called Right View. It is noble, supramundane, without outflows, non- grasping, completely ending suffering, turning towards the end of suffering."

Zai 2020-12-16 09:18:26 What about in Taoist alchemy?

Feng 2020-12-16 09:18:52 Lester Levenson: Yes, that's the first step, and it's the first step of the method, isn't it? You must want freedom more than you want this world. Let me change the wording a little, but this is indeed what it was like in the beginning. Because it seemed to have no practical meaning for people, we modified it to "you must want freedom more than you want approval and control," because approval and control are equivalent to the world. But I think it's better to use "you must want freedom more than you want the world." If you achieve this, your behavior will then be: turn your direction away from the world, focus back on yourself (you), do what needs to be done to emerge from the world, and allow your infinite existence to simply be present here. So the first step is that you must want freedom more than you want the world.

===== Page 80 =====

Taoist alchemy is not a method that can lead to freedom. Turn your direction away from the world, focus back on yourself, do what needs to be done to emerge from the world, and allow your infinite existence to simply be present here. Lester Levenson's words are too plain, so they are easily overlooked and ignored.

Hong 2020-12-16 09:19:06 Does quitting a job count as such an action? [Facepalm]

Feng 2020-12-16 09:19:18 No. This has nothing to do with any action. This is simply discovering what Lester Levenson called "the only source of joy." When you discover it, you can turn the direction. When the direction is completely turned, you will enter so-called *Nirbikalpa Samadhi*.

Qingxi 2020-12-16 09:19:46 Is it necessary to give up work and leave the crowd? I feel that in the crowd, in interpersonal interactions, the mind is active.

Feng 2020-12-16 09:19:50 When the seeds lose their effect, it means the direction towards the world completely loses its effect. Do you want to suppress that active mind?

Hong 2020-12-16 09:20:21 I hate interpersonal relationships. I really wish I could live a hermit's life.

Feng 2020-12-16 09:20:29 That is "aversion to the world."

Qingxi 2020-12-16 09:19:46 Currently, I need to Release this active mind. But after Releasing it completely and thoroughly, will the final outcome be as mentioned above? Leaving the crowd?

Feng 2020-12-16 09:20:58 This depends on your choice. Aversion to the world is not the same as wanting freedom. Understand this. Aversion and attachment appear as a pair. If

you have an attachment (wanting) for the world, you will also have an aversion to it. I find that many, many people mistake "aversion to the world" for wanting freedom.

I find that many, many people mistake "aversion to the world" for wanting freedom.

Qingxi 2020-12-16 09:21:32 Oh, so when you truly Release and become free, there is no difference between merging with the crowd and leaving the crowd? Non-dual, is that it?

Happy Time 2020-12-16 09:21:49 Release aversion, Release wanting, achieve through Goal Releasing, then let go. Can it be a process like this?

===== Page 81 =====

The eternal stillness of infinite existence cannot be disturbed. After achieving through Goal Releasing, continue to Release attachment to the obtained things.

Zai 2020-12-16 09:23:09 **Zai** 2020-12-16 09:23:09 @Feng When the Four Dhyanas and Four Formless Attainments and Taoist alchemy reach certain levels (first dhyana, second, third, fourth), the inner visions differ. For example, I remember that reaching the fourth dhyana presents a mandala palace inner vision. None of these are methods for freedom, right?

Feng 2020-12-16 09:23:41 Not methods for freedom.

2020-12-16 Meditation is just a form of suppression

Feng 2020-12-16 09:58:10 I once practiced up to the second *jhana* in high school through Theravada meditation methods.

Meditation is just a form of suppression.

Zai 2020-12-16 09:58:28 But this is the method left by the Buddha, in the *Agamas*.

Feng 2020-12-16 09:58:46 The Buddha's path of seeking, he practiced all the way up to the attainment of neither-perception-nor-non-perception, yet knew in his heart that it was not true liberation. Therefore, he took his followers to seek, undergoing six years of asceticism. Then, he discovered that asceticism was also not the method of liberation.

Zai 2020-12-16 09:59:02 @Feng Then what was the method left by the Buddha that can lead to liberation and freedom?

Feng 2020-12-16 09:59:29 The *Agamas* never said that the four *dhyanas* and formless attainments can lead to liberation. Rather, it is contemplation of the arising and cessation of the twelve links of dependent origination, contemplation of the arising and cessation of the four foundations of mindfulness, contemplation of the arising of the world.

Zai 2020-12-16 09:59:52 Didn't the *Agamas* leave instructions on observing inner vision charts? Maybe I misremembered.

Feng 2020-12-16 09:59:55 No. The *Agamas* are the true original Buddhist scriptures. Although there are some additions and changes from the sectarian Buddhism period. But the *Samyukta Agama* still retains its original form as much as possible. The Buddha was a very rigorous teacher and would not leave such mystical teachings. I used to memorize many scriptures, but only after *Nirbikalpa Samadhi* did I know which parts had been altered, which had their order changed. Then, I could accurately understand and discern all the scriptures. And distinguish which are true masters and which are false masters.

===== Page 82 =====

2020-12-16 Can't distinguish? Isn't that just *wanting to distinguish*?

Qingkong Wanli 483 2020-12-16 11:09:05 **Qingkong Wanli** 483 2020-12-16 11:09:05 I have more vague feelings. Sometimes I ask myself, do I want to be clearer? I don't even know if I want to or not.

Feng 2020-12-16 11:10:15 Sometimes fish forget they live in water.

Qingkong Wanli 483 2020-12-16 11:11:12 **Qingkong Wanli** 483 2020-12-16 11:11:12 Either I want to maintain that state, or I want it to be better. But sometimes I just can't distinguish, it seems like the subconscious wants to stay still, but I know I need to be better, so I'm傻傻分不清楚.

Feng 2020-12-16 11:11:10 Can't distinguish? Isn't that just *wanting to distinguish*?

Qingkong Wanli 483 2020-12-16 11:11:20 Exactly! Haha @Feng Teacher, you're great.

Ye Minzhen Jamie 2020-12-16 11:12:16 @Roller Why did you leave earlier than Brother Feng? Your arrival is so timely.

Feng 2020-12-16 11:12:20 He needs to Release continuously until he's not affected, then come back.

Ye Minzhen Jamie 2020-12-16 11:12:25 [Animated Emoji]

Feng 2020-12-16 11:12:40 **Feng** 2020-12-16 11:12:40 Right now, when he guides you, he is affected.

Sui Le 2020-12-16 11:13:44 **Sui Le** 2020-12-16 11:13:44 @Feng When I Release desires, I unconsciously use effort. The inertia is too strong. Is there any way to be aware of this inertia?

Ye Minzhen Jamie 2020-12-16 11:14:13 I also want to leave the group as soon as possible and be free, no longer dependent on you @Roller.

Feng 2020-12-16 11:14:20 Leaving the group is not freedom. Leaving the group is just leaving the group. Discover your *wanting control*. See if you are not trying to see what feeling you are forcefully suppressing. Look at that stuck feeling. Then see how much you want to change it.

Guo Xingxing 2020-12-16 11:17:50 This is very powerful. "How much you want to change it." Is this to gaze with the emotion?

===== Page 83 =====

Feng 2020-12-16 11:17:59 Just see that you want to change it. Look at the stuck feeling. If you're stuck, you definitely want to change it.

Feng 2020-12-16 11:18:10 Then that *wanting to change* surfaces and is Released. What happens when *wanting to change* is Released? Of course, the situation changes naturally.

Shundao (**walking) 2020-12-16 11:18:20 @Feng Teacher, as soon as I Release, I get stuck. The stuck feeling is all *wanting control*. As soon as I Release, I want to Release it completely.

Feng 2020-12-16 11:18:26 Then you won't be stuck. That stuck feeling will obediently surface and be Released. Yes, notice it and Release this.

Wan Xiaoli 2020-12-16 11:19:15 Sometimes when I get stuck, I wait a while and it leaves. Is that okay? @Feng

Sui Le 2020-12-16 11:19:20 @Feng But in the afternoon, I had two Releases that brought joy. I laughed to myself. Today, I'm stuck again.

Feng 2020-12-16 11:19:29 Be proactive. Don't wait. Although you shouldn't be eager to control this Release process, don't be passive either. Actively ask yourself if you can be aware of the *wanting to change*, if you can let it leave.

Feng 2020-12-16 11:20:30 Normal thing.

Wan Xiaoli 2020-12-16 11:21:40 I've tried. The more effort I put in, the tighter I grab, and then I mess myself up.

Guo Xingxing 2020-12-16 11:21:55 Seeing this sentence, I couldn't help but laugh again.

Feng 2020-12-16 11:22:47 Don't make an effort. Do it continuously, but without effort. At first, you might be a bit confused about this, but once you're familiar, you'll know what it means.

Wan Xiaoli 2020-12-16 11:23:10 Proactive without effort? @Feng

Feng 2020-12-16 11:24:38 Yep. Proactively Release, effortlessly. If you find yourself falling into the habit of effort, it's just a control program. Release this *wanting control*. Many people are afraid of getting stuck, so they dare not Release proactively.

===== Page 84 =====

Xiao Yi 2020-12-16 11:25:00 I really want to cry, but I can't. I feel like I want to vent thoroughly, to live as I should.

Feng 2020-12-16 11:25:06 But being passive, isn't that also *wanting control*?

Xiao Yi 2020-12-16 11:25:18 Does this also need to be Released?

Feng 2020-12-16 11:25:34 Also, it's just *wanting control* in an agf state. Being passive isn't a good word. You can look at the *goals and winning* article. Also, inaction won't help. Only Releasing helps. The only way to solve being stuck is to Release the control program causing the stuckness. Not passively waiting for the stuckness to disappear automatically.

Wan Xiaoli 2020-12-16 11:28:29 *Goals and winning* – You must win the goal.

Z0EY 2020-12-16 11:33:45 @Feng After Releasing the *wanting control* over being stuck, do I need to go back to the previously Released *wanting control*/*approval* and ask if this wanting is still there? Or does Releasing the *wanting control* over being stuck end one process?

Feng 2020-12-16 11:34:19 Go back to the previous feeling and see if you're still stuck. If you're still stuck, Release *wanting control* again.

Vian 2020-12-16 11:35:11 @Feng For Goal Releasing, do I have to Release until I feel I've already obtained it? If I've been Releasing for two weeks and it still hasn't manifested, what's the reason?

Feng 2020-12-16 11:35:19 To Release a stuck situation, you might need to Release *wanting control* several times. That's okay. At least you have to Release to that state. For the goal, you might no longer want it. But the goal is not the point.

Vian 2020-12-16 11:37:45 But didn't Lester Levenson say you must achieve it?

Feng 2020-12-16 11:37:49 Yes.

Vian 2020-12-16 11:38:54 @Feng What is the point then?

Feng 2020-12-16 11:38:59 [Group chat log]【 Feng: "What if I just want the goal to manifest? Can it manifest immediately?" ===== Page 85 =====

Feng: For example, suppose your goal is one million. If you now say you don't want the money, great. Then after you manifest the one million, throw it into the river. 】

Feng 2020-12-16 11:38:15 So I gave this example. Suppose your goal is one million. If you now say you don't want the money, great. Then after you manifest the one million, after you manifest it, throw it into the river. After manifesting it, if you don't want it, just throw it away. But don't compromise with the mind. You must prove to yourself that you have that ability. The Sixth Step is to feel more pleasant. You can become even more pleasant, more pleasant until before ultimate freedom, you can become more pleasant again. With each Release, you will become more pleasant. This is the Sixth Step. Actually, I suggest not saving money obtained through Release. If you Release to one million, you need to continue Releasing your attachment to it. Then you can spend it immediately. Because you will know that you have the ability to create at any moment from within.

Wenlan 2020-12-16 11:43:51 **Wenlan** 2020-12-16 11:43:51 @Feng After Releasing the desire for approval and control regarding a goal, and reaching a state of relaxed pleasantness, after some time, regarding the same goal...

Feng 2020-12-16 11:43:59 Saving is driven by a sense of insecurity.

Sui Le 2020-12-16 11:44:10 @Feng Got it. Money obtained through Release, don't save it.

Feng 2020-12-16 11:44:19 No, no. I'm not giving behavioral instructions not to save. I hope you can continue Releasing attachment after achieving the goal, until you are internally sure you have the ability to create at any moment. This is the result of not Releasing continuously. If you don't Release continuously, it will develop again.

Wenlan 2020-12-16 11:48:38 Continuous Releasing means even after reaching relaxed pleasantness, continue Releasing?

Feng 2020-12-16 11:48:40 Of course. Look at that article, *get high to release*.

Feng 2020-12-16 11:49:00 If you Release each time just to get high and then stop, then you will keep going up and then down,

===== Page 86 =====

repeating the cycle.

Yilin 2020-12-16 11:49:17 @Feng I Released for the goal of losing weight, but it didn't manifest within the set time. Do I need to set a new time limit and continue Releasing?

Feng 2020-12-16 11:49:24 After emotions rise, you should continue Releasing to dig out deeper garbage.

Feng 2020-12-16 11:50:44 Yes.

Wenlan 2020-12-16 11:50:49 Already relaxed and happy, no control or approval felt, then I don't know what to Release.

Vian 2020-12-16 11:51:04 @Feng After Releasing for a long time without manifesting, a feeling of frustration arises. This is also because the human heart still has some limiting feelings that haven't been Released, right?

Z0EY 2020-12-16 11:51:16 @Feng For goals that haven't manifested within the set time, several rounds already. Each time I set 3 days to push myself not to procrastinate. Is this okay?

Feng 2020-12-16 11:51:28 Ask yourself if you want to feel better. Yes, it's just a feeling.

Feng 2020-12-16 11:52:16 It's okay, but be careful not to suppress.

Yilin 2020-12-16 11:52:50 @Feng After each Release to relaxed pleasantness, if I continue Releasing, it becomes平静. Is that right?

Feng 2020-12-16 11:52:57 Pushing might lead to suppression.

Vian 2020-12-16 11:52:59 Thanks, Feng.

Feng 2020-12-16 11:52:59 You're welcome. You can keep Releasing. Releasing is such a light and pleasant thing, why stop? Don't stop until ultimate freedom.

Zhang Dai 2020-12-16 11:53:36 What to do if the goal isn't achieved within the set time, and a feeling of frustration arises?

Vian 2020-12-16 11:53:48 After Releasing for a while, can you Release while doing anything? Right now, I can only Release when focusing.

Feng 2020-12-16 11:55:10 Release it, what else can you do? Do you think those feelings of frustration are newly generated? They are accumulated past experiences of failure. If you don't face them, they will stay inside. Yes. Once you're used to Releasing, you can Release while doing anything.

===== Page 87 =====

Star of Bethlehem 2020-12-16 16:02:54 Feng, many people find the Release Method difficult. What are the main reasons?

Feng 2020-12-16 16:03:20

First, some people can't find the feeling of Releasing.

For example, in the advanced group, there is someone who practices and studies Releasing very seriously. She has practiced for a long time and still can't find the feeling. But this inability to find the feeling is just not practicing enough. Actually, this part is easy to overcome.

Next, there are those who have already found the feeling of Releasing.

For this group, the difficulty is mainly due to two tendencies: one is suppression, the other is avoidance. Overall, it's being stuck.

Then there's another group who find it difficult because they lack motivation to Release.

This is also simple: they haven't gotten benefits from Releasing, or they don't believe the Release Method can bring them these benefits. If you can use the Six Steps, you won't find it difficult. Stephen finds it difficult simply because he hasn't implemented the Six Steps.

If you can't do it in a month, if you can't do it in two months, then for you, freedom is impossible. You can't drag it out very long. You can't say, I'll do a little bit each day, and become free in over ten years.

Implement the Six Steps. Either you solve it within one or two months, or you'll never do it in a lifetime. Because if you haven't become free in one or two months, then you are not in the Six Steps. If you're not in the Six Steps, how can you possibly be free? Following the Six Steps, you can reach a very high state in a week, even enter *Nirbikalpa Samadhi*. If you drag this process out very long, then you are definitely not in the Six Steps.

Lester Levenson tells you, one Release is equivalent to months of meditation. One Release only takes a few seconds. You only need a few seconds to equal months of meditation. This method is the most efficient. You can look at the Six Steps and know if you're in them.

If you are in the Six Steps, your Releasing will be continuous, and your pleasantness will continuously increase. Make the decision for freedom. Decide not to stop until you reach freedom. Deciding to get everything you want through Releasing will also keep you Releasing non-stop.

===== Page 88 =====

Before reaching the end, you will always have things you want. Everything is everything. You simply get everything you want through Releasing. This also allows you to implement the Six Steps. Pick up any one of these guidelines and you can be free. First, achieve getting what you want in the material world, then reach the stage Lester Levenson called "materialization and dematerialization." If he continued, he could materialize and dematerialize. Make matter appear and disappear instantly. Just change the image in the mind, and matter changes immediately. Reaching this stage, you still need to Release further. Completely transcend the karma of the material world, astral world, and causal world to reach infinite existence.

2020-12-16 Can Wang Yangming's School of Mind lead to freedom?

Othi 2020-12-16 22:12:19 @Feng Can Wang Yangming's School of Mind lead to freedom?

Feng 2020-12-16 22:12:56 No. One of the key points of the School of Mind is its critical differentiation of teachings. In his *Instructions for Practical Living*, he strongly argues for the difference between Confucianism and others. People who interpret Wang Yangming's School of Mind as a spiritual text probably haven't even finished reading the complete *Instructions for Practical Living*.

Yitian 2020-12-16 22:17:26 What is the core of Yangming's School of Mind? @Feng

Feng 2020-12-16 22:17:45 Extending innate knowledge (*zhi liangzhi*). The specific practice is "focusing on one" on the heavenly principle.

Yitian 2020-12-16 22:18:12 Is *liangzhi* the true Self?

Feng 2020-12-16 22:19:30 When being filial, focus solely on filial piety; when being fraternal, focus solely on fraternal piety. The term *liangzhi* comes from *Mencius*.

Yitian 2020-12-16 22:19:48 Is this what the *Great Learning* calls "making the will sincere"?

Feng 2020-12-16 22:19:55 Of course not. There's no need to study Wang Yangming's methods, because he is not any kind of liberated being.

Nothing 2020-12-16 22:20:31 What about the *Analects*?

Feng 2020-12-16 22:20:36 The School of Mind comes from the mind.

===== Page 89 =====

Shitian 2020-12-16 22:20:59 So what state did Wang Yangming actually realize?

Feng 2020-12-16 22:21:16 Confucius was a master, which is why Yogananda also hung his portrait in his classroom. But Zhu Xi and the later followers of Yangming only engaged in philosophical interpretations mixed with some "states of concentration."

Nothing 2020-12-16 22:22:08 @Feng Can the *Analects* lead to liberation?

Feng 2020-12-16 22:22:18 The method has been lost. Just reading the *Analects* alone won't reveal the method.

Yitian 2020-12-16 22:23:07 From the perspective of the Release Method, does Yangming's School of Mind also involve suppressing emotions?

Feng 2020-12-16 22:23:25 You could certainly say that.

Yitian 2020-12-16 22:24:11 Confucius's saying, "To learn and then practice it constantly, is this not a pleasure?" What exactly was he learning?

Feng 2020-12-16 22:24:45 The official studies of the Zhou dynasty, the six arts of the gentleman.

Yitian 2020-12-16 22:26:22 Can learning these things lead to profound states?

Feng 2020-12-16 22:27:46 No, these are just skills.

Yitian 2020-12-16 22:28:17 How did Confucius become a master?

Feng 2020-12-16 22:28:24 The profound states lie in the "Great Learning" path, which was taught only to a select few.

Yitian 2020-12-16 22:29:30 What is the difference between the "investigation of things" (*gewu*) in the *Great Learning* and Mr. Yangming's "*gewu*"?

Feng 2020-12-16 22:29:56 There is a significant difference. The nuances here would take a long time to explain clearly.

Yitian 2020-12-16 22:30:56 Give an overview first.

Feng 2020-12-16 22:31:04 From making bright virtue clear throughout the world, down to the investigation of things. From the things being investigated, to the world being at peace.

Yitian 2020-12-16 22:31:37 What does "thing" (*wu*) refer to?

Feng 2020-12-16 22:32:42 Everything. But there are two aspects here.

===== Page 90 =====

Thing (*wu*) – investigate things (*gewu*) – things investigated (*wuge*).

Feng 2020-12-16 22:33:06 Events have beginnings and ends, things have roots and branches.

Mu 2020-12-16 22:33:13 Can I, for example, Release while watching a movie?

Feng 2020-12-16 22:33:29 I don't engage in any entertainment activities unless I want to pull myself down. Doing things is feasible. But when you watch a movie, if your intention is on the movie, and you are drawn away by the plot, then you cannot Release. Because you are getting joy from the movie plot, not from within.

Shidai Wanwu Huliian 2020-12-16 22:35:51 Teacher Feng, do you know what state the few of us are in? Who in this group can become free?

Feng 2020-12-16 22:37:01 Try it. How do you know without trying? Anyone can become free. But very few people want freedom.

Yixuan 2020-12-16 22:39:17 @Feng Can you lead us in a group Release?

Feng 2020-12-16 22:40:50 I don't lead group Releases. That wouldn't be helpful. True help is to make the Release Method a method of self-reliance. A person cannot reach freedom by relying on others. This is going against the path. The attempt to find power externally prevents the discovery of the true source of infinite power. *That's it*.

Yitian 2020-12-16 22:43:24 Since Confucius was a master, he must have been free.

Feng 2020-12-16 22:44:00 Although I can restore Confucius's method in *samadhi*, his method is almost unusable by anyone in this era.

Feng 2020-12-16 22:44:14 So I won't do such work.

Yixuan 2020-12-16 22:44:14 @Feng Was the Sixth Patriarch free?

Tiancheng 2020-12-16 22:44:27 Mm.

===== Page 91 =====

Feng 2020-12-16 22:44:47 Huineng was free, and there were quite a few free masters in the Linji school. Yes.

Tiancheng 2020-12-16 22:45:37 Where is Confucius teaching now?

Feng 2020-12-16 22:46:06 They are all in *Hiranyaloka*.

Xu Tao 2020-12-16 22:46:09 Lester Levenson recommended *Autobiography of a Yogi*. Everyone, read it when you have time.

Zai 2020-12-16 22:46:12 @Feng Why don't you develop an even simpler method for all beings to become free?

Feng 2020-12-16 22:46:32 There are 112 methods in total. In different eras, masters will reveal different methods. The most suitable method for this era is the Release Method.

Shidai Wanwu Huliian 2020-12-16 22:47:14 112 methods. Isn't there one that's not self-reliant?

Feng 2020-12-16 22:47:22 Therefore, masters left one after another around 1952, especially Yogananda, who chose to leave on March 7, 1952. All require self-reliance.

2020-12-16 One Release only takes a few seconds

Shidai Wanwu Huliian 2020-12-16 22:52:01 Oh, I see. I feel that self-reliance is hard for people in this era. For example, how should I help others?

Feng 2020-12-16 22:52:15 True help for others is to Release your *sense of self*. You will know from a higher perspective what is best for a particular person. Not just停留在 superficial help. *sense of ego*. That is your mind. The mind is constructed around the ego.

Sui Le 2020-12-16 22:53:41 @Feng While we are using Release, are we also using the method of love from Lester Levenson's book *The Power of Love*?

Feng 2020-12-16 22:54:03 No. Actually, Lester Levenson told you in the audio that he took three months, and that three months included exploration time.

===== Page 92 =====

He said if he had known the Six Steps from the beginning, he would only have taken a month or less. Easy, or impossible. If you can't do it in a month, if you can't do it in two months, then for you, freedom is impossible. You can't drag it out very long. You can't say, I'll do a little bit each day, and become free in over ten years. Implementing the Six Steps, either you solve it within one or two months, or you'll never do it in a lifetime. Because if you haven't become free in one or two months, then you are not in the Six Steps. If you're not in the Six Steps, how can you possibly be free? Yes, the Six Steps are the complete map. You don't need to add anything else to it.

Yixuan 2020-12-16 22:56:19 @Feng You know the state of each of us. Am I Releasing correctly? I Release every day and never finish.

Feng 2020-12-16 22:56:39 Definitely not right.

Yixuan 2020-12-16 22:56:40 I don't know where I'm wrong.

Feng 2020-12-16 22:57:11 Following the Six Steps, you can reach a very high state in a week, even enter *Nirbikalpa Samadhi*. If you drag this process out very long, then you are definitely not in the Six Steps. Lester Levenson tells you, one Release is equivalent to months of meditation. One Release only takes a few seconds. You only need a few seconds to equal months of meditation. This method is extremely efficient. You can look at the Six Steps and know if you're in them.

If you are in the Six Steps, your Releasing will be continuous, and your pleasantness will continuously increase.

Shidai Wanwu Huliian 2020-12-16 22:57:22 Second Step, is this decision for freedom a decision to be free or a decision to Release?

Feng 2020-12-16 22:57:38 Make the decision for freedom. Decide not to stop until you reach freedom.

Zai 2020-12-16 22:57:44 At our current level, can we temporarily ignore the First and Second Steps? When we reach Stream-Entry, will we need to use these two steps?

Feng 2020-12-16 22:58:04

===== Page 93 =====

When the Buddha sat under the tree, he decided "I will not rise until I find the path to liberation." It's not about ignoring the First and Second Steps. The complete achievement of the First Step requires Stream-Entry. But if you don't actively apply the First and Second Steps, you also cannot reach Stream-Entry. The Six Steps require you to actively implement them. Then, when you completely achieve the First Step, the remaining five steps will carry you along. So, for you, the most practical teaching is Lester Levenson's most recommended teaching: *get everything by releasing only*.

Shidai Wanwu Huliian 2020-12-16 22:58:18 I don't feel anything about goals right now.

Feng 2020-12-16 22:58:44 Because you always have wants. Decide to get everything you want through Releasing. This will also keep you Releasing non-stop. Before reaching the end, you will always have things you want. *everything means everything*. Everything is everything.

You simply get everything you want through Releasing. This also allows you to implement the Six Steps. Pick up any one of these guidelines and you can be free. First, achieve getting what you want in the material world, then reach the stage Lester Levenson called "materialization and dematerialization." That is what Lester Levenson showed you: what you want arrives effortlessly. Michael reached this stage. But Lester Levenson said he did not continue. If he continued, he could materialize and dematerialize. Make matter appear and disappear instantly. Just change the image in the mind, and matter changes immediately. Reaching this stage, you still need to Release further. Completely transcend the karma of the material world, astral world, and causal world to reach infinite existence. I'm just repeating the complete map.

Zai 2020-12-16 22:59:01 Thank you, Feng!

Feng 2020-12-16 22:59:06 You're welcome. Keep it simple, implement the Six Steps.

===== Page 94 =====

2020-12-20 A desire is a *basic feeling*, not a thought

Feng 2020-12-20 11:45:23 No, I meant first learn to Release emotions. After learning to Release emotions, you can learn to Release desires. Then you directly Release desires. But be careful: a desire is a *basic feeling*, not a thought. When it is Released, the experience of Release is deeper.

2020-12-21 Don't resist your physical sensations, instead release your *wanting to control*

Ming 2020-12-21 22:56:48 Teacher Feng is in retreat. He has restored the original appearance of the Release Method.

I am infinite 2020-12-21 22:57:26 He's not in retreat. He's infinitely close to freedom, why would he need to retreat? The "karma" of the material world was Released by him long ago. If you have questions, go ask him. He has plenty of time.

Ming 2020-12-21 22:58:30 So he's out of retreat.

I am infinite 2020-12-21 22:58:33 Feel free to ask in the group. Everyone can learn. There's no retreat. No need to go into any retreat.

Shunxing 2020-12-21 23:00:06 I want to know what Feng's current state is like.

I am infinite 2020-12-21 23:00:35 You can consider him already free.

Ming 2020-12-21 23:01:14 Didn't he say he wanted to establish an original Release Method center? Will this become a reality?

I am infinite 2020-12-21 23:01:24 No. No one in the group consults him. Why set up a center? Do you want to chat with him?

Ming 2020-12-21 23:07:39 I always close my eyes when Releasing. Is this an obstacle? It seems like closing eyes symbolizes turning inward. How to change this?

Feng 2020-12-21 23:10:18 This is a *wanting control*.

===== Page 95 =====

Release it.

Ming 2020-12-21 23:12:01 Okay, thanks.

Jiang Guochun 2020-12-21 23:19:36 @Feng Encountered a problem. Been practicing Releasing for over two weeks. Today, I started feeling timid and afraid inside. My mind constantly fantasizes about accidents that might kill me. For example, while walking, I randomly imagine a big hole suddenly appearing and me falling in. While riding a bike, I imagine a car suddenly appearing and hitting me. Crossing the street at a crosswalk, I'm afraid a car might suddenly hit me. It's like I have phobia. Before, I only feared death when facing certain diseases. Now, I fear death everywhere. I think I've stirred up the fear inside. Seems like a good thing, maybe. Ask me how to Release? How should I phrase the questions?

Pingjing Ziyou 2020-12-21 23:20:22 @Feng Happy to see Teacher Feng here.

Feng 2020-12-21 23:20:38 The questions are still the same. Can you allow yourself to be more aware of this *wanting safety*? Can you let it leave?

Pingjing Ziyou 2020-12-21 23:24:32 What to do? Sometimes I feel like it's not my turn. Such a牛逼 thing as infinite freedom? @Feng

Feng 2020-12-21 23:25:00 This is just a thought.

Jiang Guochun 2020-12-21 23:27:29 Sometimes I don't know how to ask. Sometimes my mind wanders and I can't form the questions. But there is a reaction in my chest and abdomen.

Feng 2020-12-21 23:28:05 If you've learned it, this is a very simple thing. Just two sentences.

Jiang Guochun 2020-12-21 23:28:46 I think it's *wanting approval*. I've asked several times and this is the answer. Allow. Be aware. *Wanting approval* and *wanting control*. Can it leave? I just use these main words to ask.

Feng 2020-12-21 23:30:46 The key point is: have you experienced the Release?

Jiang Guochun 2020-12-21 23:32:20 I want to meet you in person and learn. I feel I lack confidence without a teacher guiding me.

Feng 2020-12-21 23:33:32 I prefer to live in seclusion.

Ming 2020-12-21 23:33:33 @Feng I Released for an hour this afternoon. At the beginning, I felt apathetic and helpless. During the Release, I gradually felt energetic. Does this count as experiencing Release? I'm not entirely sure.

Feng 2020-12-21 23:33:50

If we have the chance, we will meet. Don't treat me as a teacher. Implement the Six Steps. If you're unsure, follow the process a few more times until you are sure. The feeling of Release is very certain. Sometimes it can be subtle, but it won't be subtle all the time.

Ming 2020-12-21 23:36:41 @Feng Actually, it's quite obvious. The feeling before and after Release is very different.

Feng 2020-12-21 23:37:07 Then continue Releasing.

Pingjing Ziyou 2020-12-21 23:37:08 Regarding my question, what does continuous Releasing feel like? I have feelings sometimes, and sometimes I don't. If I don't, I just stop or fall asleep.

Feng 2020-12-21 23:37:34 True continuous Releasing means feelings constantly emerge and are constantly Released. You won't be without feelings; you just have subtle feelings.

Ming 2020-12-21 23:38:32 @Feng Is it possible to jump directly from apathy to courage? Or must one go up step by step?

Feng 2020-12-21 23:38:45 Now we are all doing this together, but you should make a sufficiently strong decision. You can do it in a few weeks, a few months. Therefore, focus all your desires on one desire – freeing yourself from your mind. Even when you are with others, you can Release continuously, all day long, without stopping. You've probably experienced the state where it comes up and floats out, comes up and floats out. You've probably experienced (feelings) constantly rising and surfacing, rising and surfacing. You must reach, achieve this. Really, there is so much "garbage." Occasional Release also has some benefit. But if you want to Release it all, a large amount of Release, continuous Release, look at the Six Steps. You must keep Releasing continuously. Continuously let (feelings) rise up and drain out all day long. You become aware of a certain feeling and Release it. It's a bit like sitting and watching it, watching it happen continuously.

Shuxin 2020-12-21 23:38:50 @Feng Sometimes when Releasing, the physical sensations are very heavy, like a very strong lump in the throat. I feel it hinders my answers. I always unconsciously judge whether the *wanting control* has left or stayed based on the intensity of the physical sensation. How do I overcome this?

Feng 2020-12-21 23:39:11 Each Release will shoot your feeling up above courage. But the heavy feelings underneath will immediately fill in. It's like pulling tissues: pull one, then another.

===== Page 97 =====

Pingjing Ziyou 2020-12-21 23:40:40 I wonder, can even very垃圾 people become free? I feel so菜, so菜,菜 since birth.

Feng 2020-12-21 23:41:09 This is just a feeling.

Feng 2020-12-21 23:41:20 Don't resist your physical sensations, instead Release your *wanting control*. If you are stuck there, pay attention to the stuck feeling, and Release the *wanting control* over it.

Shuxin 2020-12-21 23:44:10 @Feng So, I first need to Release the *wanting control* over the throat lump, and then go back to Release the feeling that originally caused the throat lump? Sometimes I get confused.

Wei Nuan 2020-12-21 23:46:01 Feng, is my true Self and your true Self the same? Or are they individual?

Feng 2020-12-21 23:46:18 Release the *wanting control*, and the lump will be gone. Try it. Of course they are one.

Shuxin 2020-12-21 23:46:59 @Feng I'm grateful to you.

Feng 2020-12-21 23:47:41 You're welcome.

Zongzhen 2020-12-21 23:50:13 @Feng Excuse me, can the Release Method only be used to Release oneself, to free oneself? Can it be used to Release for others?

Feng 2020-12-21 23:50:59 Freedom must be achieved through one's own intention. Once you understand the path, a master can sometimes even be a pull for you. Because dependence can occur. Once you depend on anything, you go against freedom.

Zongzhen 2020-12-21 23:53:59 @Feng If a family member is sick and in pain, and I hope they recover, if I Release my *wanting control* over this hope, will the family member's health improve?

Feng 2020-12-21 23:54:40 It will. (Editor Omega's note: Will the family member's health improve?) It's just an image of yours. Regarding this part, you can look at the last step of *Ultimate Freedom*. Lester Levenson explains it in detail. But it's okay if you don't read it. Anyway, the answer is that you can do anything you want.

Zongzhen 2020-12-21 23:57:04 Including my hopes for others, can they also be realized?

Feng 2020-12-21 23:57:43 You can do it.

===== Page 98 =====

But you might not choose to do it. After Releasing, your intuition will let you see more broadly.

Wei Nuan 2020-12-21 23:58:44 Feng, what does the Mahayana term "cultivating the three bodies" mean?

Feng 2020-12-22 00:00:30 In Buddhism, it refers to the three kinds of aggregates. But explaining this theory is meaningless.

Zong 2020-12-22 00:01:19 **Zong** 2020-12-22 00:01:19 Excuse me, after becoming aware of a desire, can I Release it directly without first analyzing and distinguishing whether the desire stems from *wanting control* or *wanting approval*?

Sunny Zhuang 2020-12-22 00:01:28 Excuse me. **Sunny Zhuang** 2020-12-22 00:01:28 I set a goal for myself (on the material level). Starting from despair, grief, fear, today I suddenly started to have courage. Should I continue Releasing? Release emotions, or the control level?

Feng 2020-12-22 00:01:53 When you are aware, you will recognize it. Continue Releasing basic desires.

Wei Nuan 2020-12-22 00:04:01 **Wei Nuan** 2020-12-22 00:04:01 Teacher Feng, I'm a beginner. I haven't yet determined whether I've learned to recognize the levels of feelings and emotions. I often get stuck by the control desire. Should I try to Release desires too early?

Feng 2020-12-22 00:04:57 Learning to Release emotions takes two days. Release once, then Release again. Release a few more times, and you'll learn.

Wei Nuan 2020-12-22 00:05:16 How come it's been so many days for me?

Feng 2020-12-22 00:05:21 Then you can learn to Release desires. No need to complicate it. Don't make it too complicated.

Wei Nuan 2020-12-22 00:05:32 What if I'm too lazy? Too afraid of difficulty?

Feng 2020-12-22 00:06:00 Laziness is just a feeling. It's the emotional state of apathy.

Wei Nuan 2020-12-22 00:06:21 What about not wanting to Release?

Feng 2020-12-22 00:06:30 Then decide to Release. One decision can make you go Release.

===== Page 99 =====

Okay.

Sunny Zhuang 2020-12-22 00:08:24 So, Release the emotions it brings, or Release the goal?

Feng 2020-12-22 00:09:13 Releasing is only for feelings. Goal Release is about Releasing the feelings brought by the goal. The most efficient way is to Release the basic feelings, i.e., *wanting control*, *approval*, and *wanting safety*.

Sunny Zhuang 2020-12-22 00:10:00 Even emotions like courage, acceptance, peace need to be Released?

Zongzhen 2020-12-22 00:11:22 @Feng Excuse me, at any time, can I directly ask: Can I Release this feeling and let it leave?

Huanlesong 2020-12-22 00:12:08 Do I always need to look at the emotional chart when Releasing desires?

Feng 2020-12-22 00:12:24 Do the complete process. Allow yourself to be aware of the feeling, then let it leave. Yes (Even emotions like courage, acceptance, peace need to be Released?) No need. (Do I always need to look at the emotional chart when Releasing desires.)

Ming 2020-12-22 00:15:01 @Feng Can Byron Katie's "The Work" lead to a state of freedom? Off-topic question.

Pingjing Ziyou 2020-12-22 00:15:46 Sometimes I don't even know what the point of control is. I just briefly归纳 with my mind that it's control. @Feng What to do?

Feng 2020-12-22 00:17:16 No. (Can Byron Katie's "The Work" lead to a state of freedom?)

Feng 2020-12-22 00:17:58 Just try your best to feel.

Ming 2020-12-22 00:18:06 From now on, I'll exclusively practice Release.

Feng 2020-12-22 00:18:48 True masters are very few. Most methods are not methods for freedom. To avoid unnecessary disputes, I won't comment on them one by one.

Feng 2020-12-22 00:19:16 When you reach *Nirbikalpa Samadhi*, you can know that there are methods that can lead to freedom. Any true classic can restore it.

Hao Qianqian 2020-12-22 00:19:47 After Releasing, I always want to burp or even vomit, but nothing comes out. Is the feeling of gas being expelled also correct?

Feng 2020-12-22 00:19:55

===== Page 100 =====

So, get to that place as soon as possible, and all doubts will disappear. Keep Releasing.

Releasing has nothing to do with the feeling of gas being expelled.

Ming 2020-12-22 00:20:35 Is this *samadhi* what Lester Levenson talked about?

Feng 2020-12-22 00:20:38

The validation standard for Release is whether your feeling has become lighter and more pleasant.

He talked about it in the early days, but stopped mentioning it later. This is a term from yogic science. It is explained in detail in Yogananda's book. But I don't recommend looking at this kind of intellectual knowledge. The complete map is contained in the Six Steps.

Pingjing Ziyou 2020-12-22 00:22:08 @Feng So no need to read any other books? Just follow the original Release Method?

Feng 2020-12-22 00:22:11 Everything you need to know intellectually is in the Six Steps. To reach freedom, you only need it. Nothing outside it is needed.

Hao Qianqian 2020-12-22 00:25:20 @Feng So is it just about continuous Releasing? Most of the time, I succumb to reality and go do things.

Feng 2020-12-22 00:25:30 Action does not affect Releasing. Action will stir up more feelings. Release them as they surface.

Dabao 2020-12-22 00:26:03 @Feng Yesterday, I suddenly had an intuition. Is the brain like a 3D printer? If you let the machine manifest itself, it will be a mess.

Feng 2020-12-22 00:26:29 This kind of intellectual question doesn't really need an answer. The mind is only creative. Whatever you put into it, it will manifest. But it is you yourself who decides to put in a thought or feeling. You are the responsible one for all this. An important teaching of Lester Levenson is to *take full responsibility*. Therefore, remember that you are using the mind. This way you can undo it. Through Releasing. Just implement the Six Steps. All feelings can be Released. Use the same process to Release.

Leng Xiaomei 2020-12-22 00:36:33 Is physical discomfort also a feeling?

Feng 2020-12-22 00:38:33 Physical discomfort is a physical sensation.

===== Page 101 =====

It is a result. Therefore, Release the *wanting control*, *wanting approval*, *wanting safety* that the physical sensation stirs up. That's it for now. I won't guide anymore. Believe in yourself. You can do it.

Pingjing Ziyou 2020-12-22 00:48:33 **Pingjing Ziyou** 2020-12-22 00:48:33 @Feng Guide a bit. Impatient with the Release Method – Release *wanting approval* – Eagerly want the result of infinite freedom – Release *wanting control* – Want the result of infinite freedom for a certain goal – Release this *wanting control* again – The certain goal brings some more feelings –

Pingjing Ziyou 2020-12-22 00:48:57 @Feng Just Release continuously like this.

2020-12-22 Overview of the Releasing Process

Feng 2020-12-22 00:50:08 Let the feeling come out, then be aware that it is *wanting control* or *approval*. Then let it leave. After it leaves, look again at the feeling that has surfaced now. Then be aware which basic desire it is, and continue to let it leave. If it doesn't leave, that means you're stuck. Then pay attention to this stuck feeling, and become aware that you want to change it. Then let this *wanting to change* leave.

Then continue Releasing. Exertion, effort, are all *wanting control*. *release takes no effort*. Actually, holding down a feeling takes a lot of energy. Feelings themselves want to leave. If you don't use effort to hold them down, they will leave. This is what the process does: allow it to surface, allow it to leave.

The process is this. The method is simple, and the method is easy. Let the feeling come up, [see that] they are wanting approval or control, and then let them out. — Lester Levenson

It's just that when the habit of suppression is greater than Releasing, you use the questions to operate the process. When the habit of Releasing is greater than suppression, the process carries you along.

===== Page 102 =====

2020-12-22 How to ask questions for Goal Release?

Dabao 2020-12-22 01:35:59 Same question: how to ask questions for Goal Release?

Feng 2020-12-22 01:36:11 Ask the same way. What feelings do you have about the goal? Then Release these feelings.

Dabao 2020-12-22 01:36:30 For example, I want this project to succeed and be profitable?

Feng 2020-12-22 01:36:48 Then look at what feelings you have towards it, and use the process to Release them.

Yongen 999 2020-12-22 01:38:14 But it seems like there are many things hidden inside, fragmented memories包裹住.

Feng 2020-12-22 01:38:37 After Releasing, the feelings underneath will surface. Just Release the surface ones. Don't worry about memories, just Release feelings. Release one feeling as it surfaces. When you Release one, the deeper feeling will automatically surface. You don't need to make any effort to dig it out.

Liu Mouren 2020-12-22 01:39:15 What's the reason for not being able to find the feeling? Is it too much suppression, or not relaxed enough? @Feng

Feng 2020-12-22 01:39:47 You don't need to look for a feeling. You have feelings right now.

Liu Mouren 2020-12-22 01:40:11 But I can't perceive them? What's the situation?

Chloe· 2020-12-22 01:40:20 Vague feeling.

Feng: "Everyone combines other things with Releasing. When you do this, you slow down the Releasing. If you need other things, you are slowing down the method. You don't need to go chasing after your feelings once you feel them; they are with you 24 hours a day, and you are avoiding them 24 hours a day." You can't not perceive them. Your "no feeling" is a kind of feeling. A vague feeling, an unclear feeling – don't treat it as not a feeling.

Liu Mouren 2020-12-22 01:42:19 Mm.

===== Page 103 =====

Feng 2020-12-22 01:42:27 *vague feeling*.

Janaki & Yixiu 2020-12-22 01:43:00 @Feng Teacher Feng, hello. I have two questions to ask you:

1. Originally, when I followed the Release practice, I was always Releasing emotions. I felt quite light inside. But later, when I started Releasing *wanting control* and *approval*, I failed every time. I knew I was anxious, that it was *wanting control*. I found that the more I felt this way, the *wanting control* was like an onion, layering control over every *wanting control*. I never succeeded in Releasing even once.
2. Each time I go from feeling an emotion to discovering whether I am *wanting control* or *approval*, it's okay. But when it comes to Releasing the want, the original emotion immediately slips back into my heart. I think, oh no, I've suppressed it again. *Wanting control* appears. But when I try to Release the *wanting control*, I can't find the feeling at all. I get stuck there. I've also read your chat logs, but still can't solve it.

Chloe8· 2020-12-22 01:43:51 Vague is also a feeling.

Feng 2020-12-22 01:44:16 "Just Release the feeling of being stuck, or even the vague feeling. You might not even be able to see it, because you're trying to escape it, or at least want to change this vague feeling—whatever it is. After it leaves, you have the ability to approach the fear of death again."

What you describe is the situation of being stuck.

Relax, feel the feeling of being stuck, then notice you want to change it. Then Release the *wanting to change*.

Bruce 2020-12-22 01:44:17 @Feng Brother Feng, when I look at the goal, I also can't experience the feeling of wanting. For example, originally it was impossible, despair. But actually, when I look at the written goal, I can't feel anything. Is this also vague?

Feng 2020-12-22 01:44:39 Any feeling you are unsure of is vague. Lester Levenson specifically talked about this in *The Way*.

Ye Minzhen Jamie 2020-12-22 01:44:47 @Feng When not stuck, is it okay to use the stuck question to check myself?

The reason you feel vague is because you are avoiding seeing it. Don't do this. Don't Release with *wanting control*.

jing.jing 2020-12-22 01:45:55 Why do I still have so many difficulties after Releasing for so long?

Feng 2020-12-22 01:46:00 How many hours a day do you Release continuously?

Bruce 2020-12-22 01:46:02 @Feng I have another question. How do you judge whether all emotional feelings behind are *wanting control* or *wanting approval*?

===== Page 104 =====

This problem has troubled me for a long time. Why do I feel like everything is *wanting control*?

Feng 2020-12-22 01:46:15 If you can't judge clearly, don't try hard to judge. Notice your *wanting to figure out*. This is a *wanting control*.

Bruce 2020-12-22 01:46:18 Yes.

Feng 2020-12-22 01:46:22 Release this *wanting control*, and you will be able to recognize the feeling.

Bruce 2020-12-22 01:46:31 [Fist in palm] Thank you.

2020-12-22 What's the story with the original version of the Release Method?

Feng 2020-12-22 10:13:16 If you still lack understanding of this, I can explain what the original version of the Release Method is like.

After Lester Levenson died, the "Release Method" he invented split into multiple branches. The two largest or most popular branches probably belong to his students Larry Crane (Lawrence Crane) and Hale Dwoskin. Crane was once the agent for Hollywood star Joan Collins, with confidence approaching Donald Trump's, the kind of salesman who could sell the Book of Mormon to a Mormon. Subsequently, he set up his own Release organization in Southern California, mainly focusing on developing prosperity consciousness, and called it "The Release Technique." Dwoskin, more in the form of a guide or master, helps you experience your inner divinity, and held down the Sedona Method "fort" in Phoenix. Levenson生前, with the enormous help of the tireless devotee Virginia Lloyd, took charge of the organization in Phoenix. Actually, it was Lloyd who developed most of the teaching techniques and course outlines that later became the system for popularizing the "Sedona Method" in New York City and many other cities, finally establishing institutional teaching in Phoenix in 1981.

Later, Dwoskin moved his teaching work to Sedona. It was supposed to be very successful until the Great Recession came, and then he retreated. He is the CEO of Sedona Training Associates, which was originally called "New Age Freedom." It was renamed with the help of New Age marketer Christopher John Payne. Other branches were founded by Levenson-Lloyd's students Kate Freeman and Rick Solomon, who around 2015 established "The Center for Releasing" to help the world, and set up a website with the same name. Probably at least 100 people teach the original version of the Sedona Method course, and have written books based on their experiences, or simply posted information online to offer help: among these 100 or 200 are Annrika James, Steve Seretan, Tim McCavitt, Janet Bechtel, Annie Sobchart, Dearborn Clark, Ron Perla in Phoenix, Michael Kline in New York,

Pamela Wilson in Seattle, Alan Rasmussen in Tucson, and Jeanne Fitzsimmons in Los Angeles. And some people have left the original

===== Page 105 =====

Sedona Method behind; some are lightly active; some, especially Crane, are hyperactive. (Some have left Sedona Method behind; some are lightly active; some, especially Crane, are hyperactive.)

This is a passage from *get high to release*

Lester Levenson: okay, you should be free now. I said it would take you three months, or less. If you implement the Six Steps. I know this because it took me three months, and I didn't have the Six Steps. They were developed as I went along. I think if I had started with the Six Steps, I could have done it in a month. It doesn't take time, because "You are That." You are the unlimited being, which is there, which is your beingness. This is from *The Way 6*.

Meditation in Buddhism has eight stages. The first four are form realm *jhanas*, meaning the consciousness is in the astral realm. The last four are formless attainments, meaning the consciousness is in the causal realm. In yogic science, *samadhi* is when the mind briefly steps back, contacting infinite consciousness. But because the seeds still have power, you get pulled back. This is called *Sabikalpa Samadhi*, *samadhi* with seeds. What people call "unitive experiences" occur at different levels of consciousness, at different stages of "*jhana*" or *samadhi*.

Topic Not forward

Shidai Wanwu Huliian 2020-12-22 10:16:20 Can Hale Dwoskin solve practical problems? The group leader has been Releasing for 8 years and is still stuck.

Feng 2020-12-22 10:16:54 It depends on how you understand the problem. The three basic desires ≡ problems. The problem is never outside. You need to Release the drivers of the mind, then the mind will瓦解.

Shidai Wanwu Huliian 2020-12-22 10:17:19 His problem is ultimate freedom, right?

===== Page 106 =====

Xu Tao 2020-12-22 10:17:33 [File: Me and Lester Levenson] The author of this book is Stephen.

Feng 2020-12-22 10:17:41 If it's just temporary quietness, the seeds will still function. Yes, this is Stephen's book. He writes on his personal website, "There are some outstanding students who have made additions and modifications to the Release Method, but I believe those modifications can only weaken the enormous power of this concise method." This is also from Stephen. So he is the earlier disseminator of the original version of the Release Method.

Mu 2020-12-22 10:18:00 Do seeds refer to the belief system or desires?

Feng 2020-12-22 10:18:25 It was after reading what he said while studying abroad that I started to collect Lester Levenson's direct guidance and the original version from the Sedona Institute.

Desires.

Lester Levenson repeatedly said in audios that if he had known the Six Steps back then, he wouldn't have needed three months, only one month to complete the whole process. of these words. But the domestic Release Method materials do not contain those later audios, so many people don't even know that Lester Levenson said of. So I hope to translate some in. Anyone can be free at any time, it depends on their own decision. But Lester Levenson can know the tendencies of some people. For those with good tendencies, those he favored, he would be very strict. For those with poor tendencies, those almost certainly偏离 the path, he was very gentle and rarely corrected them, such as Kate Freeman, Hale Dwoskin and Larry Crane (Lawrence Crane). Because their tendency towards freedom in this lifetime is not strong. [Link: Some explanations of the Release Method from Lester Levenson https://mp.weixin.qq.com/s/el5CGBTIRAKQAZ52RDKIuQ] This is my latest translation. Everyone should have read it.

Some explanations of the Release Method from Lester Levenson

Anything you develop in your mind will prevent you from reaching the top. The mind is your greatest enemy. All this suffering is meaningless. I've had enough. I'm ending it. I will strive to remain in this state. This will take a month, maybe two months, and you will Release all your agflap. But all in all, I think we have the only method to Release the mind, to quiet the mind, by allowing the subconscious programs to surface.

===== Page 107 =====

We first enter the conscious mind, Release control and approval. And those other things you try to Release, like fear – you know, you would spend hundreds of thousands of lifetimes Releasing fear, and after that you would still have anger, you would still have other emotions. But when you Release *wanting control*, everything underneath it is let go. Then when you Release *wanting safety*, you Release all the *wanting approval* and *control*, and everything underneath them. You are currently too low, so you cannot attack *wanting safety*. You are overwhelmed, you are terrified by death, so you let it run you. But when you Release a considerable amount of control and approval, you will have the ability to face the fear of death.

But you can see that our method is actually to Release the drivers of the mind. Don't try to develop your mind, because then you are developing your enemy, developing what binds you. What happens when a mind becomes completely quiet? Well, I've always been omniscient, I've always known everything. But you have to Release the habit of trying to survive twenty-four hours a day, we call it agflap. When you let all agflap leave, the body is

still there, the world doesn't disappear, but it's like a mirage. You move forward and find it's just a desert. You let the body do what it did before, whatever that is. But you don't disappear. You are too afraid of losing your束缚.

Everyone combines other things with Releasing. When you do this, you slow down the Releasing. If you need other things, you are slowing down the method. You don't need to go chasing after your feelings once you feel them; they are with you 24 hours a day, and you are avoiding them 24 hours a day. The first item is about survival. Nothing is more foolish than working for a living. You are eternal. Let me speak directly to you: becoming number one in the entertainment industry is trying to become the strongest ego. Then you see what happens to them? How happy are Burt Reynolds, Glenn Ford? I can only talk about my contemporaries. I don't know who's popular now. How happy are they? Do you know them? Have you communicated with them? They are more miserable than a worker. They take drugs, even though they know they shouldn't, they still fall into it. They drink alcohol, they fall into it. Some of them commit suicide. They are undoubtedly the ones who gained fame and wealth, and then they committed suicide. Some later did it (committed suicide) too. Judy Garland later did it. Well, who won't die? Where will the new prince go in a hundred years? Circling in front of the crowd? (Laughter) Unfortunately—you may have to be very careful about this. The most successful people will not move towards freedom. As I talked about with rich people, they could feel the security around me that they didn't have. They told me they wanted it too. But when it comes to attending courses? They couldn't attend courses. They looked at me, looked down on me. They made millions. I wanted them to think I was poor, because it was those millions that got them stuck, especially the wives of those rich people.

===== Page 108 =====

I was once invited to high society banquets in New York, and partied with them in New York. They asked me, "Can you help us?" I said, "Yes, but you need to know that money isn't everything." Then the curtain would fall, they would leave, leaving me alone, stopping wasting my time. But these rich people have such a mind: "I do things easily, I am successful." Of course, if you can consciously use it to show that you are the master of the world, this is what I recommend. When you become the master of the world, like our stars have that admiration, you cannot stay there. You need to move towards mastering your mind. See, first you master the world, then you master the mind, then you are a master. What is mastering the mind? Removing your agflap, that's all. Then you truly control the mind, you can play any feeling, any action you choose is without any worry. When you are free from your agflap, you can play any emotion, much better than when you had agflap. When you are in the world, you can use them to communicate. If a person is extremely angry, you say "oh, this is a wonderful world, everything is so beautiful!" They won't hear a single word. If you start saying "oh, yes, blablablabla", they will listen to you. When you are free, you will play, act out feelings, to establish communication with others. You must be at this level for them to communicate with you. So sometimes you still use feelings to communicate, but the difference is that feelings no longer run you, you run the feelings. However, currently feelings run you.

Excerpt from Lester Levenson's recording *Lester Levenson on the Mind*, translated by group member "Feng"

===== Page 109 =====

2020-12-22 Because meditation only makes the surface mind feel better

image[[106, 88, 943, 423]]

Zhongji Ziyou 2020-12-22 11:10:59 "Almost all your energy is used to fight with your feelings."

Feng 2020-12-22 11:11:39 This is Ralph. He's another student Lester Levenson thought highly of. He has always kept teaching the Release Method for free.

Zhongji Ziyou 2020-12-22 11:12:24 I suppress too much. I'm very tired, sleep a lot, and my state is not good.

Feng 2020-12-22 11:12:43 He said, Lester Levenson taught me for so many years and never charged me a cent, so I won't charge either. He was a student who followed Lester Levenson from the early days to the later period.

Renzhi Weiyue 2020-12-22 11:13:12 Didn't he attain freedom either? Was his tendency towards freedom not obvious?

Feng 2020-12-22 11:15:03 No. He has a tendency towards freedom. A person can stop at any time, can let themselves fall out of the Six Steps at any time. One day after Lester Levenson passed away, he appeared before him to encourage him and said a sentence to him: "You either do it, or you don't, but I hope you do it."

Zhongji Ziyou 2020-12-22 11:15:55 Unless you Release the three major desires, you will always suffer – I remember this is what Lester Levenson said to Stephen.

===== Page 110 =====

Feng 2020-12-22 11:16:05 Mm. These few are the disciples Lester Levenson favored. In his later years, Lester Levenson only recommended the Release Method. You can look at the *go all the way*影片. In those eighteen years, Lester Levenson did not lower himself. Therefore, his early teaching didn't achieve much.

Feng 2020-12-22 11:16:50

The Ultimate Freedom Path is a collection of early audios.

Renzhi Weiyue 2020-12-22 11:17:12 Then why did he recommend the method in *The Ultimate Freedom Path* in the early days?

Feng 2020-12-22 11:17:48 He hadn't yet summarized the Release Method. Also, the fastest method is to directly discover "Who am I?"

Renzhi Weiyue 2020-12-22 11:17:50 Could those methods not lead to freedom?

Feng 2020-12-22 11:17:59 But now on this planet, almost no one can use them. Compared to the Release Method, those methods are less efficient. For example, meditation. Lester Levenson recommended *Kriya Yoga* and meditation in his early days. Later, he discovered that just one Release equals months of meditation. Because meditation only makes the surface mind feel better. After he obtained the concrete manifestation of the Release Method through inner guidance, he taught it to his students. He wrote down the perfect map, the Six Steps. After that, all his teachings were about the Release Method.

Renzhi Weiyue 2020-12-22 11:18:16 Oh, thank you, Mr. Feng, for the explanation.

Feng 2020-12-22 11:18:30 You're welcome.

Renzhi Weiyue 2020-12-22 11:18:39 May I ask, among Mr. Lester Levenson's disciples, did any attain freedom?

Feng 2020-12-22 11:18:48 Yes. There is one in the Sedona Institute, but he chose to live in seclusion. Also, later, Larry Crane (Lawrence Crane)'s student Kam, after listening to the Lester Levenson later audios sold by Larry Crane (Lawrence Crane), also reached the end through the Six Steps.

Qiji CN 2020-12-22 11:18:51 Feng, I'm still suppressing. I can't Release the *wanting to change*. Should I allow this suppressed feeling to fully express itself?

===== Page 111 =====

Zhongji Ziyou 2020-12-22 11:19:14 May I ask what does "lowering" mean? Infinite existence descending onto the body?

Renzhi Weiyue 2020-12-22 11:19:56 The stuck ones became teachers, the free ones chose seclusion.

Feng 2020-12-22 11:20:07 Kam's article is widely circulated. Most people should have seen it. Lowering to a level understandable to the masses. In Lester Levenson's previous state, he and the masses couldn't communicate with each other. You say "I'm very troubled, I have problems." He says, "No, I see you as perfect." Mm. Allow yourself to see the feeling of being stuck. Allow yourself to be aware of this *wanting to change*.

Tiancheng 2020-12-22 11:21:18 [Link: A letter Kam left after reaching freedom by implementing the Six Steps of the Release Method https://mp.weixin.qq.com/s/FD1j2jjiTFBsiRa0IP62A] (Tiancheng has cancelled the WeChat public account, the link content is no longer visible Editor Omega's note)

Kam Bakhshi's letter – Release to Freedom

If you are very interested in this part of spiritual growth, you might want to know whether the Sedona Method has really allowed people other than Lester Levenson to reach the state described by words like "enlightenment," "return to the true Self," "union with the Divine," and "liberation."

10 months ago, I saw an article on a Sedona Method forum that answered this question. But before this, I never felt the need to give this to Zero Resistance students. However, I don't know why, recently I've had the urge to translate that article...

As the saying goes, when inspiration comes, act. So I translated it. Please see:

The text within the dotted line is the translation of the original post.

Title: Reaching Freedom **Posted by:** tom on April 01, 2008, 02:01:17 AM

===== Page 112 =====

It seems people always question the Sedona Method because, besides Lester Levenson, they haven't heard of anyone achieving liberation through it. Therefore, they want to know if anyone has reached the same state through the principles Lester Levenson taught. The biggest problem in wanting to know if anyone has reached liberation through Release is: after those people realize true freedom, they enter true bliss. They no longer need to be the *doer*.

After you awaken, you don't necessarily automatically become a teacher, a master, or someone actively trying to teach others what they've discovered. Actually, the opposite direction is more logical: you are in true bliss, and the only thing you want is to stay in that state.

To teach others, you have to lower yourself to their level to teach them effectively. From what I've read about Lester Levenson, he lived in seclusion, enjoying that true bliss for many, many, many years before deciding to start teaching. I think most people, after awakening, would prefer to be invisible rather than become a teacher. So, actually, there should be many people who reached liberation through Lester Levenson's method, we just don't know about them.

However, I personally know a man who reached the state of liberation in 2003 through the Sedona Method. He is British, and his name is Kam Bakhshi. I want to share with you some excerpts from a letter he wrote to me after his liberation:

"I want to share with you some things that have happened to me, to encourage you to continue Releasing until you reach the state of liberation.

The mind has become still. 'So what?' you might say. Let me explain: no more worry, doubt, self-blame, etc., only a pleasant calm remains. No matter what happens, a deep stillness remains. No matter what is happening right now, it remains in that state of stillness. A pure

state of being. The mind can no longer affect me. It comes and goes, but I know it can never influence me again.

Kam comes and goes (translator's note: referring to his ego), and that's okay. I am in deep stillness, like being in deep sleep, so beautiful, so calm. This really has to be experienced to be believed.

Seeing the true nature of the formed world: a dream, or a play. The play continues, and I just watch, like sitting in a cinema. Everything is okay, there is no need to change anything, because everything appears exactly as it should. Everything is perfect.

===== Page 113 =====

You begin to see everyone as a part of yourself. There is no one else in the world, and there never was. From beginning to end, there was only one, and we are that one. There is no longer any duality. Nothing has ever happened, and everything is happening. There arises a consciousness of 'returning' to continue this game, but this time purely for fun.

I do nothing, and I have never done anything. Only beingness exists. Lester Levenson and every master throughout time have always been with us, every minute, every second. We only need to call upon them.

Now only stillness remains. Things may happen, may not happen, but they are unrelated to me, and also intimately connected to me.

I encourage every one of you who has this method to continue Releasing. We always start for a while, then stop, then start again, then stop, then start again, then stop, endlessly. The reason for this is that we haven't made a decision. Once we make a decision, we can start accumulating momentum for Releasing, and Releasing becomes easier and easier. The biggest problem is: you don't truly want liberation. You might like to talk about it, think about it, but honestly, you don't truly want it. If you really wanted it, nothing could stop you. The fact is, you prefer to stay immersed in misery. You love the stories and pains you've made up too much. Examine your inner self carefully and see if this is true. See clearly what the mind really is, and stop acting like a fool, identifying yourself with the garbage. Let it tell its stories; it has nothing to do with you. The peace and inner release you will experience are difficult to describe with words. It is a continuous peace. The formed world may still have various situations and dramas, but that peace is always there. I want to ask you to continue Releasing. Be more loving and gentle with yourself during the process. You are the same as me, with no difference. I share these with you to encourage you to go all the way; to end all suffering once and for all."

He also wrote: "Review the 'Six Steps' often. They contain everything you need to know. They are like a map to liberation and

===== Page 114 =====

can keep you on the right path. Everything you need to know on the intellectual level is contained in the 'Six Steps.' Make sure to achieve the First Step first, which means your

desire for liberation must be higher than your desire for this formed world. If you can achieve the First Step, nothing can stop you. Please make sure you meet the First Step. The Second Step is to make the decision for liberation. Liberation only requires a decision. As an infinite being, you can certainly decide to discard all this at any time. Speak less, try to be quiet and stay quiet. Every time you want to speak, see your *wanting approval*, *wanting control*, and *wanting safety*, and Release it. Watch less TV, listen to the radio less, read newspapers less, etc. See that you are using these ways to escape, and Release. Eat as lightly as possible. We often use food to suppress feelings. Eliminate drugs and alcohol as much as possible, because we also often use them to suppress feelings. The Fourth Step of the Sedona Method is to continue Releasing, and for me, this step was key. Try to spend more than 50% of your waking time Releasing. This means you spend more time being your 'true Self' than not being your 'true Self.' If you do this, the mind will detach; if you do this, you will begin to find it strange to live in your mind, and you will stay more and more often in the 'true Self.' Remember, you are already completely free. Whenever you find yourself having thoughts that you are not yet free, let them go. Remember, they are just thoughts."

2020-12-22 Chanting sutras is not recommended

Happy Time 2020-12-22 12:03:04 @Feng, going to the mall stirred up a lot of resistance in me, discomfort, maybe a feeling of lack. I can't Release the *wanting control*. Can I allow the feeling of resistance, the urge to escape, to fully express itself?

Qingxi 2020-12-22 12:03:12 Teacher Feng, can you explain in detail the method "Who am I?"

Feng 2020-12-22 12:03:29 Allow it to express, then Release. This method is to stare at the question "Who am I?" with an extremely strong desire to know the answer, until you

===== Page 115 =====

get the answer. The answer is infinite existence, not given by the mind, but directly experienced by you. Almost no one can use this method nowadays because your interest in knowing the answer won't last long.

Xu Tao 2020-12-22 12:03:40 No one in this era can use it, right? The *huatou* meditation in Zen Koans is a similar method.

Feng 2020-12-22 12:04:10 You will use it as meaningless meditation, unable to sustain the question in meditation. The Linji Zen method is similar. The Caodong school's Silent Illumination Zen is different. The various schools of Zen have迥异 styles.

Qingxi 2020-12-22 12:04:18 I think I briefly experienced it. It seemed like automatically脱离 mental operation, a state with no thoughts.

Feng 2020-12-22 12:04:29 This is where it's easy to misunderstand.

Qingxi 2020-12-22 12:04:48 No force, not a single thought.

Feng 2020-12-22 12:05:00 You can easily mistake some state of concentration for infinite existence. One branch of Zen can lead to freedom. This method is Ramana Maharshi's method: inquiring "Who am I?"

Qingxi 2020-12-22 12:05:11 So "Who am I?" is similar to Zen's constant investigation? Is it the same method?

Feng 2020-12-22 12:05:41 Know this, and you know everything. Same. But you misunderstood above. When you truly contact infinite existence, you will know it is infinite existence. You will briefly reach omniscience.

Qingxi 2020-12-22 12:06:00 Is my misunderstanding that I consciously strive to maintain such a state of no thoughts? Whereas actually, it is unconsciously and naturally coming to infinite existence, even if it's just for a few seconds? @Feng That is to say, it's not a state to be "reached," but a state that already is?

Zai 2020-12-22 12:06:04 @Qingxi You might have just reached a *jhana* state, like the first *jhana*.

Feng 2020-12-22 12:06:11 You need to know the answer.

Happy Time 2020-12-22 12:06:21 Thank you! Your reply makes me more cautious and settled! It seems I was too impatient. Allowing it to fully express for a while is too important. [Happy]

===== Page 116 =====

Feng 2020-12-22 12:08:11 Know your infinite existence. Then you know everything. Release basic desires.

Qingxi 2020-12-22 12:08:18 This means letting go of intellectual knowing, right?

Renzhi Weiyue 2020-12-22 12:08:36 Mr. Feng, is the essence of our existence the faculty of awareness itself? Or that which allows you to be aware?

Feng 2020-12-22 12:08:45 Mind completely still. Existence cannot be described by words. The "I" of "I Am."

Qingxi 2020-12-22 12:09:04 Mm.

Feng 2020-12-22 12:09:04 **Feng** Teacher Feng, when you talk to us, your mind is moving too. Does this affect your experience of infinite existence?

Feng 2020-12-22 12:09:09 It doesn't affect. If it's *Sabikalpa Samadhi*, it does affect.

Zhongji Ziyou 2020-12-22 12:09:41 Excuse me, what is the function or principle behind continuously chanting sutras, like the *Heart Sutra*? @Feng Now I have a client with Parkinson's. A Buddhist said it's a karmic disease and told her to chant sutras, saying crabs

and toads are attached to her feet, and chanting will make them leave. Plus that person has some功力, and it helped alleviate some of the Parkinson's symptoms, but she still can't walk normally.

Feng 2020-12-22 12:09:44 *Nirbikalpa Samadhi* is when the seeds cease to function. All contact with the outside world is not based on reaction.

Qingxi 2020-12-22 12:10:13 Oh, so it's based on perception? [Facepalm]

Feng 2020-12-22 12:03:04 In the initial state of contact with God, *Sabikalpa Samadhi*, the devotee's consciousness merges into the universal mind: his life force withdraws from the body, appearing as if "dead" or stiff. But the yogi is fully aware of the temporarily suspended body's condition. As he progresses to the higher spiritual state of *Nirbikalpa Samadhi*, he no longer needs to hold the body still. Even in the ordinary waking state, even amidst difficult worldly work, he is one with God. (Note 11) Let me answer you with Yogananda's autobiography. The difference between these two states is that one has contacted infinite existence, but the seeds still function; the other, the seeds no longer function. I do not recommend chanting sutras. Once you赋予 external things with power, you give up your own inner infinite power.

===== Page 117 =====

Zhongji Ziyou 2020-12-22 12:11:13 Mm, thanks. Then I should throw away my Great Compassion Mantra water cup. [Grin]

Qingxi 2020-12-22 12:12:04 Also, when seeds no longer function, can it be understood as transcending the constraints of causality?

Xu Tao 2020-12-22 12:12:18 @Feng Which chapter is this passage from? I'm reading *Autobiography of a Yogi* and haven't reached this part yet.

Feng 2020-12-22 12:12:28 You can no longer turn towards the world's direction. Seeds no longer function. Ego-clinging has消散.

Qingxi 2020-12-22 12:13:00 Is causality still there? Is it still there, but not attached to it? [Facepalm]

Feng 2020-12-22 12:13:24 That chapter on the science of *Kriya Yoga*. Some karma will still be retained.

"Why doesn't a master eliminate all his karma immediately," I asked, "when he unites with God?" "Because in that state, you simply don't care. You see all this as just a dream. You might even continue to reincarnate, returning to the world to help your disciples attain liberation. Masters who have reached this level may even deliberately retain a little bit of karma to tether themselves to this plane for a while, for that higher purpose. Once you reach the highest state, *Nirbikalpa Samadhi*, *ego-consciousness* no longer exists. You are essentially free." "Guruji, what," I asked, "causes a soul to return to the world after attaining ultimate liberation?" He replied, "He still retains a 'desireless desire' to help others."

I'll use Kriyananda's book to answer you. He recorded Yogananda's words.

Guo Xingxing 2020-12-22 12:14:22 How long did it take you to reach ultimate freedom?

Feng 2020-12-22 12:14:29 I haven't reached ultimate freedom. I've only reached *Nirbikalpa Samadhi*. You can know this before reaching it. Even after achieving it, you don't need to stop.

Zai 2020-12-22 12:14:45 @Feng I have a few operational questions.

1. When I'm walking outside or working, I can't use the Release Method well. So I use the previously practiced method of focusing on hearing (ear-root perfect penetration) to listen to outside sounds, artificially controlling the activity of the mind-door. Does this count as adding to the original Release Method?

===== Page 118 =====

2. When Releasing, I find that when I intentionally feel the pleasantness of Release, this pleasantness appears out of nowhere. (Previously, my attention was on feeling the energy flow in my chest and abdomen). After observing the physical sensation, I go back to feel the current feeling. Originally, there was no pleasantness, but when I ask myself if there is pleasantness, pleasantness immediately flows out of nowhere. Later, I experimented many times and found that sometimes, as soon as I verbally say in my mind, "Is there pleasantness?", pleasantness can flow out. Is this correct Releasing? Does it comply with the Sixth Step? [Fist in palm] Is this correct Releasing? Does it comply with the Sixth Step? [Fist in palm]

Feng 2020-12-22 12:15:04 Yes. [Link: Some explanations of the Release Method from Lester Levenson https://mp.weixin.qq.com/s/e15CGBTIRAKQAZ52RDKIuQ] "Everyone combines other things with Releasing. When you do this, you slow down the Releasing. If you need other things, you are slowing down the method." Yes.

Zai 2020-12-22 12:16:51 @Feng Do you mean my question 1 is yes? Question 2 is also yes? @Feng I didn't quite understand [Cry] @Feng 2. When Releasing, I find that when I intentionally feel the pleasantness of Release, this pleasantness appears out of nowhere. (Previously, my attention was on feeling the energy flow in my chest and abdomen). After observing the physical sensation, I go back to feel the current feeling. Originally, there was no pleasantness, but when I ask myself if there is pleasantness, pleasantness immediately flows out of nowhere. Later, I experimented many times and found that sometimes, as soon as I verbally say in my mind, "Is there pleasantness?", pleasantness can flow out. Is this correct Releasing? Does it comply with the Sixth Step? [Fist in palm]

Feng 2020-12-22 12:18:12 After Releasing, you will feel more pleasant.

2020-12-22 Can we achieve xxx?

Feng 2020-12-22 20:56 Regarding the question "Can we achieve xxx?" I hope you can remember Lester Levenson's words: *every impossible, no matter how impossible, become immediately a possible, as you completely released on it.* Every impossible, no matter how impossible, immediately becomes possible, as long as you have completely Released on it.

2020-12-23 Lester Levenson Cancels the Agreement

Renzhi Weiyue 2020-12-23 10:10:00 Mr. Feng, why didn't you go all the way to ultimate freedom?

Feng 2020-12-23 10:10:12 When you reach *Nirbikalpa Samadhi*, you will receive inner guidance.

Renzhi Weiyue 2020-12-23 10:10:23 ===== Page 119 =====

Can you disobey this guidance?

Feng 2020-12-23 10:10:30 "Why doesn't a master eliminate all his karma immediately," I asked, "when he unites with God?" "Because in that state, you simply don't care. You see all this as just a dream. You might even continue to reincarnate, returning to the world to help your disciples attain liberation. Masters who have reached this level may even deliberately retain a little bit of karma to tether themselves to this plane for a while, for that higher purpose. Once you reach the highest state, *Nirbikalpa Samadhi*, *ego-consciousness* no longer exists. You are essentially free." "Guruji, what," I asked, "causes a soul to return to the world after attaining ultimate liberation?" He replied, "He still retains a 'desireless desire' to help others."

Feng 2020-12-23 10:10:39 Yes, Lester Levenson cancelled this agreement.

Renzhi Weiyue 2020-12-23 10:11:20 Not really, in his student's article, Mr. Lester Levenson's agreement was to spread the Release Method. After becoming free, he wanted to leave immediately, but was blocked by a big golden hand showing him the previous agreement.

Feng 2020-12-23 10:11:46 He told me this was actually his "karmic obstacle" that forced him to spread the Sedona Release Method to the world. Just as he was about to attain freedom, clearing the last remnants of ego and mind, a big hand appeared before him, preventing him from completely leaving this world, showing him an agreement he had made before coming into this world. In all the stories of Indian masters I've read from Yogananda and others, I've never heard such an outrageous statement. A "big hand" appears, playing back a cosmic agreement? My next question was obvious: who made the agreement with? I thought humorously: what if Lester Levenson said no to him? "I cancel the agreement now, forget it." I still don't know what happened, but I suspect the most likely thing was "beingness" or the true Self. I know Lester Levenson would say to me: "Become free, and then you'll know." I guess that's the only way.

Feng 2020-12-23 10:12:40 He cancelled the agreement.

Tiancheng 2020-12-23 10:12:55 What agreement did Lester Levenson cancel?

Feng 2020-12-23 10:13:16 The agreement to continue returning to help his students. He attained final liberation, meaning he became a *Paramukta*,

===== Page 120 =====

merging into the Infinite. When you reach *Nirbikalpa Samadhi*, you are essentially free, because the sense of self has dissipated. Every action you take is not based on self. Retaining karma or achieving final liberation, mm, he cancelled this agreement to spread the Release Method and help more students. But essentially, this is not强制性; it can be cancelled.

Yixuan 2020-12-23 10:15:16 @Feng There's no agreement between you and us. Why don't you just leave?

Renzhi Weiyue 2020-12-23 10:15:38 But Mr. Lester Levenson has already spread the Release Method.

Feng 2020-12-23 10:15:45 My agreement is to help as many people as possible reach *Nirbikalpa Samadhi*. The true Release Method will only spread in a niche way.

Qiji 2020-12-23 10:15:59 Actually, I really want to see Teacher Feng's true face, otherwise we won't recognize you later.

Feng 2020-12-23 10:16:00 No need to know me.

Renzhi Weiyue 2020-12-23 10:16:05 Mr. Feng, could you write down your experience of attaining freedom to inspire everyone?

Feng 2020-12-23 10:16:13 The Buddha himself fought against personal worship all his life, constantly diverting his disciples' attention away from himself. My personal experience is not important. Lester Levenson has already systematized his method. Those who want to learn the Release Method don't need another master's story to distract them from Lester Levenson's teachings.

Qingxi 2020-12-23 10:16:28 Why will the true Release Method only spread in a niche way? It's so simple to operate, free, and so effective.

Feng 2020-12-23 10:16:30 Because people want the world. So people's minds constantly add things to change its direction. The Six Steps are a simple path, but the mind wants complexity.

Qingxi 2020-12-23 10:16:32 Oh, I see. As we practice, it turns into an impure Release Method, right?

Feng 2020-12-23 10:16:39 Mm. Those who change the Release Method simply don't want freedom.

Guo Xingxing 2020-12-23 10:16:40 How much time did you give yourself to fulfill this agreement?

Feng 2020-12-23 10:16:48 ===== Page 121 =====

If no one achieves it by next year, I will cancel it.

Qingxi 2020-12-23 10:17:00

So, while the true Release Method doesn't guide those who want the world towards freedom, it can still help solve major worldly problems, right? It just can't ultimately lead to complete freedom, is that it?

Feng 2020-12-23 10:17:05 Worldly problems are not problems. Problems are the three major desires. As long as there are the three basic desires, they will create an endless stream of problems.

Strong 2020-12-23 10:17:28 Are the three basic desires the root? Can they be completely Released?

Feng 2020-12-23 10:17:48 They can be completely Released. When you completely Release the fear of death, everything ends.

Qingxi 2020-12-23 10:17:55 If you don't leave and choose to remain in the world, will the desires restart?

Feng 2020-12-23 10:17:59 No. When the seed is eradicated, it will never grow again.

Dr. Lewis told me, "I once said to Guruji, 'Sir, a thought troubles me. Suppose after long effort I attain liberation. Will the freedom I gain only last for one Day of Brahma?* (A 'Day of Brahma,' an Indian classic describing a complete cycle of universal manifestation lasting billions of years. A 'Day of Brahma' is followed by a 'Night of Brahma' of equal length. During the 'Night of Brahma,' all external creation is withdrawn. Unliberated beings rest during this period in a 'seed form' within the consciousness of Spirit, waiting for the next manifestation of creation. When the next Day of Brahma dawns, they continue whatever state they had previously reached.) What if, after a Night of Brahma, creation manifests again, and I, along with everyone else, am sent out again to undergo the long, painful struggle from the beginning? Wouldn't these current efforts be wasted?" "There's no need to fear at all," Guruji assured him. "Once a soul is free, it is free forever. It will never again need to tread the long, winding path of evolution." "That answer," the doctor confessed to me, "was a tremendous comfort!"

Zai 2020-12-23 10:19:05 @Feng Isn't it necessary to help six people attain liberation? Is your agreement modified, or do you follow the original agreement?

Feng 2020-12-23 10:19:15 If no one is free by next year, then staying would be a pull on others.

Rong 2020-12-23 10:19:48

===== Page 122 =====

Feng Teacher Feng, may I ask, what is the difference between this *samadhi* and what ordinary people call dimensions? [Fist in palm]

Feng 2020-12-23 10:20:21 Dimensions are based on the assumption of space. In yogic science, *samadhi* is about contacting infinite consciousness.

Qingxi 2020-12-23 10:20:44 Teacher Feng, could you post a photo of yourself? Then everyone would know a name, instead of just like a legend, which sounds very传奇. [Naughty]

Feng 2020-12-23 10:20:14 I will not satisfy everyone's curiosity about the individual "Feng." If Lester Levenson is a window, I just point you to look through that window to see infinite existence. So I don't even need to be that window. Lester Levenson is already that window. Go Release.

Qiji 2020-12-23 10:21:08 Feng, I have a small question. Regarding fear of certain things happening in the world, like wanting to guard against or prevent being killed or framed, should I ignore these external things and just Release my fear and resistance? Regardless of what happens in the outside world? Like the COVID-19 pandemic, global warming, etc.

Feng 2020-12-23 10:16:48 Studying the illusion can make you mistake it for reality. There's no need to study them. The things you experience are not imposed on you by the world. What needs attention during continuous Releasing is only the Six Steps. Release.

The world is the sum of your subconscious and conscious thoughts projected. Suppressing thoughts doesn't mean they don't function. Subconscious thoughts are just ones you don't look at, not that they aren't operating. Continuous Releasing will bring pleasantness. Each Release will be more pleasant than the last. Review the Six Steps often. Do more Releasing.

Zai 2020-12-23 10:18:17 Feng, thank you, Feng [Rose].

Feng 2020-12-23 10:18:23 You're welcome. Don't seek安全感 in the external world. If you feel unsettled inside, just Release.

2020-12-23 Kalama Sutta

Qingxi 2020-12-23 11:14:47 Feng, Teacher Feng, recently when Releasing, after feeling the current feeling, I trace it back to see if it comes from *wanting approval*,

===== Page 123 =====

and directly Release *wanting to survive*. Is that okay? *Wanting to survive* is *wanting safety*, which is fear of death, right? Is this also a way of facing the fear of death?

Feng 2020-12-23 11:15:42 If you are aware of *wanting to survive*, then Release it. *Wanting to survive*, *wanting safety* is the fear of death.

When we are at a loss, unable to decide which teachings to accept, the Buddha, in the *Anguttara Nikaya 3.65 Kalama Sutta*, clearly tells us迷茫: Do not immediately accept or believe anything, lest you become a slave to others' knowledge (including the Buddha's). For this, the Buddha summarized ten guidelines:

1. Do not believe something just because it is repeatedly heard.
2. Do not believe something just because it is tradition.
3. Do not believe something just because it is rumored.
4. Do not believe something just because it is in a religious scripture.
5. Do not believe something just because it is logical.
6. Do not believe something just because it is philosophical.
7. Do not believe something just because it fits common sense or external reasoning.
8. Do not believe something just because it fits your own predictions, views, or concepts.
9. Do not believe something just because of the speaker's authority.
10. Do not believe something just because he is your teacher, master.

Kalama Sutta

A person needs to have this level of self-reliance from the Buddha to possibly reach ultimate freedom. I gave this part of the Kalama Sutta to Roller. After learning the Release Method, do you still need Lester Levenson? You don't need Lester Levenson, let alone me. Let the Six Steps enter your experience and carry you along.

2020-12-23 I find that after setting a goal, I don't actually feel like I want it

Tiancheng 2020-12-23 14:01:15 I find that after setting a goal, I don't actually feel like I want it.

Feng 2020-12-23 14:02:20 Then change it to one you do want.

===== Page 124 =====

You need to set a goal you want. Get everything you want.

Tiancheng 2020-12-23 14:03:49 I find myself a bit strange. I have no money, but I'm not interested in money. That goal of 200,000, I find I don't want it, or dare not.

Feng 2020-12-23 14:04:43 Sometimes you suppress your desires.

Tiancheng 2020-12-23 14:05:03 Probably.

Feng 2020-12-23 14:05:18 But when you set a goal, set one you currently want. Because the goal is a motivation to promote your Releasing. Only something you want will give you motivation.

Tiancheng 2020-12-23 14:05:49 Because I set 200,000, found I didn't really want it, and gave up without achieving it.

Feng 2020-12-23 14:06:19 You can find a goal you do want. You always have wants. Even if you don't want this goal, set a goal you truly want. Because the purpose of the goal is only to bring out your programs for Releasing.

2020-12-23 Turning from the world inward

Liz Zhang 2020-12-23 14:48:23 Is *Nirbikalpa Samadhi* automatically obtained through continuous Releasing?

Tiancheng 2020-12-23 14:48:35 [Chat log: 2020.11.28/22:02:16] Tiancheng forwarded chat log for reference【 2020-11-28 Feng & Tiancheng — The practical experience of *Nirbikalpa Samadhi* 2020-11-28 Feng & Tiancheng — How to quickly experientially achieve the First Step? 2020-11-26 Feng & Tiancheng — Courage is 50% selfishness and 50% selflessness. 】The *Nirbikalpa Samadhi* mentioned by the senior brother earlier seems different from the super Google mentioned here. Will turning from the world inward naturally lead to the super Google?

Feng 2020-12-23 14:48:50

===== Page 125 =====

Yes. When you know that the only source of joy is infinite existence, and other directions don't work anymore, all your decisions will move towards it. This will immediately lead you to achieve *Nirbikalpa Samadhi* (infinite existence where seeds no longer function). In infinite existence, you can know everything. This is the meaning of the cosmic-level Google analogy.

Elizabeth Zhang 2020-12-23 14:49:00

I now have a strong aspiration, and I'm also Releasing garbage. There is also karma dragging me down in my actions. Is the next step to Release until I see those things, whether I do them or not, I am圆满 happy and free? With a mind unmoved. In this state, experience subtle control and approval again, and then naturally slide into the Google state?

Feng 2020-12-23 14:49:24

No. When you Release to the point where "the only source of joy is infinite existence" becomes your complete experience, you will naturally stop seeking joy anywhere in the

world. At this point, your flow direction changes, and you automatically enter *Nirbikalpa Samadhi*. Once you enter, you won't come out again. Because the seeds on the retreat path have no power left.

Elizabeth Zhang 2020-12-23 14:50:01

I feel fewer and fewer wants and desires to do things. Events that once seemed very serious, I no longer want to do them. Moving towards the direction you mentioned.

Feng 2020-12-23 14:50:47

You need to implement the Six Steps. This way, you can get all joy from within, or turn the direction by achieving goals through Releasing. *get everything by releasing only* This also allows you to walk on the Six Steps.

Z0EY 2020-12-23 14:51:16

@Feng Now, many, many times I can very quickly be aware of *wanting safety*. Releasing goes deeper, clearly seeing the deepest driver operating. But when *get high to release*, I become aware that I seem afraid of being happier. I don't know what will happen if I get happier. It's still *wanting safety*. Actually, I'm afraid of happiness and freedom.

Happy Time 2020-12-23 14:51:11

@Feng, I'm sure I'm stuck on sexuality. Energy is curled up tightly in the body. I don't resist, just Release control. Regarding this topic, should I突破 on this theme, or set other goals to突破?

Feng 2020-12-23 14:52:00

===== Page 126 =====

You are afraid to feel better.

Z0EY 2020-12-23 14:52:19 Feng, yes, that's it. It feels like I'm going to disappear.

Feng 2020-12-23 14:53:13 Many people are afraid to feel better, but doesn't that sound a bit silly? Continue Releasing. If this is a problem for you, you can Release on this theme.

2020-12-24 What is the core of instant manifestation?

Cynthia 2020-10-24 12:59:00 Brother Feng, I want to ask a question: What does it mean to Release completely? Is it to Release on a goal until you don't care whether the goal is achieved or not?

Feng 2020-10-24 12:59:17 After Releasing to the feeling of complete ownership, continue Releasing. Then your mind will automatically leave the goal, and won't think about it anymore. Then it will manifest.

Renzhi Weiyue 2020-10-24 12:59:30 Mr. Feng, can you talk about the core of instant manifestation?

Feng 2020-10-24 13:01:05

===== Page 127 =====

You can't stay inside it continuously.

===== Page 128 =====

If you continue, Michael, you won't be in this state.

===== Page 129 =====

123

===== Page 130 =====

Feng 2020-10-24 13:05:05 This is what the group leader folded up. They are not Lester Levenson's teachings, but students' personal understandings mixed in with their minds.

Cynthia 2020-10-24 13:02:04 I see! No wonder it seemed so contradictory.

Elizabeth 2020-10-24 13:02:11 Does the feeling of already having it come with high joy, or is it an intuitive certainty of ownership?

Feng 2020-10-24 13:02:54 When you know you already have it, you don't need confirmation. Then you automatically stop focusing on it. Then you will get it.

Elizabeth 2020-10-24 13:03:06 I see in the textbook and video that it's about releasing on both sides.

Feng 2020-10-24 13:04:18 You can Release the *attachment* and *aversion* related to it. When Releasing, it's still the three major desires.

Elizabeth 2020-10-24 13:05:10

Goals and Success

Continuously Release your current feelings of success and failure until you feel completely more able to succeed in your life.

Goal: Towards goal success → completely Release → my current feeling → towards goal failure → completely Release → my current feeling What is my current feeling? → Released? * Okay? * → What is my current feeling? → Released? * Okay? *

Towards goal success → completely Release → my current feeling → towards goal failure → completely Release → my current feeling What is my current feeling? → Released? * Okay? * → What is my current feeling? → Released? * Okay? *

Feng 2020-10-24 13:05:17 Each Release will make you feel better. You will know it is already yours. Then you will automatically become *hootless*.

Elizabeth 2020-10-24 13:05:24 ===== Page 131 =====

The speed of manifestation depends entirely on the speed of Releasing, right?

Elizabeth 2020-10-24 13:06:10 Or does the world adjust the manifestation according to its own steps?

Feng 2020-10-24 13:25:01 **Feng** 2020-10-24 13:25:01 It will manifest at the most appropriate time. However, this is just the迟钝 chain of the material world. Once you can manifest, Lester Levenson encourages you to reach materialization and dematerialization. That is instantaneous.

Liz Zhang 2020-10-24 13:25:20 How does materialization and dematerialization work? Isn't this instantaneous also within the material world?

Feng 2020-10-24 13:25:36 Mm. But you have transcended the limitations of the material world.

Liz Zhang 2020-10-24 13:26:07 Why is there no delay with this, while goals had a delay before?

Feng 2020-10-24 13:26:41 Because you have reached the astral plane.

Qingxi 2020-10-24 13:28:07 **Qingxi** 2020-10-24 13:28:07 How to understand the state of materialization and dematerialization? What does dematerialization mean? Is it transcending the limitations of the material world? Is that dematerialization?

Feng 2020-10-24 13:28:34 image[[176, 536, 875, 905]]

Materialization is making matter appear instantly.

===== Page 132 =====

Dematerialization is making matter disappear instantly.

Renzhi Weiyue 2020-10-24 13:30:00 Can dematerialization make others disappear?

Feng 2020-10-24 13:30:11 Yes. Ancient Indian yogis often did this.

Liz Zhang 2020-10-24 13:30:24 First achieve all goals, then continue Releasing. Energy will reach the astral plane, and then you can materialize and dematerialize in this material realm?

Feng 2020-10-24 13:30:47 They wouldn't轻易 deprive others of life. It's your state of consciousness that has reached the astral plane.

Renzhi Weiyue 2020-10-24 13:30:51 This is naked control.

Liz Zhang 2020-10-24 13:31:04 Control is fine. *Wanting* control is the problem.

Feng 2020-10-24 13:31:45 [Link: Goals and winning You must win the goal https://mp.weixin.qq.com/s/wyfo3-6CSikhDubfP3Qk8Q]

Feng 2020-10-24 13:32:03 As we know, control is not a bad word, nor a bad thing. "Wanting" control is. When we are free, we can effortlessly control the entire universe with just a thought. When you become free, your mind is quiet, without any thoughts. So any thought you put into your mind will凝聚 and manifest. But currently, your mind may be troubled by thousands of thoughts, and all thoughts are related to AGFLAP.

Feng 2020-10-24 13:32:10 You need to reach the level of complete control over the universe. You must first master matter, then master the mind, becoming the master of mind and matter. Then, you can discover your infinite nature. Everyone, directly look at the translated Lester Levenson audio. The answers are in Lester Levenson's audios and videos.

Renzhi Weiyue 2020-10-24 13:35:18 Mr. Feng, Mr. Lester Levenson once predicted to his students that a nuclear war would break out on Earth soon. Can you tell us how much time we have left?

Cynthia 2020-10-24 13:38:33 When using the Goal Releasing method, is visualization needed? Visualize the scene of the goal achieved?

Feng 2020-10-24 13:38:46 I said this before: complete destruction in 70 years.

===== Page 133 =====

Only those who reach *cap* can survive. No need.

No need to deliberately visualize.

Cynthia 2020-10-24 13:39:04 So visualization and such things are added by others.

Feng 2020-10-24 13:40:16 This world is a century of cleansing. Earth is an advanced classroom.

There are different grades of schoolrooms for different planets. This one is a postgraduate course. It is of the most difficult, and therefore affords the greatest growth. All of us who are here are advanced souls—advanced in that we have chosen an extremely difficult place of abode. We wanted a higher course, a tougher one, and we've got it!

There are different levels of classrooms on different planets. This one is a postgraduate course. It is the most difficult, and therefore yields the greatest growth. All of us here are advanced souls – advanced in that we have chosen an extremely difficult place to live. We wanted a higher course, a tougher one, and we got it!

However, Earth has deviated from its spiritual goals because 95% of people are in agf. People treat it as a place of enslavement and being enslaved, of enjoying material things.

Elizabeth 2020-10-24 13:41:11 If a person is enlightened and can completely dematerialize, why can't they just change all situations directly to positive?

Shidai Wanwu Huliian 2020-10-24 13:41:54 If you live in *cap*, can you survive the Earth's nuclear war?

Feng 2020-10-24 13:42:16 So it will self-correct, clearing away a batch of people who don't learn.

Elizabeth 2020-10-24 13:43:01 Instead of hiding and enjoying leisure themselves.

Feng 2020-10-24 13:44:09 The answer is in Lester Levenson's video. If it weren't for so-called masters holding the Earth's atoms together, the Earth would have already disintegrated. Yogananda intervened once. But this time, there's no need to intervene. This cleansing is a good thing. Retake the exam to gain more experience.

During the Korean War, someone asked Guruji, "Will the American soldiers fighting incur bad karma for killing?" "They are fulfilling their duty as soldiers," Guruji replied. "No, they will not incur bad karma for this. This is a

===== Page 134 =====

holy war. The bad guys must be repelled, otherwise the whole world would be enslaved."

This story is not just this. After the war began, Guruji said to a few of us, "When South Korea was invaded by North Korea, I implanted the thought of helping South Korea's defense into President Truman's mind. If South Korea failed, the communists would go on to invade Japan, then the Aleutian Islands, and from there they would invade Alaska and North America. Ultimately, the whole world might be swept into the communist philosophy of materialism. For these reasons, defending South Korea was absolutely necessary. That's why I called it a holy war."

I was fascinated by this hint that masters sometimes play an active role in world affairs. This means they care not only about individual salvation, but also about the spiritual upliftment of humanity as a whole.

When Hitler first came to power, Paramhansa Yogananda, for several reasons, had some hopes for this matter. One reason was the injustice of the Treaty of Versailles, which forced Germany into substantial poverty. He also saw, as he told a few, that Hitler in a previous life was Alexander the Great of Greece, who had shown interest in the yogis of India. However, when Hitler allowed himself to be consumed by the ambition for power, which distorted his underlying spiritual tendencies, several masters began working against him. Masters always work within the bounds of the law of karma. Thus, they would not try to change the world's destiny, but work within the scope of the karma of the individuals involved. So, they influenced Hitler's consciousness. However, they had permission to plant certain thoughts in Hitler's mind, causing him to make mistakes that ultimately led to his destruction. For example, they suggested to him from within to分散 his forces, fighting on both the eastern and western fronts, and in Africa. They achieved this by fostering his self-confidence, making him feel he had the "invincible" ability. Militarily, Germany did not need to分割 its frontline战区. This self-division ultimately proved to be a fatal mistake.

Interestingly, regarding the past lives of several world leaders, Guruji said Mussolini was Mark Antony of ancient Rome, Stalin was Genghis Khan of Asia, and Winston Churchill was Napoleon. (I once asked him, "Who was Roosevelt?" He replied, "I've never told anyone," and after a short pause added, "I'm afraid I'd get into trouble!")

About Napoleon he said, "He wanted to destroy England. As Churchill, he had to preside over the dissolution of the British Empire. The sacred purpose behind World War II was to liberate the various countries of the 'Third World,' most of which were British colonies. Again, Napoleon was briefly exiled to Elba. Then he regained power. Similarly, Churchill was once kicked out of the political arena; now he has regained power."

Mainly Hitler. The masters implanted some beliefs in Hitler that led to his failure. Continue Releasing.

Qingxi 2020-10-24 13:50:21 This learning doesn't refer to intellectual learning, right? It's about understanding at the wisdom level, unrelated to the mind?

Feng 2020-10-24 13:50:39 There's no need to discuss such things too much. Spiritual growth.

===== Page 135 =====

2020-12-24 The mind naturally stops revolving around something, that is *hootless*

Elizabeth 2020-12-24 13:59:14 English: *you don't give a hoot*. The last sentence means completely不在意. Feng, please confirm if what I heard is correct.

Feng 2020-12-24 13:59:19 What you heard is correct. His punctuation was wrong. *every impossible, no matter how impossible, become immediately a possible, as you completely released on it.* This is one sentence.

Elizabeth 2020-12-24 13:59:50 The last sentence is also super important, otherwise it will be misunderstood. *You know you completely released on it when you don't give a hoot*. Every impossible, no matter how impossible, immediately becomes possible when you have completely Released on it. When you completely don't care about it.

[Chat log: 20201224_13:12]【 Feng 2020-12-24 13:12:15 It seems many people misunderstand Lester Levenson's *hootless*. Star of Bethlehem 2020-12-24 13:12:29 Wrong. I've heard in Lester Levenson's recording *don't give a hoot*. It's definitely not the meaning of careless. Feng 2020-12-24 13:12:48 If a person stops focusing on something, the desire for it disappears, and you get it. The mind naturally stops revolving around something, that is *hootless*. 】

Lester Levenson explained in the audio that *don't give a hoot* means when you have completely Released, your mind will completely lose focus on it. This audio is on YouTube.

Shidai Wanwu Huliian 2020-12-24 14:00:06 That way, wouldn't it be very difficult to verify?

Feng 2020-12-24 14:00:18 No. When you completely lose focus, it will manifest very quickly.

Shidai Wanwu Huliian 2020-12-24 14:00:29 You only stop caring after it's manifested, right?

Feng 2020-12-24 14:00:48 Mm, you will completely know it's manifested.

===== Page 136 =====

Then you will naturally stop focusing on it. So I told you, you need to Release until you completely know it's manifested, then continue Releasing.

Shidai Wanwu Huliian 2020-12-24 14:01:15 So there's still a delay at this point?

Feng 2020-12-24 14:01:26 This kind of delay doesn't matter. It's already manifested. The film is already in. It's just the time it takes to project onto the screen.

Qingxi 2020-12-24 14:01:38 If you completely know it's manifested, why continue Releasing? I don't understand.

Feng 2020-12-24 14:02:18 Continue Releasing so you understand whether you have truly completely Released. Sometimes you mistake incomplete knowing for complete knowing.

Qingxi 2020-12-24 14:02:42 How do you continue Releasing? How to phrase the questions?

Feng 2020-12-24 14:03:05 Actually, when you truly completely know, your mind will naturally completely Release it and stop focusing on it. Mm, as long as there's a feeling, continue Releasing.

2020-12-24 Following the Six Steps means it's not avoidance

Ming 2020-12-24 14:07:12 Chat log (2020-10-23_19:20:21) Image What does the action here refer to?

Akuan 71319 2020-12-24 14:07:26 Yeah, does action mean striving for the goal?

Ming 2020-12-24 14:07:34 "Must be done in the world, must be done in action." These two sentences are hard to understand. I'm stuck.

Zhenzhen 2020-12-24 14:07:49 If you stay at home every day and don't interact with many people, you won't generate enough feelings. How will you Release?

Akuan 71319 2020-12-24 14:08:02 I stay at home every day, and I have many emotions too.

Ming 2020-12-24 14:08:29 I thought just Releasing was enough, turns out it's not okay. [Awkward]

Akuan 71319 2020-12-24 14:08:40 Although they aren't very strong emotions.

Zhenzhen 2020-12-24 14:08:51 @Akuan 71319 Continuous Releasing [Facepalm] Release until you're not afraid to interact with anyone. [Grin]

===== Page 137 =====

Akuan 71319 2020-12-24 14:09:12 Yeah, the main thing is, how should I act? Oh, right, that's it [Strong][Strong]

Ming 2020-12-24 14:09:16 Akuan 71319, don't you have to work?

Feng 2020-12-24 14:09:38 No, just Releasing is enough.

Ming 2020-12-24 14:09:52 The teacher is here.

Akuan 71319 2020-12-24 14:09:55 No.

Feng 2020-12-24 14:09:59 The meaning of Lester Levenson's passage is that you don't need to deliberately isolate yourself. No need to escape the mundane world.

Zhenzhen 2020-12-24 14:10:12 Mm-hmm.

Ming 2020-12-24 14:10:20 Feng, I don't work now. It's not necessary to find a job, right?

Zhenzhen 2020-12-24 14:10:35 Because in action, there are no obstacles. [Grin][Grin] It's just being afraid of others criticizing you. [Facepalm][Facepalm]

Feng 2020-12-24 14:10:50 Mm, that's right. You don't need to find a job.

Ming 2020-12-24 14:11:00 So am I being avoidant? Staying home all day Releasing and doing nothing else.

Feng 2020-12-24 14:11:16 Following the Six Steps means it's not avoidance. Let me show you a passage from Lester Levenson.

Well, she had to go out and look for a job, she had to go to an agent, she just couldn't sit down and wait. Q: She had to go out and find a job, go to an agency, she couldn't just sit and wait.

Liz Zhang 2020-12-24 14:11:42 One's own actions, body, others, are also projections of images. As long as the projection source (mind/feeling) changes, everything changes automatically. But

===== Page 138 =====

if the projection source hasn't changed, all actions are consistent with the projection source. If you think it's necessary to find a job, it's necessary; if you think it's avoidance, it's avoidance. If you think it's unnecessary, everything will automatically be fine, and everything will be fine. One person's understanding: go by Lester Levenson and Feng's words.

Lester Levenson: I say all she had to do was to let go and be herself. Then even if she locked herself in a chamber somewhere, the things would have come to her. You don't sit down and wait, you don't do anything. Just let go of the sense of doer ship. You just know that everything is perfect and then the slightest thought you have will quickly come into being. There's no limitation on God, the Self. Whatever you thought, would have to come into being if you let go, because you're invoking your infinite power, your Self. Nothing can stop it! A: I say what she truly needs to do is let go and be herself. Then even if she locked herself in a room, what she wants would come to her automatically. Don't wait, don't do anything else, just Release the feeling of wanting to be the doer. You already know everything is perfect, then even the slightest thought will come true. God is infinite, the Self is infinite. If you Release, whatever you think will come true, because you activate your infinite power, your Self. Nothing can stop it!

But at the same time you have to struggle to get some action. Q: But at the same time, you also have to take action.

Lester Levenson: No, I said just the opposite, I say lock yourself in a chamber and padlock the outside of it and if you do what I'm saying you'll find that it will be effected. It has to be. Nothing can stop it! Omnipotence is invoked! A: No, I said the exact opposite. I said lock yourself in a room and put a padlock on the outside, and if you do what I say, you'll find it works, and it must be so. Nothing can stop it, because omnipotence is activated!

Ming 2020-12-24 14:12:19 [Color]

Liz Zhang 2020-12-24 14:12:50 **Liz Zhang** 2020-12-24 14:12:50 If the mind hasn't changed, action is useless.

Ming 2020-12-24 14:12:55 Mm.

Liz Zhang 2020-12-24 14:12:59 If the mind hasn't changed, action is useless.

Ming 2020-12-24 14:13:04 @Feng I understand a bit better. The key is whether I am following the Six Steps.

Liz Zhang 2020-12-24 14:13:19

===== Page 139 =====

Go by feeling. Lester Levenson and Feng have already explained it very clearly. If you insist on spinning in your mind, who is to blame?

Ming 2020-12-24 14:13:23 It's not about external actions.

Hongyu 2020-12-24 14:13:50 @Feng May I ask, do I need to exercise at home? [Grin] If I don't exercise, I feel like I have no muscles. I mean, besides Releasing, is exercise also unnecessary?

Feng 2020-12-24 14:13:57 Still using Lester Levenson's words to answer: *Exercise is good if one believes it is good.* If you believe exercise is good, then it is good.

Zhenzhen 2020-12-24 14:14:08 Once free, you can exercise if you like, or lie down if you don't. Recently, I've been eating fried chicken every day, not meals, but I've become thinner. [Facepalm]

Hongyu 2020-12-24 14:14:34 @Feng Thank you. I understand.

2020-12-25 Destroying False Masters

Feng 2020-12-25 00:30:08 After receiving inner guidance, we will go and destroy these false masters, paving the way for Jesus's second coming.

Tiancheng 2020-12-25 00:30:41 When will Jesus come?

Feng 2020-12-25 00:30:54 After the nuclear war. Pointing out falsehood is never wrong. Pointing out falsehood and upholding truth might incur trouble, but that's okay.

2020-12-25 Feng & Tiancheng - High Spirits

Feng 2020-12-25 00:17:41 More than a dozen high spirits participated in this activity. There are too many in this era.

Tiancheng 2020-12-25 00:18:23 Is Jesus powerless to stop them?

Feng 2020-12-25 00:18:53 Exposing falsehood is certainly necessary sometimes. When sincere seekers of the truth are deceived, the action of exposing falsehood will occur.

===== Page 140 =====

For those not seeking truth, engaged in their own self-entertaining dramas, masters won't interfere. Yogananda directly used destructive blue light to destroy some high spirits. When they tempted his students, he shone the destructive light beam directly on them, and their astral bodies directly dissipated.

Feng 2020-12-25 00:19:47 Falling below the evolutionary ladder.

2020-12-25 The ability to discern truth from falsehood comes from your inclination towards freedom

Feng 2020-12-25 00:44:19 So-called discernment doesn't come from the intellect. The ability to discern truth from falsehood comes from your inclination towards freedom. If you pursue freedom or truth, you can naturally discern. Willingness is more important than intellectual training. First, those who come to this advanced classroom, Earth, themselves have very good karma. They come because they want freedom. Then, among those who become human here, many are here to experience pain and pleasure. After gaining enough experience, they will turn inward. After turning inward, due to the strong influence of worldly tendencies, they may encounter similar false paths that satisfy their minds.

Similar false paths.

One needs extremely good karma to encounter the true method.

And after encountering the true method, one needs a strong inclination towards freedom to discern it and persist. So reaching this step indeed requires very, very good karma.

2020-12-25 Feng & Tiancheng - Materialization and Dematerialization

Tiancheng 2020-12-25 01:02:58 Have you reached the stage of materialization and dematerialization?

Feng 2020-12-25 01:03:31 I have surpassed that stage. *Nirbikalpa Samadhi* is beyond this stage.

Tiancheng 2020-12-25 01:03:53 Materializing the body, dematerializing the body – can it be done?

Feng 2020-12-25 01:03:59 Mm, like Lester Levenson, I only experimented with each ability twice, then lived like an ordinary person.

Tiancheng 2020-12-25 01:04:49 Can you go to Mars now? Astral projection?

Feng 2020-12-25 01:05:03 Haha, I haven't tried, but I think it would be no problem.

===== Page 141 =====

Tiancheng 2020-12-25 01:05:21 Or come and see me? Like Lester Levenson's experience of calling a friend.

Feng 2020-12-25 01:05:52 I don't demonstrate this. Demonstrating miracles is meaningless.

Tiancheng 2020-12-25 01:06:14 Mm. What abilities have you experimented with?

Feng 2020-12-25 01:07:01 This part, I'd like to leave for you to verify yourself.

Tiancheng 2020-12-25 01:07:21 The ones Lester Levenson mentioned in the video? I'm a bit curious.

Feng 2020-12-25 01:07:41 More or less those. The first thing I experimented with was materialization. Later, I experimented with some others.

Tiancheng 2020-12-25 01:08:13 Materialized what?

Feng 2020-12-25 01:08:18 But being interested in these powers is the wrong direction. So I won't share too much.

Tiancheng 2020-12-25 01:08:24 Mm, I'm actually not interested. Haha, dishonest.

Feng 2020-12-25 01:09:26 If you weren't interested, you wouldn't have asked.

Tiancheng 2020-12-25 01:09:30 True.

Feng 2020-12-25 01:10:22 Go Release. You can do it all. That's all I want to say.

2020-12-25 Feng & Tiancheng——The karma of China and the US is relatively good, is it because many sages emerged in both places?

Tiancheng 2020-12-25 01:37:27

===== Page 142 =====

The karma of China and the US is relatively good, is it because many sages emerged in both places?

Feng 2020-12-25 01:37:38 The overall karma of both China and the US is relatively good.

Tiancheng 2020-12-25 01:38:20 Mm.

Feng 2020-12-25 01:38:36 Collective karma is relatively good. For example, when various countries invaded China, the Qing government paid indemnities. The US was the only country that used the indemnity entirely to help China. With the Boxer Indemnity, they built Tsinghua University, built China's best universities, best hospitals.

2020-12-25 The relationship and difference between desires, emotions, and feelings

Renzhi Weiyue 2020-12-25 12:43:36 Do you mean to Release by paying attention not to feelings, but to emotions?

Feng 2020-12-25 12:43:51 In the course, the word used for feeling is *feeling*. The nine emotional states are *emotion categories*. Below them are called *individual feelings*. It has never been about physical sensations, only that Releasing is accompanied by some feeling of energy dissipating.

Now if you notice, there are many categories here: apathy, grief, fear, lust, anger, pride, courage, acceptance, peace. Under each category are many feelings. In this course, what we need to do is when you are aware of whatever feeling is present, it isn't necessarily apathy, grief... If you don't perceive it that way, what you need to do is trace up to these categories. We do this because every time you Release a little bit of grief, you Release all the feelings under it. So Releasing grief is much more powerful than Releasing those individual feelings below. When you trace these lower feelings back up to this emotion category and Release that category, you will find you move up faster.

Renzhi Weiyue 2020-12-25 12:44:12 Mr. Feng, could you explain the relationship and difference between desires, emotions, and feelings?

Feng 2020-12-25 12:44:25 *About Releasing (1)* – Audio from Lester Levenson's early days with students creating the Release Method.

Original Release Method 2020-11-14
http://mp.weixin.qq.com/s?_biz=MzIxMjA5MTcOMA==&mid=2660690236&idx=1&sn=0b3d226d2c741f7dee6a8da8c6601760&chksm=8c291f0fb5e9619fa63578916c54c83d0abac51e5aebb822777c1d3bb2abf454b5fbdb444ef&mpshare=1&scene=1&srcid=1225hfLKf1bw2zHBJMHQ41cR&sharer_sharetime=1608871517101&sharer_shareid=1ca6e0789be857d7e3cb658117ce2da8#rd

===== Page 143 =====

This is a very efficient method, a very simple method. We have the complete picture, we have the mind and feelings you must operate on. We have a chart. In the chart, you know our subconscious mind, Release thoughts and feelings. How are they Released together? How are those surface feelings covered by fewer basic feelings we call emotions? How are these emotions covered by two basic feelings?

We attack them, and we eliminate all feelings! It's so basic, it's extremely efficient.

The descriptions below the emotional chart are the surface *individual feelings*.

The nine emotion categories are the *wanting control* and *approval* that drive those individual feelings. Two basic feelings drive the nine emotion categories.

Shidai Wanwu Huliian 2020-12-25 12:44:50 So, through Releasing, some physical phenomena may occur, like hiccups, etc., right?

Feng 2020-12-25 12:45:22 *Wanting to survive* (fear of death) drives *wanting control* and *approval*. Therefore, feelings, emotions, desires are all *feeling*. The first feeling, the deepest one, is the fear of death.

Shidai Wanwu Huliian 2020-12-25 12:45:38 It's normal whether it happens or not, right?

Feng 2020-12-25 12:45:50 Mm. Later in the course, after starting to Release desires, it also says that sometimes Release happens subtly. If you focus too much on physical sensations, you will get stuck. Sometimes it is accompanied by the dissipation of energy at the feeling center. Sometimes it's just a psychological feeling of being lighter and more pleasant.

Renzhi Weiyue 2020-12-25 12:46:05 So, distension, pain, tumors, numbness are all physical sensations, no need to pay attention?

Feng 2020-12-25 12:46:14 Mm. The Release Method has never talked about Releasing those. The Release Method only Releases *feeling*. Physical sensation is just a projected result.

Renzhi Weiyue 2020-12-25 12:46:26 If, when Releasing desires, I notice a feeling of distension and pain energy in the chest and abdomen, how should I handle it?

Feng 2020-12-25 12:46:30 Don't resist physical sensations, but mainly focus on psychological feelings.

Basic desires drive nine emotion categories, emotion categories drive all individual feelings, feelings drive thousands of thoughts.

===== Page 144 =====

X 2020-12-25 12:46:42 So, by Releasing the three major desires, when we decide to stop seeking others' approval, does that help progress in Releasing?

Feng 2020-12-25 12:46:51 Only Releasing helps. If you decide not to seek others' approval, but choose to suppress, that doesn't help.

Elizabeth 2020-12-25 12:47:12 Feng said every thought manifests! Now, I am clearing these emotions and feelings. Thoughts still arise occasionally, some bad, some good. How do they manifest simultaneously?

Feng 2020-12-25 12:48:59 *We should start with the first step, consciously controlling matter. There we are aware of it or not, everyone is controlling matter all the time. Whether one wants to be a demonstrator or not, he is. It is impossible to not be a creator all the time. Everyone is creating every day. We are not aware of it because we just don't look at it. We have demonstrated or created everything we have! Every thought, every single thought, materializes in the physical world. It's impossible to have a thought that will not materialize (except that we reverse it). If we think the opposite right after we have a thought, with equal strength, we neutralize it. But any thought not reversed or neutralized will materialize in the future, if not immediately.*

Step one, consciously control matter. Whether we are aware of it or not, we are always controlling matter. Not being a creator is impossible. Everyone creates every day. We are unaware of it because we don't look at it. We manifest or create everything we have! Every thought, every single thought, manifests in the material world. If you think the opposite direction immediately after a thought, with the same force, the thought is neutralized. Any thought that is not immediately reversed or neutralized after it arises will manifest in the future.

Every single thought will manifest, as long as you don't counteract it. Opposite thoughts will cancel out the previous one. If you say "I have a perfect body," and the next thought is "That's impossible," the previous thought is canceled. Therefore, you need to Release the subconscious programs that drive your thoughts.

2020-12-25 Does your feeling stir up your *wanting control* or *approval*?

Elizabeth 2020-12-25 22:35:54 Previously, in emotional Release, I first find the current emotion, then trace up to the major category, and Release at the major category. It doesn't necessarily have to be that the word of the major category has a specific feeling. Regarding the three major wants, do we similarly trace up from the current feeling to the category, or are the three major wants three specific feelings? @Feng Recognize if it comes from, or recognize

===== Page 145 =====

Zai 2020-12-25 22:36:21 *get them under* All feelings are driven by these three major desires. When you recognize which basic desire it is, it will surface, and there will be an immediate tendency to Release it. In the course, there is a question phrasing: *stir up* – does your feeling *stir up* your *wanting control* or *approval*? You can ask it this way. Don't suppress your other feelings, but mainly focus on *wanting control* and *approval*. If *wanting to survive* surfaces, then Release *wanting to survive*.

2020-12-26 Feeling drowsy is a way of trying to escape feelings

Elizabeth 2020-12-26 18:36:13 What's the difference between the attention automatically disengaging from the goal when it's achieved, and this ecstasy? Continuous Releasing can lead to ecstasy, but the goal doesn't need to reach that point, right, Feng?

Feng 2020-12-26 18:36:26 When you've got it, you automatically stop focusing on it. Before the goal is achieved, you just need to keep Releasing.

Elizabeth 2020-12-26 18:36:38 For a long-cycle matter, you need to Release until you feel you already have it, and automatically stop focusing. But you don't need to reach ecstasy, right?

Feng 2020-12-26 18:37:01 Mm, achieving a goal doesn't require reaching that high a level of ecstasy.

Strong 2020-12-26 18:37:29 Why does Releasing make me drowsy? Feng

Feng 2020-12-26 18:38:00 *When we start moving into the Self, the ego starts putting blocks in the way: we get sick, we go to sleep, we have other things to do, etc., because we feel we will be destroyed if the ego is destroyed. We have convinced ourselves over the millenniums that we are these limited bodies, and we think it takes time to let go of these concepts of limitation.*

When we start moving into the true Self, the ego will come out to cause trouble. We get sick, want to sleep, or do other things, etc., because we think we will be destroyed along with the ego's destruction. For thousands of years, we have been deeply convinced that we are this limited body. Releasing limiting beliefs takes time.

Feeling drowsy is a way of trying to escape feelings. *Wanting to survive* is *wanting to survive*. *Wanting to survive*, *wanting to die*, are two sides of the same coin.

===== Page 146 =====

Happy Time 2020-12-26 18:39:16 Can this also be seen as the *wanting control* being Released?

Feng 2020-12-26 18:39:20 Yes.

2020-12-27 Sleep is a continuation of the previous state of consciousness

Feng 2020-12-27 22:03:12 Completely Releasing feelings about a matter or a person takes as little as a minute, as much as a few hours. As long as you decide to do it. No need to drag it out to weeks, months, or even years. Most people use this efficient method extremely inefficiently. You can do Releasing before falling asleep. Sleep is a continuation of the previous state of consciousness.

Yiling 2020-12-27 22:03:25 What is the reason for this?

Feng 2020-12-27 22:03:42 Not following the Six Steps.

2020-12-27 Release fundamentally doesn't require "persistence"

Feng 2020-12-27 22:15:25 Releasing fundamentally doesn't require "persistence." Because each Release requires no effort and is more pleasant and light. Talking about Release frequency would be strange. Because within the Six Steps, there is no stopping.

2020-12-27 If your mind wanders, it's just a tendency to escape

Elizabeth 2020-12-27 22:14:17 I have lightness and pleasantness, but not enough clarity.

Feng 2020-12-27 22:14:25 Therefore, through simple continuous practice, make yourself clearer.

Rong 2020-12-27 22:14:38 For each step of the Six Steps of this Release Method, you should be able to clearly feel the pleasantness. Everyone's feeling is different. If I Release successfully, that kind of pleasant feeling is something indescribable. Staying in that state, I don't want to come out, and I feel very brave. @Liz Zhang

Feng 2020-12-27 22:14:50 During this process, no need to analyze principles.

Shuxin 2020-12-27 22:15:18 @Feng When I Release, the first half usually goes smoothly. Later on, I get distracted. After getting distracted, how should I Release?

===== Page 147 =====

Feng 2020-12-27 22:15:29 **Feng** 2020-12-27 22:15:29 Do you mean mind wandering?

Kaixin 2020-12-27 22:15:36 Yes. @Feng

Feng 2020-12-27 22:16:14 If your mind wanders, it's just a tendency to escape. When you notice it, Release this *wanting control*. The situation of your mind wandering will happen less and less.

Shidai Wanwu Huliian 2020-12-27 22:18:50 Can you give me some guidance?

Feng 2020-12-27 22:18:59 Actually, there's not much need for guidance, because the answer is in the Six Steps.

Shidai Wanwu Huliian 2020-12-27 22:20:10 I currently don't know what state I'm in.

Feng 2020-12-27 22:20:19 Then Release this *wanting to figure out*.

Elizabeth 2020-12-27 22:21:14 Does the feeling of emotions have no location, or is it also in the chest and abdomen? I used to feel emotions near my nose and head. @Feng

Feng 2020-12-27 22:21:26 Feeling is at the feeling center.

Elizabeth 2020-12-27 22:22:10 Near the heart center?

Feng 2020-12-27 22:23:54 But you don't necessarily need to over-focus on the feeling center. The important thing is to recognize your emotions. That way you can clearly perceive them. No emotion is also an emotion.

Elizabeth 2020-12-27 22:25:16 How to Release when there is no emotion? Many times it's very subtle. Can't grasp the feeling. @Feng If you don't focus on the feeling center, do you focus on your current tendency?

Feng 2020-12-27 22:26:24 Focus on your emotions. Because you haven't clearly experienced Release yet. Therefore, I suggest starting with experiencing Releasing emotions. After you experience Releasing emotions, you can Release desires.

===== Page 148 =====

Elizabeth 2020-12-27 22:26:38 I've Released emotions before, I have feelings. I'll go back to that.

Feng 2020-12-27 22:27:17 No need. You always have feelings. At any time, you have feelings.

Elizabeth 2020-12-27 22:28:04 Emotional Release also doesn't bring pleasantness, just the lightness of something coming out.

Feng 2020-12-27 22:28:13 More pleasant. That is, better than before.

Sui Le 2020-12-27 22:28:41 It feels like you're not obvious, you can't feel what it is.

Feng 2020-12-27 22:29:00 If you can't feel it, it's vague.

Elizabeth 2020-12-27 22:29:18 Emotions are there. It's just that the feeling of Releasing desires is not obvious anymore. Or I'm confused about pleasantness. No confusion about being lighter.

Feng 2020-12-27 22:30:50 Release the *wanting to change* the vague feeling, and the feeling will become clear.

2020-12-27 You might think it's normal to ask several times in a row without feeling anything, or even to ask for over ten minutes without feeling anything...

Feng 2020-12-27 23:39:13 Don't ask questions, just Release. My answer is simple. You know it. The Release Method is an extremely efficient method, but people often use it in an extremely inefficient way. Not used to becoming more pleasant with each Release, hence the question.

Zongzhen 2020-12-28 22:10:50 Mm.

Feng 2020-12-28 22:11:16 You might think it's normal to ask several times in a row without feeling anything, or even to ask for over ten minutes without feeling anything. This is only normal in the beginner stage of feeling Release.

Pingjing Ziyou 2020-12-28 22:12:41 Mm.

Feng 2020-12-28 22:12:41 **Feng** 2020-12-28 22:12:50 With each Release, you will become more pleasant. Look at the Sixth Step. Every time, every time. If you don't become more pleasant after a process, you are stuck.

===== Page 149 =====

Pingjing Ziyou 2020-12-28 22:13:15 [得意] It seems there are no complicated questions, and no complicated answers.

Shunxing 2020-12-27 23:41:02 This feeling, you cover it, the above feeling clears and leaves, and then a burst of pleasantness wells up from below. This is one Release. If not, it might just be the imagination of the brain. Feng.

Feng

2020-12-28 When you chase the world, you are developing the mind, making it noisier, and intensifying suffering

Feng 2020-12-28 22:12:12 *the world is only misery* – This is Lester Levenson's teaching, the world is only suffering. This is also the Buddha's teaching. This is the truth. The world is just the imagination of the mind. The mind is only limitation. When you limit your infinite existence, you suffer.

Zai 2020-12-28 22:12:38 Then where does joy come from?

Feng 2020-12-28 22:12:50 All joy comes from the mind quieting down, and you seeing a little more of your infinite existence. You just mistakenly think it's brought by certain external people or things. The only source of joy is your infinite existence. What people call the pleasure of orgasm is also just temporarily quieting the mind. What is the joy of achieving a goal? When you obtain certain things, it temporarily allows the mind to be a little quieter.

When you chase the world, you are developing the mind, making it noisier, and intensifying suffering. The only way to relieve suffering is to turn the direction and let the mind become quiet. Because the only source of joy, infinite existence, can only reveal itself more when the mind is quiet. It's that simple.

Zai 2020-12-28 22:13:01 I'm so afraid you'll say Releasing is all suffering.

Feng 2020-12-28 22:13:19 Releasing will make you more pleasant.

Shuxin 2020-12-28 22:13:57 @Feng The only way to relieve suffering is to Release continuously, right? Teacher.

Feng 2020-12-28 22:13:59

===== Page 150 =====

Mm, action only creates more suffering. Only Releasing can relieve suffering.

Shuxin 2020-12-28 22:14:00 @Feng Why can't I Release the feeling of joy? I feel quite focused too?

Feng 2020-12-28 22:14:07 Releasing makes your feeling better. It's not about reaching great joy in one go, but it will get better.

Yixuan 2020-12-28 22:14:19 @Feng Master Feng, are you now at the stage of materialization and dematerialization? [Pout] Why haven't we manifested anything yet? [Grin]

Feng 2020-12-28 22:14:29 Release more.

Shuxin 2020-12-28 22:14:50 Is it the feeling of the heart slowly spreading open? @Feng

Feng 2020-12-28 22:15:06 Obvious lightness and pleasantness. Many things I don't talk about. Talking about them has little meaning.

Yixuan 2020-12-28 22:15:18 Then why don't you talk about them?

Feng 2020-12-28 22:15:34 Seeing for yourself is always better than hearing from others. If you really want to know something, Release and get the answer from within.

2020-12-29 Allow this feeling of having no feeling

Xiaoli 2020-12-29 06:05:48 My own experience of being stuck: sometimes when I become aware of a "want" emerging, my first reaction is to judge it and want to push it back. When I realize this, I "allow" – allow the judgment to surface, Release it first, then Release the want. This produces a clear pleasant feeling. Allow this feeling of having no feeling, Release this *wanting control*, then continue Releasing. Or allow the feeling of avoiding not wanting to

Release, Release this *wanting control*, then continue Releasing. Don't exert force, just allow it to surface, allow it to leave. The Releasing process happens easily.

2020-12-29 It's best not to believe anything

Feng 2020-12-29 11:12:23 Actually, no need to focus on me. On the path of the Release Method, Lester Levenson is a window, but just a window. When I studied Buddhism before, I read the *Kalama Sutta* and took it as the standard. This is a picture someone sent me. I send it to everyone. It's best not to believe anything. Only with this level of self-reliance is it possible to be free.

===== Page 151 =====

2020-12-29 Is there a difference between Releasing and experiencing/being aware of emotions?

S 2020-12-29 11:20:12 **S** 2020-12-29 11:20:12 I'd like to ask, what is the difference between Releasing and experiencing/being aware of emotions? Previously, I learned to be aware of emotions, watching the emotion in a certain part of the body until it completely disappears. Now using the Release Method, I don't know what the difference is. [Fist in palm] @I am infinite

Feng 2020-12-29 11:20:37 Being aware of emotions has some effect, but when learning the Release Method, it's best to strictly follow the Release process. You can set aside previously learned knowledge and experience the method.

Wang Jingfang 2020-12-29 11:21:04 **Wang Jingfang** 2020-12-29 11:21:04 @Feng Thank you, teacher. I've been aware for over a year myself, and found that common emotions are easy to be aware of, but deeper emotions haven't been discovered, yet they constantly affect my life. A friend recommended the Release Method. Seeing it makes me very happy. I'm ready to put aside the previous method and focus on 21 days of Releasing. [Fist in palm][Fist in palm][Fist in palm]

Feng 2020-12-29 11:21:50 You're welcome. The Release Method is very efficient.

Wang Jingfang 2020-12-29 11:22:39 @Feng Okay, I won't call you teacher. [Rose][Rose][Rose][Rose] When Releasing, do I need to use a notebook to record practice?

Feng 2020-12-29 11:22:48 @Wang Jingfang You can use it. You can first look at the Release Method course compiled by the group leader. There are some instructions on using notebooks there.

2020-12-29 Every Release deepens your own experience

Feng 2020-12-29 11:31:32 **Feng** 2020-12-29 11:31:32 No need to focus on me as a person, because I don't intend to be a teacher. I'm just briefly sharing Lester Levenson's original teachings. This might be a little helpful. During the translation process, I got to review the

The Way series, which helped me. Therefore, I'm temporarily staying in the group to share for a while. But I'm not a teacher. Actually, no need to ask too many questions.

Feng 2020-12-29 11:35:23 The method is simple: the Six Steps, practice them. In a month to two months, you will be completely free. If you can't do it in one or two months, then it's impossible.

===== Page 152 =====

Simple, or impossible. The method is so simple it doesn't need an idol. So fast it doesn't need a benchmark. Because you don't need to look at others. Every Release deepens your own experience. This method fundamentally doesn't require any of your beliefs or faith.

2020-12-29 Wanting the world to be as you think it should be is *wanting control*

Wei Nuan 2020-12-29 11:42:12 @Feng I can't experience *wanting control*. Teacher Feng.

Feng 2020-12-29 11:42:29 Wanting the world to be as you think it should be is *wanting control*.

Jerro 2020-12-29 11:43:14 I ask myself if I want to change this stuckness, but the answer is "no." Then I can't proceed.

Feng 2020-12-29 11:43:46 Do you like this stuck feeling?

Jerro 2020-12-29 11:44:05 I can see my chest cavity is full of wanting control, wanting control, but I just can't make them leave. [Crying] I ask myself if I want to change this stuckness, but the answer is "I don't really want to change." Then I get stuck. Asking for help @Feng.

Feng 2020-12-29 11:44:52 Do you like this stuck feeling?

Jerro 2020-12-29 11:45:16 It seems I don't dislike it.

Feng 2020-12-29 11:45:30 So can you also decide to let it leave?

Jerro 2020-12-29 11:46:01 Don't dislike it, still let it leave... Aigh, I really want to cry.

Feng 2020-12-29 11:46:22 Do you want to feel better?

Jerro 2020-12-29 11:46:57 Crying [Crying][Crying][Crying], don't know [Crying][Crying]

Wang Jingfang 2020-12-29 11:47:10 @Feng Should I wait until an emotion arises to Release, or should I deliberately provoke situations to bring out emotions and then Release?

===== Page 153 =====

Feng 2020-12-29 11:47:24 Sometimes, you just don't dare to let yourself feel better. Be bold. [Grin]

Jerro 2020-12-29 11:47:51 I'm very sick, but I don't know how to make myself better. Or rather, I don't even know if I want to get better.

Feng 2020-12-29 11:48:16 You always have emotions at any time. If emotions are not obvious, it's called a "vague feeling."

Jerro 2020-12-29 11:48:29 I feel like I don't have much time left, yet I still have no strength.

Feng 2020-12-29 11:48:38 Clearly, you want to change a certain situation. This feeling is *wanting to change*.

Jerro 2020-12-29 11:48:52 But I can't let go of *wanting control*. What feeling?

Feng 2020-12-29 11:49:00 Being stuck is just a feeling. Feel the stuck feeling, then feel the *wanting control* towards it. Can you feel that being stuck is just a feeling? And at the same time, can you feel the *wanting control* towards it?

Jerro 2020-12-29 11:49:28 I just can't feel the *wanting control* towards being stuck. It's like, it's okay to be stuck. This point makes me feel powerless and I can't proceed.

Feng 2020-12-29 11:49:43 Do you want it to not be stuck?

Jerro 2020-12-29 11:50:16 Seems not.

Feng 2020-12-29 11:50:21 If you don't want it not to be stuck, then think about the things you want to change.

Jerro 2020-12-29 11:51:56 @Feng I felt it. I agree to let go of this feeling of being "stuck" that I don't actually dislike. It's like agreeing to let myself leave. Very unwilling. So, so sad.

Feng 2020-12-29 11:52:27 Then you can feel your sadness.

===== Page 154 =====

Then let it leave.

Wei Nuan 2020-12-29 11:52:40 @Feng Teacher, when this sadness surfaces, is there no need to look at the desire behind it?

Feng 2020-12-29 11:52:48 Releasing desires is faster.

2020-12-29 Stuck in Release

Feng 2020-12-29 11:52:17 Being stuck is just a feeling. Feel the stuck feeling, then feel the *wanting to change* it. Do you want it not to be stuck? Relax, Releasing is effortless. Releasing *wanting control* means being aware of that wanting, and simultaneously you naturally have a tendency to let it leave. When you are stuck, first notice that stuck feeling. When the stuck feeling surfaces, don't try to suppress it, and don't try to walk away or緩一緩 before Releasing. If you逃避 the stuck feeling or suppress it into the subconscious, it will continue to run you. No need to analyze. Release that *wanting control*. Stuck. First allow the stuck feeling to express itself. Let yourself feel the stuck feeling. Then Release the *wanting to change* it. Vague feeling, then allow yourself to feel the vague feeling. Then Release the *wanting to change* the vague feeling.

2020-12-29 Images will depart as the feeling dissipates

Hongyu 2020-12-29 11:55:27 @Feng If I want a goal, and then I Release this wanting, isn't that a bit contradictory? I want my hair to turn black, but I also Release this feeling of control. Is that right?

Feng 2020-12-29 11:55:46 Wanting = lack. Releasing the wanting, you will feel ownership. Releasing a goal is very simple. Look at your feelings about the goal, then Release them.

Hongyu 2020-12-29 11:59:48 @Feng Mm, keep Releasing until I have the inner feeling of ownership?

Feng 2020-12-29 12:00:26

===== Page 155 =====

Mm, when you fully own it, your mind will naturally stop enveloping that goal. Then the goal will fall into your experience. Relax, Releasing is effortless.

Generally, what we call "not caring" is incorrect, because when you suppress feelings for a while, the mind will prematurely declare "not caring."

Wei Nuan 2020-12-29 12:02:31 Teacher Feng, if Releasing the control desire means Releasing a feeling of effort, is it the same to let it go as to release it? @Feng Am I using my mind too much? I'm trying to understand with my mind.

Feng 2020-12-29 12:02:48 Release all feelings about the goal. You will feel that you already own it. Because you already own it, the mind will automatically move away from the goal.

Feng 2020-12-29 12:03:17 No need to change the questions. The questions don't need to be understood. Releasing *wanting control* means being aware of that wanting, and simultaneously you naturally have a tendency to let it leave. When you are stuck, first notice that stuck feeling.

Hongyu 2020-12-29 12:04:18 @Feng When you Release, do you ask mechanically, or do you adjust the questions according to your own situation?

Feng 2020-12-29 12:04:34 When the stuck feeling surfaces, don't try to suppress it, and don't try to walk away or緩一緩 before Releasing. If you逃避 the stuck feeling or suppress it into the subconscious, it will continue to run you.

Hongyu 2020-12-29 12:04:53 Sometimes I adjust the questions according to my own situation. I don't know if it's right? Sometimes when I'm happily unable to静下心来, I Release.

Feng 2020-12-29 12:06:56 The Releasing process itself is very simple, so no need to make too many adjustments.

Wei Nuan 2020-12-29 12:07:09 Allow the stuckness to surface, then become aware of *wanting to change* it, and Release this wanting? @Feng

Feng 2020-12-29 12:07:25 Mm.

Wei Nuan 2020-12-29 12:10:58 Teacher Feng, am I practicing Releasing desires too early? I'm not sensitive at all to the feeling center. @Feng

Feng 2020-12-29 12:11:41 If you've learned to Release emotions, you can practice Releasing desires.

Sunny Zhuang 2020-12-29 12:12:12 How to deal with the state of being "vague"? I've been Releasing on a goal continuously and am starting to feel this way.

Qing 2020-12-29 12:12:35 Sometimes it feels like the Release stays at the mental level.

Feng 2020-12-29 12:14:26

===== Page 156 =====

If you feel vague, Release the *wanting to change* the vague feeling.

"Just do it, keep doing it. When you get stuck, use the 'what to do' process in this method, let go of the desire to change the feeling of being stuck. If it's a vague feeling, then let go of the desire to change this vague feeling. After you Release it, you can attack that fear of death again."

Dabao 2020-12-29 12:20:25 @Feng For example, now I'm Releasing on goal A. The first feeling that comes up is *wanting control*. After letting it go, the next thing I notice is *wanting approval* regarding (past) person B or thing B. Is it okay to Release like this? I find that Releasing on the present automatically brings out past events and scenarios.

Feng 2020-12-29 12:21:12 Yes. Release whatever surfaces.

Qing 2020-12-29 12:22:26 Can I focus on Releasing some very traumatic events from the past? Ones that make me want to cry when I think of them. @Feng

Feng 2020-12-29 12:24:35 Yes, you can.

Hao Qianqian 2020-12-29 12:26:07 @Feng When I Release *wanting control*, it feels like putting something down.

Feng 2020-12-29 12:27:33 Mm, if you suppress, you won't feel pleasant. Just Release the feeling.

Qing 2020-12-29 12:28:25 It's not images, it's the feeling of desire.

Feng 2020-12-29 12:28:28 Images will depart as the feeling dissipates.

Zai 2020-12-29 12:32:22 Just set a goal. The first feeling was actually happiness, not worry or fear. Am I entering fantasy or expectation? Or did I misunderstand the first feeling?

Feng 2020-12-29 12:34:49 Just Release. Then see what feeling comes next.

Dabao 2020-12-29 12:36:49 @Feng So, for Goal Release (e.g., earning 1 million), for example: first *wanting control*, second *wanting approval*, third *wanting control*, then stuck, then *wanting to change*, Release the stuckness? Then feel pleasant. Is this one Release for a goal?

Feng 2020-12-29 12:37:27 Release one, then Release another, then Release another, until you feel ownership.

Pingjing Ziyou 2020-12-29 12:37:37 Yesterday I Released to a point of feeling a little panic. Is this the fear of death? I was still Releasing *wanting control*.

===== Page 157 =====

Feng 2020-12-29 12:37:59 Panic is fear. Fear is an emotional state. Then you can see whether you are *wanting control*, *wanting approval*, or *wanting safety*.

Pingjing Ziyou 2020-12-29 12:40:21 @Feng So, whatever feeling arises, allow it to surface, see which desire it is, and then let it leave?

Feng 2020-12-29 12:41:11 Releasing desires is faster.

Pingjing Ziyou 2020-12-29 12:42:13 If a feeling arises and I just want to let it be and not bother with it, is that also suppression? Not Releasing?

Feng 2020-12-29 12:42:53 This is suppression.

Dabao 2020-12-29 12:43:10 After feeling ownership, should I repeat the Release on this goal, or switch to another goal and rest before coming back?

Feng 2020-12-29 12:43:29 After feeling ownership, continue Releasing.

Dabao 2020-12-29 12:43:30 I mean, until the manifestation is complete, or just until feeling ownership is enough?

Feng 2020-12-29 12:43:38 Until you are completely sure it is yours. At this point, you don't need to stop Releasing.

Pingjing Ziyou 2020-12-29 12:43:53 @Feng Okay, I find I often have this kind of self-righteous suppression, as if I'm牛逼 and can withstand any feeling.

Feng 2020-12-29 12:43:54 Your mind will naturally leave the goal. Because it is already yours, you won't think about the goal anymore.

Yan 2020-12-29 12:47:52 For example, I Release my worry about having a big face. But every time I look in the mirror, the anxiety returns. What should I do? Stop looking in the mirror? @Feng

Feng 2020-12-29 12:48:20 That means the underlying feeling has been pulled out. Continue Releasing. Completely Release and you will have it. No need for secondary confirmation. Immediately, instantly know you already have it. Responding to the mirror question.

Elizabeth Zhang 2020-12-29 12:52:36 If Releasing on a goal brings up thoughts about various possible feedback from the other party in a matter, including many bad possibilities, do I need to Release each one until what feeling?

God be. 2020-12-29 12:52:43 Lost love, despair. How long to Release continuously? Sometimes I Release for hours continuously, but still suddenly fall into the abyss. @Feng

===== Page 158 =====

Feng 2020-12-29 12:53:13 Bad possibilities are just a feeling. Any feeling can be Released. If you Release desires continuously, a few hours can completely Release it.

Salalin 2020-12-29 12:53:49 @Feng Is it done in a very relaxed state? Why haven't I experienced the following: Releasing *wanting control*, meaning being aware of that wanting, and simultaneously having a natural tendency to let it leave.

Feng 2020-12-29 12:53:58 Of course. So continuity is key.

2020-12-29 When you can't distinguish, you have a *wanting to figure out*

Elizabeth Zhang 2020-12-29 12:54:24 Take an extreme example, like before going to court. You need to consider how the other party might argue and refute.

Feng 2020-12-29 12:55:00 So continuity is key. No need to consider.

Shuxin 2020-12-29 12:55:14 @Feng Teacher, regarding the emotions I mentioned, I can't categorize them. What should I do?

Feng 2020-12-29 12:55:35 No need to analyze. Release that *wanting control*.

Elizabeth Zhang 2020-12-29 12:56:12 @Feng Are you talking to me?

Elizabeth Zhang 2020-12-29 12:56:30 No need to think about various possibilities.

Feng 2020-12-29 12:57:00 Grief. Mm, no need to think about various possibilities with the mind. You notice, this is all *wanting control*. After Releasing it, it will all quiet down.

Sala 2020-12-29 12:58:19 @Feng Naturally having a tendency to let it leave. Why haven't I ever experienced this? Am I doing something wrong?

Feng 2020-12-29 12:58:47

No need to think about those images and thoughts one by one. Practice with the video. Practice simply, relax a bit.

Shuxin 2020-12-29 12:59:00 @Feng Grief is an emotion category. Which desire does it fall under? I can't figure it out.

Feng 2020-12-29 12:59:15 When you can't distinguish, you have a *wanting to figure out*. This is *wanting control*. Release this *wanting control*, and you will be able to distinguish. Release the above, and the subconscious will automatically surface. Continuously Release, and you can empty the subconscious.

Elizabeth Zhang 2020-12-29 12:59:41 Then just know, no need to focus on this limiting belief to Release it, right?

Feng 2020-12-29 12:59:48 No need to focus on beliefs. Release feelings.

Elizabeth Zhang 2020-12-29 13:00:15 Only Release the goal, no need to Release this discovered limiting belief?

Feng 2020-12-29 13:00:06 If stuck, first allow the stuck feeling to express itself. Let yourself feel the stuck feeling.

Li Yuan 2020-12-29 13:01:17 Can a feeling of lack be Released directly? @Feng Teacher

Feng 2020-12-29 13:02:18 Then Release the *wanting control* over it. Yes.

Anna Anlian 2020-12-29 13:02:22 @Feng Sometimes I feel like I don't even approve of myself. Can I still *want approval*?

Feng 2020-12-29 13:00:29 Vague feeling, allow yourself to feel the vague feeling.

Wang Jingfang 2020-12-29 13:00:45 @Feng I just did a complete feeling Release process and found that the truth was that I thought I didn't have it, that I couldn't do it, so anxious and worried emotions arose to ask you for advice. After finishing the Release, I found that I do have it, I can do it, and I relaxed. Is this the process?

===== Page 160 =====

Feng 2020-12-29 13:00:59 Then Release the *wanting to change* the vague feeling. No.

The process of Releasing is an experience, not an idea from the mind. Practice the process more. Allow yourself to feel your emotions, then use the questions. The questions don't need to be understood, just ask them.

Not approving of yourself is precisely *wanting approval*. When you have experienced Release, the feeling of Release will be very clear. Therefore, beginners need to practice to experience it. It's okay, practice a few times and you'll learn. Keep it simple. It's best to practice with the video.

Elizabeth Zhang 2020-12-29 13:02:10 Regarding the goal, the feeling that something needs to be done is also a limitation and *wanting control*, right?

Feng 2020-12-29 13:02:50 "Must do something" is certainly a limitation. Completely clearing it all at once won't happen. Most people keep some each time they Release, leading to an endless cycle.

Hao Qianqian 2020-12-29 13:02:21 @Feng Follow the Releasing desires video?

Feng 2020-12-29 13:02:47 After Releasing, there is definitely an obvious feeling. Sometimes it can be subtle, subtle, but most of the time it's obvious.

Elizabeth Zhang 2020-12-29 13:02:50 Only look at the goal. During the process, you feel ownership, but you also feel the need to do a certain action. Is this not completely Released control? Release until you don't need to proactively do anything, even for a goal of 100 million. Opportunities will come to you on their own, right?

Feng 2020-12-29 13:02:59 Yes, pure love. Yes, Release until it falls into your lap. After learning the previous emotion Releasing, follow this video to practice.

Elizabeth Zhang 2020-12-29 13:03:21

===== Page 161 =====

Feng, during the process of goal realization, the action of the non-doer is guided or effortless, right? Not spontaneously主动 initiated.

Feng 2020-12-29 13:03:42 You don't need to proactively do anything. Besides Releasing, you don't need to do anything.

Elizabeth Zhang 2020-12-29 13:03:51 If a thought has already appeared, is not looking at it a form of avoidance? Or should I only focus on the feeling? Is avoiding thoughts not considered avoidance? Completely abandon the thought path, always focus only on the current feeling, regardless of any good ideas or suggestions the mind gives during the Releasing process?

Feng 2020-12-29 13:04:10 There's no need to follow thoughts. Simply Releasing feelings can clear away thousands of thoughts. Feelings, Lester Levenson called them programs, i.e., the programs that drive thoughts. Even good beliefs, no need to follow them. Continuously Release feelings. Release feelings that surface.

Xiangzhang Shu 2020-12-29 13:04:16 Mm.

Feng 2020-12-29 13:04:16 **Feng** 2020-12-29 13:04:28 You can continue to allow yourself to feel this stuck feeling, then Release the *wanting to change*.

Xiangzhang Shu 2020-12-29 13:04:30 Mm.

Feng 2020-12-29 13:04:30 **Feng** 2020-12-29 13:04:50 Sometimes it's useful, but if you don't consciously Release, it will remain stuck. Don't turn it into an "awareness method."

2020-12-29 Stuck

Feng 2020-12-29 12:59:21 If stuck, first allow the stuck feeling to express itself. Let yourself feel the stuck feeling. Then Release the *wanting to change* it.

===== Page 162 =====

2020-12-29 There's no need to follow thoughts; simply releasing feelings can clear away thousands of thoughts

Feng 2020-12-29 13:20:21 Student (Hale Dwoskin): I have a question. How do you get yourself to the place of being a non-doer? Lester Levenson: Me? I just say "I am not the doer," that's it. Student (Hale Dwoskin): That's you. How do *I* do it? Lester Levenson: Practice. Of course, the best way is what I said before: Release. When you Release, you are not a doer. Sometimes this answer bothers you all (laughter).

Feng 2020-12-29 13:20:45 Student (Hale Dwoskin): Lester Levenson, lately I've been looking at all the concepts I hold, including the spiritual one—I am not this body. And then, there's something I'm doing now that I want you to help me verify if it's in the right direction. I want to follow that belief, because when I let go of that belief, I often feel worse. The inner experience regarding this concept becomes "it's just a concept." Lester Levenson: "I am not

this body" acknowledges a body, doesn't it? This is the mind's trick. The mind just deceives you, destroys you, constricts you, making you continuously believe you are this infinitely small body. The mind's function is limitation. So when you let go of your mind, what remains is your Being. That's it. And it's right here now, without limitation.

Feng 2020-12-29 13:21:06 There's no need to follow thoughts. Simply Releasing feelings can clear away thousands of thoughts. Feelings, Lester Levenson called them programs, i.e., the programs that drive thoughts. Even good beliefs, no need to follow them. Continuously Release feelings.

feeling 2020-12-29 13:21:42 @Feng Hale Dwoskin was so lucky to encounter Master Lester Levenson and be authorized to continue this method. Why didn't he reach the end? Why is that?

Feng 2020-12-29 13:21:59 You can see that when Lester Levenson was alive, Hale Dwoskin already had a tendency to modify this method. The ones Lester Levenson truly favored, Michael, Ralph, he wouldn't let them spread the method. Those he entrusted with the responsibility to promote the method were precisely the ones less inclined towards freedom. Those with good tendencies, Lester Levenson would only let them Release and become free first. Teacher and student correspond. In fact, the masses do not want freedom.

===== Page 163 =====

Those who do not want freedom are suitable for modified methods, for some psychological stress relief. Each has their own suitability. You could also say it's because of karma.

2020-12-29 Your decisions are merely driven by feelings

Elizabeth 2020-12-29 14:03:07 Feng, the state of omniscience actually means knowing who will achieve *Nirbikalpa Samadhi* next, right? @Feng

Feng 2020-12-29 14:03:14 In actions driven by karma, there is no free will. But in the choice to identify with your body or your true Self, there is complete free will.

Elizabeth 2020-12-29 14:03:35 What is the relationship between destiny and Releasing?

Feng 2020-12-29 14:03:48 Destiny is your program. Releasing is解除 your program. Only Releasing can解除 it. If you don't Release those programs, whether through action or inaction, you cannot eliminate karma. Therefore, there is no free will at all.

Z0EY 2020-12-29 14:03:50 @Feng Regarding Goal Release, do not proactively do anything, do not be the "doer." For example, if the goal is to easily complete work, how can I do nothing and still complete it easily? The materials to write have already been assigned to me. Can I really do nothing? Maybe this is a stupid question.

Feng 2020-12-29 14:03:59 If you completely Release, you can do it.

Elizabeth 2020-12-29 14:03:07 @Feng Therefore, by Releasing and identifying with the true Self, you can completely解除 program karma. Destiny, Ba Zi, etc., all become invalid. Right?

Feng 2020-12-29 14:03:07 Mm, as long as you Release continuously for a few days, all astrology and fate divination become completely ineffective for you.

Elizabeth 2020-12-29 14:04:10 What I just asked was, in your current situation, helping the next person to *samadhi*, you are omniscient and can see the future. You should know who it is, right?

Feng 2020-12-29 14:04:19 No. This matter has no future. Everyone can decide to attain freedom at any moment.

Elizabeth 2020-12-29 14:04:27 So the future war or the new method in 70 years is just a probability based on the current karma of Earth?

===== Page 164 =====

Feng 2020-12-29 14:04:36 This is completely free will, unaffected by anything.

Elizabeth 2020-12-29 14:04:44 Nor a definite future, right?

Feng 2020-12-29 14:05:07 This is a definite future.

Elizabeth 2020-12-29 14:05:24 Why?

Feng 2020-12-29 14:05:37 Because you won't change it.

Elizabeth 2020-12-29 14:06:00 There are so many people on Earth. If individuals practicing freedom don't change collective consciousness?

Feng 2020-12-29 14:06:13 How many people on Earth do you think are趋向 freedom? In this *Dvapara Yuga*, not many people are趋向 freedom. Groups gathering under spiritual banners are not people seeking freedom. This is a huge misunderstanding.

Elizabeth 2020-12-29 14:06:44 The faster method in 70 years, do you already know it? Can you talk about it?

Feng 2020-12-29 14:07:50 You won't be able to use it. It's the result after physical evolution. You can directly see life particles, the subtle nature of creation.

Elizabeth 2020-12-29 14:07:59 Evolution progresses that much in 70 years?

Feng 2020-12-29 14:09:05 It's one of the 112 paths.

Elizabeth 2020-12-29 14:10:10 What are life particles?

Feng 2020-12-29 14:10:14 Those who survive the nuclear war will evolve. Life particles constitute the astral body.

Elizabeth 2020-12-29 14:12:13 When will the nuclear war start?

Feng 2020-12-29 14:12:18 This kind of content has no meaning, so I won't say much. Using the Release Method to reach freedom takes one or two months. Actually, no need to pay attention to such distant things.

Sui Le 2020-12-29 14:12:26

===== Page 165 =====

Encountering矛盾和纠缠 (being framed, etc.), you can solve it with money or power. Will this create greater karma?

Feng 2020-12-29 14:12:50 You can do this, or you can not do it. But regarding this matter, you have no free will. Your decisions are merely driven by feelings. Every thought and action of yours is pre-set. After you Release feelings, you eliminate some karma. At this point, you will experience new karma.

Lester Levenson: *We preset the behavior of this physical body before we enter it to put us through experiences that we hope to learn from.* A: Before we enter this body, we have already preset its subsequent behavior, in order to learn something from the experiences.

Q: *Knowing that you would attain Realization this time?* A: No. Knowing that in past lives you subjected yourself to the law of action and reaction, cause and effect, karma (they're all the same thing), and that you want to continue that game. You did certain things when you were in a physical body before, so next time you want to set up similar things in a hope of undoing some of the things you don't like, and instigating the things you do like. But you cannot change anything that the body was preset to do by you. You're going to do exactly what you preset for that body before you came into it. There is no free will in worldly living. However, there is a free will. The free will we have is to identify with the real Being that we are, or to identify with the body. If you identify with the body, you're in trouble. So the free will is one of identity. Knowing this, it makes life much easier; you don't fight it. You aim for proper identity. A: Don't know. But I will know that you have been subject to karma in past lives, and that you want to continue this game. In past lives, you did some things, so this time you set up similar things to eliminate the things you don't like and continue the things you like. But you cannot change anything preset for the body. Before entering this body, you were ready to implement what you had preset for it. There is no free will in worldly life. However, regarding whether you identify with the true Self or the body, you have free will. If you identify with this body, you will be in trouble. So free will is a choice of identity. Knowing this makes life much easier because you no longer fight; your purpose is correct identification.

Contrary to what many people think, you only have free will in one thing: deciding to be free or to be limited (identifying with your body or your true Self).

There is no free will in worldly life. Every one of your desires is merely driven by past experiences.

===== Page 166 =====

Sui Le 2020-12-29 14:13:35 After I Release the feelings about this matter, why is there still new karma? Do you mean other karma that hasn't been Released yet?

Feng 2020-12-29 14:13:47 Mm.

Elizabeth 2020-12-29 14:13:57 Direct identification cannot lead to freedom, because it carries feelings, which is mental identification. Only by Releasing karma cleanly can there be an opportunity to identify.

Z0EY 2020-12-29 14:14:14 There is no true free will in worldly life – does this mean that to be truly free, one must脱离 worldly life? But we ultimately need to use this body and the world to achieve freedom?

Feng 2020-12-29 14:14:20 Releasing is identifying with your true Self. **Elizabeth** This identification seems useless before feelings are fully Released.

Feng 2020-12-29 14:14:26 Each Release will slightly Release a part of the sense of self, and you will identify more with your true Self. This sentence means that for other things, you have no free will. Only one thing you have free will over: choosing freedom or being bound.

Elizabeth 2020-12-29 14:14:57 Making a goal achieve through Releasing – does this belong to one's own choice? Does it not belong to free will?

Feng 2020-12-29 14:15:05 Releasing belongs to your choice. But is your goal free will? Why do you have this goal? For example, you want money. Why do you want money? This is all driven by past karma.

Sui Le 2020-12-29 14:15:18 @Feng Oh, so solving conflicts and disputes with money or power is also driven by karma, also pre-set. Is that it?

Feng 2020-12-29 14:15:22 The cause of your desires. Yes, as long as you don't Release, you will inevitably experience what you have pre-set.

Kriyananda told a story of a man who, after experiencing World War I, believed World War II would definitely happen. So he spent a long time looking for a place to live in seclusion. Finally, he found a good spot, bought land, and settled down. And guess what? That turned out to be the place where World War II was fought most fiercely. Trying to change karma through action is useless.

Karma is action and reaction.

You can never eliminate karma through action. Only by Releasing can you解除 the program.

2020-12-29 If you're used to suppressing, you'll need to spend more time undoing the habit of suppression

Ruan Daxian 2020-12-29 17:08:34

I've now entered a very weird stage. Because my entire life has been devoted to inner transformation, but in the end, it can be said to be a complete failure. So whenever I try anything like Releasing, I'm met with a closed door. My inner self is very resistant. For example, I always feel昏沉, or when I ask a few more "Can I let it leave?" questions, I become very angry. I don't want to try any more changes because I don't want to experience another Nth deep disappointment, even despair, to the point of wanting to commit suicide. I don't know how to break another opening. @Feng

Feng 2020-12-29 18:31:59 This point can only be decided by yourself. The Buddha failed countless times. Decide to do it, try Releasing. Disappointment, even despair, are just feelings. As long as it's a feeling, it can be Released, and the attitude after Release is completely different.

Yitian 2020-12-29 22:01:19 Is this situation because of being too introverted? People who are used to focusing inward often find it harder to experience Release?

Feng 2020-12-29 22:03:17 Just used to suppressing. If you're used to suppressing, you'll need to spend more time undoing the habit of suppression. Practice Releasing more, and this will also go quickly.

2020-12-29 The Six Steps are the only key to the Release Method

Tiancheng 2020-12-29 18:24:12 The world's illusion, Maya, is also called "avidya," meaning "non-knowledge," ignorance, delusion. Maya or ignorance cannot be destroyed by intellectual beliefs or analysis; it can only be achieved through the inner state of *Nirbikalpa Samadhi*. The prophets in the Old Testament and the seers of all places and all times prophesied in this state. *Autobiography of a Yogi*

Ignorance cannot be destroyed by intellectual beliefs or analysis. *The mind will never undo the mind* – only Releasing helps. So the answer is only one: go Release! Remind yourself with the First Step.

But what is stopping you? It's what I just said: the fear of losing what you currently have. When you attain freedom, you will never lose, you will never discard anything, you will have more and more. Correctly, you lose your poor toys – your unbearable suffering. When you are free, you will move around, still eat, still chat. If you want your body to function indefinitely, you can choose immortality. So, let go of this fear and worry – "If I become free, I will die." I think this may be the biggest obstacle for all of us – "If I become free, I will die."

These feelings will continue to enable my survival. They are my protectors. I will get angry, I will hit them hard, or I will muster courage and eliminate them.

Look at the great saints. Did the Buddha disappear after he became free? I think he returned to the time when he was a prince or king. Didn't he? Did Jesus die? Well, they used it to prove eternity. Jesus returned to the world three days later, and he is still alive. The same with the Buddha.

get everything by releasing only – everything means everything. Control is a good thing; *wanting* control is not, because wanting equals lack.

As we know, control is not a bad word, nor a bad thing. "Wanting" control is. When we are free, we can effortlessly control the entire universe with just a thought. When you become free, your mind is quiet, without any thoughts. So any thought you put into your mind will凝聚 and manifest. But currently, your mind may be troubled by thousands of thoughts, and all thoughts are related to AGFLAP.

Ming 2020-12-29 18:24:54 The female teacher who taught Nimala attained freedom, but then she went to India with another female teacher.

Shunxing 2020-12-29 18:25:18 Pamela.

Ming 2020-12-29 18:25:51 The group leader said only three have become free; she is one of them.

Tiancheng 2020-12-29 18:26:16 So you need to Release yourself and verify personally. Doing this with the mind actually stops Releasing. But when false masters appear, it is necessary to correct them (when asked), because wrong methods might mislead people for a lifetime, or even many, many lifetimes. The above chat log mentions that the group leader has already told everyone the learning steps. Follow the steps inside to learn. *The Ultimate Truth* is Lester Levenson's early audio teachings, i.e., the methods before he discovered the Release Method. Lester Levenson only shared the Release Method in his later years. *The Ultimate Truth* is Lester Levenson's early audio teachings, i.e., the methods before he discovered the Release Method. Lester Levenson only shared the Release Method in his later years. The principles in *The Ultimate Truth* are 100% correct, but the methods are ineffective. The Release Method, however, is extremely efficient.

===== Page 169 =====

Learning the Releasing process is to implement the Six Steps. There are two Releasing processes. The first is the Releasing Emotions process, which is introductory, allowing you to experience Release. After learning to Release emotions, the course安排 is two days, then you learn to Release desires. Releasing emotions is a step towards Releasing desires. After learning to Release desires, go read the content of *The Way*. The content of *The Way* is all about the Six Steps. Other advanced content also talks about the Six Steps.

2020-12-29 Make a decision, don't back down

Feng 2020-12-29 22:18:39

But that day, no matter how hard he tried to turn that feeling into love, he still felt a despair he couldn't dispel. He wanted to escape. He wanted to get up from the chair and run away, go eat something, do something to get rid of this intense despair. But he decided he must sit there until he resolved it. He realized that if he was controlled by this despair this time, if he lost this battle, he would be completely defeated. He sat in his chair, determined to withstand the test.

This fear of death scared me more than anything I had ever encountered in my life. This made me decide: "Either find the answer, or I'll leave this world myself, and not let the heart disease do it." And I had an easy way to do it – morphine, which the doctor allowed me to use during kidney stone attacks.

Now, let me tell you more. If you really believe what I say, you will forget everything else and go home determined to sit down until you see "It," because "It" will give you everything with just a thought. If you do that, you will see "It"! Just like the Buddha, he gave up his throne, sat under a tree, determined not to rise until he saw the truth, and finally he saw the truth.

【 Q: Some people here have discussed robots. Actually, I think we can see the body as a robot. We use this physical body, and when we no longer need it, we let it go, but what we are always exists. A: Seeing the body this way is good. Now, let me tell you more. If you really believe what I say, you will forget everything else and go home determined to sit down until you see "It," because "It" will give you everything with just a thought. If you do that, you will see "It"! Just like the Buddha, he gave up his throne, sat under a tree, determined not to rise until he saw the truth, and finally he saw the truth. 】(Note: Added by editor Omega) Information reference:
https://www.douban.com/group/topic/32214499/?_i=4046989d1APvND,4046990d1APvND

Feng 2020-12-29 22:19:20

===== Page 170 =====

Make a decision, don't back down.

2020-12-30 Xiaoli's Sharing

Xiaoli 2020-12-30 04:47:01 The day before yesterday, I finished reading Feng's Releasing process and the original Release Method video: "Feng" introduces the original Release Method: finally... Original Release Method course.

Xiaoli 2020-12-30 04:55:43 In the evening, I started practicing Releasing. At first, it was very hard to get into the state. I kept practicing Releasing. Gradually, there was a feeling of lightness and leaving, but no pleasantness arose. Yesterday morning, I continued Releasing. Anyway, those who succeeded said the key is to keep Releasing continuously. So I just kept

doing it. I kept Releasing until I felt pleasant inside. I understood how simple Releasing is. I even shared "allowing" in the group. Because the survival program is always running. If you don't feel the "want" emerge, it's because it's suppressed. You need to "allow."

At noon, I started re-reading the advanced *The Way*, screenshotting points that felt meaningful. I also read everyone's chats. After dinner, I continued Releasing. Because I didn't continue while in a high state, I fell back. Then everything was a series of Releasing entirely with the mind, and I wasn't even aware I was using my mind. After more than an hour, I couldn't Release at all. I was so tired I just went to sleep. I woke up at 1:30 am and continued Releasing. Finally, I realized I was using my mind. It's about feeling, not thinking.

Xiaoli 2020-12-30 05:03:50 Because the survival program is always running. If you don't feel the "want" emerge, it's because it's suppressed. You need to "allow."

Feng 2020-12-30 05:03:50 As long as you're not Releasing, you're suppressing. Feelings are constantly surfacing and going out. Feelings are constantly rising.

Xiaoli 2020-12-30 05:36:12 You've probably experienced the state where it comes up and floats out, comes up and floats out. (You've probably experienced (feelings) constantly rising and surfacing, rising and surfacing.) You must reach, achieve this. Really, there is so much "garbage." Occasional Release also has some benefit. But if you want to Release it all, a large amount of Release, continuous Release, look at the Six Steps. You must keep Releasing continuously. Continuously let (feelings) rise up and drain out all day long. You become aware of a certain feeling and Release it. It's a bit like sitting and watching.

Xiaoli 2020-12-30 05:39:08

===== Page 171 =====

In the subsequent Releasing, I just allowed the feelings, did nothing. "Wants" popped out one after another. Later, somehow I touched the fear of death. Wow... that feeling. I was afraid of disappearing, very scared. To not be scared, I thought about being infinite existence. As a result, I successfully pulled myself back into the mind. Sure enough, every thought is a limitation, a limitation! Continue attacking, big mouthfuls, big mouthfuls.

Changning 2020-12-30 06:21:36 @Xiaoli That's great! Thank you for sharing.

Qi 2020-12-30 06:23:08 @Xiaoli Awesome, encouraged by you.

Dabao 2020-12-30 06:29:04 @Xiaoli Congratulations.

Li Yuan 2020-12-30 06:39:17 @Xiaoli Awesome! Seeing the message, I got up early and Released too.

Sedona's road 2020-12-30 08:15:10 @Xiaoli Congratulations. Everything is the best gift.

Xiaoli 2020-12-30 09:33:16 Thank you, everyone! As soon as I touched the fear of death, I lost the sense of body. I was floating entirely in the state of death fear, moving forward

automatically. When I went deeper, I got so scared that I wanted to think about infinite existence. The original Release Method public account was recommended to me by a friend on the 26th. For the first two days, I was reading and Releasing at the same time. I never understood the Release process, so I was resisting and烦躁 while also Releasing. Gradually, I started to feel Release. Even while cooking and working every day, I was stumblingly practicing Releasing. Practicing, practicing, I could keep Releasing in the background. So, just do it, it's simple. Do it. The mind will never, ever give you the answer, and yet you are now trying to find it through the mind. It's like trying to cross a river by grabbing a crocodile. But it will never let you cross. You must begin to quiet the mind. When the mind is quiet, there are no thoughts. What drives all thinking? Feelings. Ignorantly, everything we do through the mind is limited and can be harmed. Every thought has a certain limitation, covering our infinite existence. So we need a way to pull out all the motivations for thinking, which are feelings.

Xiaoli 2020-12-30 10:36:26 Allow feelings to surface, be aware of the "want" behind the feeling, Release the "want," Release the "want."

Feng 2020-12-30 10:36:25 I call them pressures because every subconscious feeling wants to surface and show itself. We very carefully let it surface and let go of control, Release the 逼迫 and drives in the subconscious, draining them out.

===== Page 172 =====

You don't need to go chasing after your feelings once you feel them; they are with you 24 hours a day, and you are avoiding them 24 hours a day.

I am infinite 2020-12-30 10:38:37 [Group chat log]【 Feng: There's nothing to突破 in the method. Feng: The method is very simple. Feng: Any breakthrough is complication. Feng: Complication is the mind's trick. 】

I am infinite 2020-12-30 10:51:37 @Xiaoli You're amazing.

Xiaoli 2020-12-30 10:57:39 @I am infinite Thanks. Mm, I followed this process in the chat log. When I had no feeling, I just kept doing it. It pulled out all my aversion to this world. After Releasing this aversion, Releasing became smooth.

I am infinite 2020-12-30 10:58:34 [Group chat log]【 I am infinite: That Xiaoli only Released for two days! [Facepalm] Feng: This is the normal speed. Feng: Learning the Release Method and being able to Release in two days is normal. Feng: The main problem is that spiritual circles have too many concepts in their minds. 】

2020-12-30 Aren't you allowing the feeling of being stuck to fully express?

I am infinite 2020-12-30 10:18:32 I feel I can feel it. I also know if it's *wanting control* or *wanting approval*. But I just can't Release. I'm stuck at the step of Releasing. I can ask

myself hundreds of times a day. I feel *wanting control* or *wanting approval* hundreds of times, but it just won't leave. It's very frustrating.

Feng 2020-12-30 10:19:32 Wait a minute. Aren't you allowing the feeling of being stuck to fully express? You're not allowing that stuck feeling to express.

I am infinite 2020-12-30 10:20:39 It seems so.

===== Page 173 =====

I always felt I needed to突破 the stuckness.

Feng 2020-12-30 10:20:52 Allow it to express, then you can Release it.

I am infinite 2020-12-30 10:21:00 Always very eager to Release it.

Feng 2020-12-30 10:21:04 This is not following the Release process. If you don't follow the process, of course you can't Release it.

The worst thing we can do is suppress. The second, slightly less bad thing, is avoid. The third thing we can do, which is the beginning of releasing from suppression, is to express your feelings or emotions. The fourth thing is what we are going to do: drain out your suppressed emotions.

Allowing feelings to express is the beginning of Release. The same applies to the stuck feeling.

I am infinite 2020-12-30 10:22:34 I find that I don't allow the stuckness at all. I hate it, detest it,排斥 it. I think being stuck is the most讨厌 thing. I really hate it.

Feng 2020-12-30 10:22:55 You are suppressing it, pressing it down. Pressing the accelerator and the brake at the same time.

I am infinite 2020-12-30 10:23:24 This stuckness has made me lose my dreams, lose my freedom.

Feng 2020-12-30 10:24:10 Don't lament. Immediately allow yourself to feel the stuckness. Let it express. It's simple, just follow the process and it's fine. The group leader likes to invent and understand things himself.

I am infinite 2020-12-30 10:27:42 [Facepalm]

Feng 2020-12-30 10:27:44 ?

I am infinite 2020-12-30 10:27:54 I suddenly discovered that this strong feeling of exertion, indeed, if I allow it to express, it will slowly leave on its own.

===== Page 174 =====

Before, I tried every possible way. I really kept thinking of ways to突破, ways to Release it, ways to discover its control. But I forgot to allow it to express. Just now, that feeling of exertion came again, very strong. I simply tried allowing it to express, just let it express out. Then it slowly left, relaxed, left on its own. [Facepalm][Facepalm][Facepalm]

2020-12-30 When you have no feeling, just keep doing it, and it will pull out all your aversion to this world

I am infinite 2020-12-30 10:38:15 [Chat log: There's nothing to突破 in the method.]

Xiaoli 2020-12-30 10:38:19 Mm, I followed this process in the chat log. When I had no feeling, I just kept doing it. It pulled out all my aversion to this world. After Releasing this aversion, Releasing became smooth.

2020-12-30 Feng & Tiancheng - You have to decide to do it in order to release it

Tiancheng 2020-12-30 10:46:51 I now decide to Release the program causing the stuckness.

Tiancheng 2020-12-30 10:47:00 No more procrastination.

Feng 2020-12-30 10:47:22 But that day, no matter how hard he tried to turn that feeling into love, he still felt a despair he couldn't dispel. He wanted to escape. He wanted to get up from the chair and run away, go eat something, do something to get rid of this intense despair. But he decided he must sit there until he resolved it. He realized that if he was controlled by this despair this time, if he lost this battle, he would be completely defeated. He sat in his chair, determined to withstand the test.

Feng 2020-12-30 10:47:35 You have to decide to do it in order to release it. Otherwise, you'll keep some, over and over again. I suggest you decide today to Release some matters and feelings you've been avoiding all along. Just a simple decision. Detach from some programs that have been driving you for a long time.

Tiancheng 2020-12-30 10:54:33 OK.

===== Page 175 =====

2020-12-30 Teaching someone who has never been exposed to the Release Method, it takes no more than two days to learn

I am infinite 2020-12-30 10:52:15 That Xiaoli only Released for two days! [Facepalm]

Feng 2020-12-30 10:52:54 This is the normal speed. Learning the Release Method and being able to Release in two days is normal. The main problem is that spiritual circles have too many concepts in their minds. Teaching someone who has never been exposed to the Release Method, it takes no more than two days to learn. The big group consists of people who have转 from various spiritual practices, which is a disadvantage.

2020-12-30 Feng & Tiancheng——Ananda's focus on the Buddha exceeded the Buddha's teachings

Tiancheng 2020-12-30 14:36:41 Was Ananda free while the Buddha was still alive?

Feng 2020-12-30 14:37:12 No. He became free after the Buddha's *nirvana*.

Tiancheng 2020-12-30 14:37:35 Was it because of strong dependence?

Feng 2020-12-30 14:37:42 Mm. His focus on the Buddha exceeded the Buddha's teachings.

Tiancheng 2020-12-30 14:40:09 But Ananda did become free later, right?

Feng 2020-12-30 14:40:18 That's right, Ananda finally became free.

Tiancheng 2020-12-30 14:40:38 What's his situation now?

Feng 2020-12-30 14:40:53 Most of the Buddha's disciples became *Siddhas*.

Tiancheng 2020-12-30 14:41:18 How many of the Buddha's disciples became free?

Feng 2020-12-30 14:41:47 Several hundred.

Tiancheng 2020-12-30 14:42:23 Did they achieve it around the time of the Buddha's *nirvana*?

Feng 2020-12-30 14:42:39 Mm.

===== Page 176 =====

Tiancheng 2020-12-30 15:25:10 The First Step, wanting freedom more than wanting the world – it doesn't mean rejecting the world, not wanting the world anymore, right?

Feng 2020-12-30 15:25:45 Of course not. Aversion to the world is essentially still wanting the world.

Tiancheng 2020-12-30 15:26:00 I find that many people misunderstand this. I used to as well. So what is it like when you achieve the First Step? What is the attitude towards the world?

Feng 2020-12-30 15:29:01 *It sounds as though you're saying we should not desire automobiles, we should not desire homes, we should not desire wives or sweethearts, we should not desire anything, but become nothing.* Q: It sounds like you're saying we shouldn't desire cars, we shouldn't desire homes, we shouldn't desire wives or lovers, we shouldn't desire anything, but become nothing.

Lester Levenson: *Everything was right but the last part of your sentence. You become everything instead of nothing. Become everything and you need nothing. Desire is lack and the consciousness of separation, the source of all trouble. If you are everything, the All, you need nothing. See, everything was right down to that last part of your sentence, just reverse that and you've got it. O.K.?* Lester Levenson: Everything was right except the last part of your sentence. You become everything instead of nothing. Become everything, therefore you need nothing. Desire is lack and the consciousness of separation, the source of all problems. If you are everything, the All, you need nothing. See, for the last part of what you just said, "everything" is the correct part. Just reverse it and you've got it. Okay?

Feng 2020-12-30 15:29:30 *Goals and winning* – You must win.

Tiancheng 2020-12-30 15:33:24 Just now I looked at the time.

===== Page 177 =====

There are still two months until the Spring Festival. I have a feeling: I will complete the whole journey in these two months.

Feng 2020-12-30 15:34:04 Go for it.

Tiancheng 2020-12-30 15:34:08 I don't want to procrastinate anymore.

Feng 2020-12-30 15:34:12 An infinite being can certainly do it anytime.

Tiancheng 2020-12-30 15:35:37 Can you help me on this journey? Of course, I know you've been helping me all along.

Feng 2020-12-30 15:35:51 Of course, and every master will help you. When you truly set out on the path to awakening.

Tiancheng 2020-12-30 15:37:09 I really hope to get your guidance.

Feng 2020-12-30 15:37:30 You need to set a goal you truly want. You need motivation.

Tiancheng 2020-12-30 15:38:31 Is 1 million what I truly want? But after attaining freedom, you get everything.

Feng 2020-12-30 15:38:42 Do you have that excitement?

Tiancheng 2020-12-30 15:38:54 Then why not go directly to freedom?

Feng 2020-12-30 15:39:02 That's also possible. You can directly aim for freedom.

Tiancheng 2020-12-30 15:39:16 Mm. I'll take that as my goal. I'll give myself two months. Achieve it before the 2021 Spring Festival.

Tiancheng 2020-12-30 15:42:32 I allow myself to complete the whole journey and reach the finish line by February 12, 2021.

Feng 2020-12-30 15:43:22 **Tiancheng** 2020-12-30 15:43:22 Do you have any suggestions? You can write down all the things you want.

Tiancheng 2020-12-30 15:54:19 ===== Page 178 =====

Okay.

Tiancheng 2020-12-30 15:38:31 Is 1 million what I truly want?

Feng 2020-12-30 15:38:42 Do you have that excitement?

2020-12-30 The world is *wanting control* and *wanting approval*

I am infinite 2020-12-30 22:40:26 Wanting freedom more than wanting the world means wanting freedom more than wanting the world's joy, right?

Feng 2020-12-30 22:40:29 Why are you adding words? Completely achieving wanting freedom more than wanting the world happens after you discover the only source of joy.

I am infinite 2020-12-30 22:40:37 I mean, what does "the world" mean? Does it just mean the world?

Feng 2020-12-30 22:40:42 *Wanting control* and *approval*. Didn't Lester Levenson make it very clear in *The Way*?

I am infinite 2020-12-30 22:40:49 "But I think it's better to use 'you must want freedom more than you want the world.' Why does Lester Levenson say using 'wanting freedom more than wanting the world' is better than using 'wanting freedom more than wanting control and approval'?

Feng 2020-12-30 22:40:52 Because you might count many things outside of control and approval. Actually, the world is *wanting control* and *approval*. It's just that many people don't think so.

I am infinite 2020-12-30 22:41:05 I see.

2020-12-31 ***get everything only by release***

Feng 2020-12-31 13:28:23 A suggestion: dare to think. Write down what you truly want, no matter how impossible it seems. Make good use of the fourth guideline.

===== Page 179 =====

2020-12-31 Fully experiencing a feeling is responding to it, but when you have attachment and aversion towards the feeling, you cannot fully respond to it

Feng 2020-12-31 20:08:38 In the Release Method, the word used for feeling refers to emotional *feeling*. The various descriptions under the emotional chart are *individual feelings*. They are categorized into nine *emotion categories*, referring only to the nine emotional states: apathy, grief, fear, lust, anger, pride, courage, acceptance, peace. And two *basic feelings*, namely *wanting control* and *wanting approval*. Releasing these two feelings Releases all the emotions above them, as well as the most basic feeling, the *fear of dying*, i.e., *wanting to survive*. Fear of death → *wanting approval* and *control* → emotion categories → individual feelings → all are *feeling*. Fear of death is the most basic feeling. Fear of death develops into the two basic feelings of *wanting control* and *approval*. Then they develop into the nine basic feelings, also called the nine emotion categories: apathy, grief, fear, lust, anger, pride, courage, acceptance, peace. These nine basic feelings develop into more *individual feelings*. Those are the descriptive words below the emotional chart, such as despair下面的 vague, numb, powerless... These feelings drive every one of your thoughts.

Emotions and thoughts in this realm directly construct your mental body, i.e., the astral body. Directly Releasing *wanting control* and *approval* Releases all the feelings above them.

When does physical sensation come out? When karma is projected from the causal body to the astral body, and then to the gross body (physical body). Physical pain is an alarm. It is the fear of death expressing in the body. When you respond to it, the alarm immediately disappears. The *workbook* finally advises you to *release three wants only*. Look at Lester Levenson's advice. If you Release emotion categories, it would take hundreds of thousands of lifetimes to possibly clear one category. Releasing the three basic desires is extremely efficient. Fully feeling it is responding to it. But when you have *attachment* and *aversion* towards it, you cannot fully respond to it. Therefore, what you need to Release is not the alarm itself, but your *attachment* and *aversion* towards it. Still, using the Release Method to Release *wanting control*, *approval*, *safety* is fastest. Pay attention to the psychological feeling brought by physical pain. Regardless of whether it stirs up your *wanting control*, *wanting approval*, or *wanting safety*, Release it. Sometimes you'll find that in just two or three times, this physical pain will immediately disappear.

===== Page 180 =====

And it won't recur. Because it has been Released at the causal level. The karma causing it has been Released at the most fundamental level. While physical and medical treatment only work on the material level.

Shangshan Ruoshui 2020-12-31 20:23:15 @Feng How to Release tinnitus?

Feng 2020-12-31 20:23:15 Same. You don't need to Release the tinnitus itself. Pay attention to your psychological feeling towards it. It's best to be able to perceive the level of *wanting*

control, *wanting approval*, or *wanting safety*. Then Release the three major desires that cause everything. If you do it, it's extremely simple and efficient.

Vera Wang 2020-12-31 20:24:53 How does this awareness work? @Feng I often just judge mentally whether it's *wanting control* or *approval*, and can't Release.

Feng 2020-12-31 20:25:15 It's not about emptying yourself; follow the process to Release. If you don't know the Release Method, start by learning to Release emotions, then learn to Release desires. Once you learn, just use it directly. If you can't Release, pay attention to the feeling of being stuck, and the *wanting to change* it. It's a feeling, but not a physical sensation. Just learn it. Learning means experiencing Release.

image[[269, 533, 674, 761]]

In the course, *individual feeling* refers to the ones below. *emotion categories* refers to the nine above. Emotion categories are *agflapcap*.

It's not just asking questions. Questions are part of the process. No, Lester Levenson used *basic feeling* to describe emotion categories. *basic feeling*. He used *more basic feeling* to describe *wanting control* and *approval*.

===== Page 181 =====

Fear of death, *wanting approval* and *control*, nine emotion categories, and individual feelings are all called *feeling*. Release until you completely know it's already achieved. At this point, your mind will automatically leave the goal and won't think about it anymore. Then the goal will be achieved soon.

Sophie 2020-12-31 20:44:26

Sophie 2020-12-31 20:44:26 @Feng In the past few days of Releasing, I can't feel any feelings. I can identify *wanting control* or *wanting approval*, but I can't feel whether they've left or not. It's also a kind of feeling of no feeling... In this situation, what can I do?

Feng 2020-12-31 20:45:04

This is a stuck feeling. Feel it, Release the *wanting to change* it.

TGZ2 2020-12-31 20:45:35 **TGZ2** 2020-12-31 20:45:35 Wanting to achieve a goal indicates the existence of lack, the existence of wanting. This wanting produces feelings, and these feelings will反而 hinder the achievement of the goal.

Yunpiaode Shengyin 2020-12-31 20:47:39 There can be a time interval in between, right? For example, Release for a month and then achieve.

Feng 2020-12-31 20:47:51 **Feng** 2020-12-31 20:47:51 No need for a month. A month is the time Lester Levenson gave to complete the whole journey. No worldly goal Release needs to

take more than two weeks. As long as you Release continuously, continuously Release until the goal is achieved. If you decide to achieve it, it will still come. Even things you don't want, if you decide to achieve them, they will still come. It means any impossible, after Releasing, becomes possible. Even if you're not hungry now, you can decide to eat because you know you can do it. Goals are the same. The goal is not for you to achieve the goal itself, but to pull out your opposing programs. Lester Levenson valued goals because you need to prove to yourself that you can do it. The most important purpose of the goal is to勾出 your aversion, because these are more subtle.

TGZ2 2020-12-31 20:57:05 It feels more and more subtle as you go up.

===== Page 182 =====

Because going up, mental thoughts become fewer. I can understand attachment combined with wanting, but I don't quite understand aversion.

Feng 2020-12-31 20:59:04 Attachment and aversion appear as a pair. You have attachment to things you want, aversion to things you don't want.

Zhongji Ziyou 2020-12-31 20:59:36 Sometimes I feel the world is particularly boring, meaningless.

Feng 2020-12-31 20:59:48 Aversion to the world, right?

Shidai Wanwu Huliian 2020-12-31 20:59:51 What is the reason for not being able to Release continuously?

Vian 2020-12-31 21:00:28 @Feng So, does our aversion to the world also hinder our freedom?

Feng 2020-12-31 21:00:44

Aversion and attachment appear together.

When you have aversion to the world, you are not wanting freedom. You think this world is not good enough; you want a better world. If you can't do it in a month, if you can't do it in two months, then you are not in the Six Steps. Regarding this matter, it's either easy or impossible. If you are in the Six Steps, you will reach freedom in one or two months. If you are not in the Six Steps, you will not reach freedom. Taking tiny bites over many years is just procrastination.

Wenlan 2020-12-31 21:00:53 @Feng Excuse me, to be free in 1-2 months, how many hours of Releasing per day is needed?

Feng 2020-12-31 21:04:59 It won't be done in a procrastinating way. 24 hours.

2020-12-31 Emotions and thoughts in this realm directly construct your mental body

Feng 2020-12-31 20:15:01 Emotions and thoughts in this realm directly construct your mental body, i.e., the astral body. Directly Releasing *wanting control* and *approval* Releases all the feelings above them.

===== Page 183 =====

Mm, until completely Released.

(Physical body) When does physical sensation come out? When karma is projected from the causal body to the astral body, and then to the gross body. Physical pain is an alarm. It is the fear of death expressing in the body. When you respond to it, the alarm immediately disappears. If you Release emotion categories, it would take hundreds of thousands of lifetimes to possibly clear one category. Releasing the three basic desires is extremely efficient.

Yunpiaoguo De Shengyin 2020-12-31 20:19:18 Excuse me, does "responding to it" mean Releasing this fear of death, right?

Feng 2020-12-31 20:19:25 Fully feeling it is responding to it. But when you have *attachment* and *aversion* towards it, you cannot fully respond to it. Therefore, what you need to Release is not the alarm itself, but your *attachment* and *aversion* towards it. Still, using the Release Method to Release *wanting control*, *approval*, *safety* is fastest. Pay attention to the psychological feeling brought by physical pain. Regardless of whether it stirs up your *wanting control*, *wanting approval*, or *wanting safety*, Release it. Sometimes you'll find that in just two or three times, this physical pain will immediately disappear. And it won't recur. Because it has been Released at the causal level. The karma causing it has been Released at the most fundamental level. While physical and medical treatment only work on the material level.

Shangshan Ruoshui 2020-12-31 20:23:39 @Feng How to Release tinnitus?

Feng 2020-12-31 20:23:58 Same. You don't need to Release the tinnitus itself. Pay attention to your psychological feeling towards it. It's best to be able to perceive the level of *wanting control*, *wanting approval*, or *wanting safety*. Then Release the three major desires that cause everything. If you do it, it's extremely simple and efficient.

2020-12-31 Intellectual analysis and beliefs cannot destroy the Maya illusion

Elizabeth 2020-12-31 21:02:09 A person's preferences or wishes are set at the beginning. Does this mean that what this ego-role does is not under our control? Don't even think about controlling it. Release *wanting control* and *wanting approval*, don't try to analyze it, deny it, change it, or suppress it. Just let it operate on its own? @Feng

Feng 2020-12-31 21:02:19

===== Page 184 =====

You can control. After Releasing *wanting control*, you can control better.

Elizabeth 2020-12-31 21:02:24 Okay. What you said before about unchangeable things is...?

Elizabeth 2020-12-31 21:03:08 In Kam's letter, it says the ego comes and goes. If he is already free, why is there still a mind coming and going? Isn't the角色 melted away? I remember you answered before that you see karma as perfect.

Feng 2020-12-31 21:02:32 Kam coming and going, retaining the physical body – that's it. Watching the physical body come and go.

Shuxin 2020-12-31 21:02:40 Teacher Feng, today I did Goal Release. I focused on this goal all morning. But each time, a thought of "impossible" appeared, just getting less and less intense. Is this being stuck?

Feng 2020-12-31 21:02:51 Do you feel better each time you Release?

Z0EY 2020-12-31 23:03:13 I have the same situation. Each time I Release, I feel better. Then I Release other things. Next time I Release on the goal again, the "impossible" thought is still there. For continuous Release, do I need to keep Releasing on the goal? Or can I intersperse Releasing on current feelings? @Feng

Feng 2020-12-31 21:04:10 Yes. As long as you ensure continuous Release.

Z0EY 2020-12-31 21:05:13 Will this "impossible" gradually decrease until it disappears? @Feng

Feng 2020-12-31 21:05:26 Mm, it will completely become possible.

Elizabeth 2020-12-31 21:05:47 If I want to progress quickly, can I ask myself not to eat or sleep, while continuously Releasing *wanting control*, letting appetite and sleepiness leave on their own? @Feng

Feng 2020-12-31 21:05:52 Why? Is this inviting a challenge?

Elizabeth 2020-12-31 21:06:09 Eating disrupts the feeling.

Feng 2020-12-31 21:06:20 You can Release while doing anything. You can try it.

Elizabeth 2020-12-31 21:06:49 Infinite existence just Releases the feeling of being Elizabeth. All feelings. But from beginning to end, it is the one doing.

===== Page 185 =====

If this understanding is correct, it greatly liberates my understanding of everything.

Feng 2020-12-31 21:07:14 Your understanding is correct in terms of interpretation, but intellectual analysis and beliefs cannot destroy the Maya illusion.

Renzhi Weiyue 2020-12-31 21:07:50 This insight is very powerful. From the perspective of "I am this body," Releasing easily becomes resistance. But from the perspective of the infinite, how should I use the questions... What is the feeling of this body... If I am not this body, what meaning do safety, control, approval have... As infinite existence, I should be able to Release all desires in an instant... But why does fear arise inside...

Feng 2020-12-31 21:07:55 Don't think too much. Just Release.

Student (Hale Dwoskin): I have a question. How do you get yourself to the place of being a non-doer? Lester Levenson: Me? I just say "I am not the doer," that's it. Student (Hale Dwoskin): That's you. How do *I* do it? Lester Levenson: Practice. Of course, the best way is what I said before: Release. When you Release, you are not a doer. Sometimes this answer bothers you all (laughter).

Sometimes this answer is quite troubling, but indeed, just Releasing is enough. No need for anything else.

2020-12-31 The state of automatic releasing

Zhenai 2020-12-31 23:02:13 Brother Feng, are you now in the state of automatic releasing, just watching feelings arise and automatically leave?

Feng 2020-12-31 23:02:45 That was the case earlier.

Zhenai 2020-12-31 23:02:50 Impressive [Strong][Strong][Strong]

Feng 2020-12-31 23:03:01 Once you're used to Releasing, you can do this.

Zhenai 2020-12-31 23:03:17 For example, right now, while you're talking and typing with me, can you continuously Release?

Feng 2020-12-31 23:03:18 I don't Release now. If I Release further, I'll be gone.

Zhenai 2020-12-31 23:03:26 So you deliberately retain some karma to stay in this body?

Feng 2020-12-31 23:03:30 Mm, holding on a bit. Need to make an effort to maintain.

Zhenai 2020-12-31 23:03:43 So you have already reached complete freedom now, right? Before you said you were at *Nirbikalpa Samadhi*.

Feng 2020-12-31 23:04:13 After *Nirbikalpa Samadhi*, there are four stages. I am currently in the third stage, still tethering myself here.

Zhenai 2020-12-31 21:04:19 Are you deliberately tethering yourself here?

Feng 2020-12-31 21:04:22 After *Nirbikalpa Samadhi*, you receive inner guidance, you see the agreement. Depending on the different agreements, you deliberately tether yourself somewhere. Because after achieving *Nirbikalpa Samadhi*, you are essentially free.

Zhenai 2020-12-31 23:04:30 Isn't *Nirbikalpa Samadhi* the highest spiritual state?

Feng 2020-12-31 23:04:34 *Nirbikalpa Samadhi* is the highest state of consciousness. The following four stages are merely about how much karma is retained.

Feng 2020-12-31 23:05:00 "Why doesn't a master eliminate all his karma immediately," I asked, "when he unites with God?" "Because in that state, you simply don't care. You see all this as just a dream. You might even continue to reincarnate, returning to the world to help your disciples attain liberation. Masters who have reached this level may even deliberately retain a little bit of karma to tether themselves to this plane for a while, for that higher purpose. Once you reach the highest state, *Nirbikalpa Samadhi*, *ego-consciousness* no longer exists. You are essentially free." "Guruji, what," I asked, "causes a soul to return to the world after attaining ultimate liberation?" He replied, "He still retains a 'desireless desire' to help others."

Zhenai 2020-12-31 23:05:21 Brother Feng, do you have any work to do alone?

Feng 2020-12-31 23:05:29 I don't engage in work. This year I'm staying with my mother.

Zhenai 2020-12-31 23:06:13 My friend says you should save all beings.

Feng 2020-12-31 23:06:25 I no longer have a sense of self; I only follow inner guidance.

Zhenai 2020-12-31 23:07:50 I just wanted to ask, do you have anything to do by yourself?

Feng 2020-12-31 23:07:53

===== Page 187 =====

The last thing is to spend some time with my mother and father.

Zhenai 2020-12-31 23:07:59 Why not save all beings?

Feng 2020-12-31 23:08:00 This is not the duty of this individual. An *Avatar* will take on the image of the great savior.

Zhenai 2020-12-31 23:08:05 Will you also merge directly into the Infinite like Lester Levenson?

Feng 2020-12-31 23:08:12 I will.

Zhenai 2020-12-31 23:08:29 Why not become a master who saves all beings, like the Buddha and Jesus?

Feng 2020-12-31 23:08:30 This is what your current sense of self says. When you eliminate the sense of self, you will see the complete plan. No need to破坏 it.

Zhenai 2020-12-31 23:08:40 Yes, Brother Feng is certainly right.

Feng 2020-12-31 23:08:52 The *Avatar* will descend at the appropriate time. People hope to become noble images, but in existence, there is no high or low. When I had a sense of self, I also wanted to become the Buddha and Jesus.

Zhenai 2020-12-31 23:09:00 Lester Levenson said, this world is constantly shouting at you that matter is real, matter is real. Only those like Lester Levenson and Brother Feng who have truly experienced the infinite can help us truly eliminate the sense of self. So I think a true master with a physical body is extremely important. I bow and pay tribute to you, brother. [Rose][Rose][Rose]

Feng 2020-12-31 23:09:15 But after eliminating the sense of self, I know that I am one with the Buddha, Jesus, and all beings. The same existence. No need to imitate in the external appearance. Therefore, my individual appearance does not need to become a Buddha or Jesus. These things, if you do it, you will know.

Zhenai 2020-12-31 23:09:27 Brother Feng, you no longer have any personal needs to do anything, right?

Feng 2020-12-31 23:10:00 Nothing regarding the individual.

Zhenai 2020-12-31 23:10:16 That means you are now completely free, not just at *Nirbikalpa Samadhi* as you said before, right?

Feng 2020-12-31 23:10:23 Mm.

===== Page 188 =====

Zhenai 2020-12-31 23:11:25 The picture you posted the other day said that after *Nirbikalpa Samadhi*, you still need to clear the karma of many lifetimes. Is this statement correct?

Feng 2020-12-31 23:12:50 It's correct. But it will be very fast.

Zhenai 2020-12-31 23:13:15 It said that with *Nirbikalpa Samadhi*, the work has just begun.

Feng 2020-12-31 23:13:50 Yes. *Nirbikalpa Samadhi* is the beginning of becoming a Stream-Enterer sage.

Zhenai 2020-12-31 23:14:52 So, are you now deliberately maintaining a stage to stay in this body?

Feng 2020-12-31 23:15:00 After reaching *Nirbikalpa Samadhi*, according to different inner guidance, people tether themselves at different stages. After reaching *Nirbikalpa Samadhi*, there are no actions based on the sense of self. Whether tethering at a certain stage or merging directly into the Infinite, it is all based on the plan of infinite existence.

Zhenai 2020-12-31 23:16:40 Theoretically, you can now move towards the last stage, right? That would be to completely leave this world, right?

Feng 2020-12-31 23:16:44 Yes, just don't hold onto the last bit of separation.

Zhenai 2020-12-31 23:17:03 Brother, you're amazing! So-called superpowers, spiritual powers – you have them all now, right?

Feng 2020-12-31 23:17:14 Power is not a direction you should be interested in. When you get there, it's very simple.

Zhenai 2020-12-31 23:17:50 Yes, I like Lester Levenson's teaching: move yourself out of the way. So, brother, can you now fully feel and know my situation, just as you feel yourself?

Feng 2020-12-31 23:19:00 I can know everyone's situation. I won't talk about these things. I don't try to make myself look different from others.

Zhenai 2020-12-31 23:20:20 Brother, you must have practiced to a very high level in past lives, right?

Feng 2020-12-31 23:22:10 Not reaching *Nirbikalpa Samadhi*

===== Page 189 =====

doesn't count as true spiritual height. Because before *Nirbikalpa Samadhi*, you can fall back.

Zhenai 2020-12-31 23:25:05 Was it reaching *Sabikalpa Samadhi*?

Feng 2020-12-31 23:25:08 The highest spiritual achievement in past lives was *Sabikalpa Samadhi*.

Zhenai 2020-12-31 23:26:50 Salute to you, brother.

2020-12-31 You can Release while doing anything

Elizabeth Zhang 2020-12-31 23:21:26 If I want to progress quickly, can I ask myself not to eat or sleep, while continuously Releasing *wanting control*, letting appetite and sleepiness leave on their own? @Feng

Feng 2020-12-31 23:22:42 Why? Is this inviting a challenge?

Elizabeth Zhang 2020-12-31 23:23:05 Eating disrupts the feeling.

Feng 2020-12-31 23:23:46 You can Release while doing anything. You can try it.

Elizabeth Zhang 2020-12-31 23:23:53 Okay.

2020-12-31 Year-end Summary

Mini 2020-12-31 23:55:14 Let's do a year-end summary.

Feng 2020-12-31 23:55:19 Year-end summary: In 2020, completed the most important thing in billions of lifetimes of life.

Feng 2020-12-31 23:55:29 [Laughing]

Edited by Oumu 2022.06.22

[File Name]: 04- (English Language en) - Wind Feng -- China -- Wind Feng - Lester Levenson -- Lester Levenson Six Steps -- TSM – Lester Levenson Original 1992 Sedona Method – Lester Levenson Release Method Technique .pdf

THE END.

[file name]:
05 of 05 - Wind - Feng - Talk – Lester Levenson - Lester Levenson Six Steps – Lester Levenson – TSM – Lester Levenson Original Release Method – Lester Levenson Original 1992 Sedona Method Release Technique (Wind Feng).pdf

Wind (Feng) on Six Steps (One of 6 documents, this is English translation of the document named “Wind’s talk on Lester Levenson Six Steps and Lester Levenson Original Release Method (The Original 1992 Sedona Method) ” – from documents 00 to 05 in the Google Drive)

Version 1.0 – Wind (Feng)’s chat logs in
WeChat Weixin Groups “Shortcuts to Freedom” and “TSM The Original Sedona Method Release Liberation Diamond Island”

Document Creation date: 14 Feb 2026

“ Simply release your feelings, your mind quiets, and you’re there.”
– Lester Levenson (1909-1994)

Source (Github):
https://github.com/deng-bowen/6-steps/blob/main

https://drive.google.com/drive/folders/1WlCTqnPtCVDKt8gc2YVA4fpBWee4QHac?usp=sharing

People or authors mentioned in this document include:

Wind (Feng 风 / 風 in Chinese)

Lester Levenson (1909-1994)

Lester Levenson (The Sedona Method / The Sedona Release Method Technique)

The Original 1992 Sedona Method by Lester Levenson

The Sedona Method Release Liberation Technique

Wind (Feng) on Six Steps of Lester Levenson

Wind (Feng) 's application of Lester Levenson (The Sedona Method) Six Steps to Freedom

Hale Dwoskin (student of Lester Levenson , author of the book 'The Sedona Method' , featured in 1992 Original Sedona Method 8 videos)

Nikki Warriner (featured in 1992 Original Sedona Method 8 videos)

Larry Crane (Lawrence Crane) / Lawrence Crane (1935-2018) (student of Lester Levenson, author of the book 'Abundance Book' and The Release Technique)

Stephen Seretan (author of the book "Lester Levenson and me")

Virginia Lloyd (author of the book "Choose Freedom" , a book about Lester Levenson)

Ralph Zeitlin (student of Lester Levenson)

Mike Klein (student of Lester Levenson)

Rick Solomon (student of Lester Levenson)

David Hawkins MD PhD (student of Lester Levenson , and author of the book 'Letting go: pathway of surrender')

Ramana Maharshi

Buddha

Yogananda

Jesus

PS. This document was translated from Chinese to English, with the assistance of DeepSeek in February 2026.

Background Information for spiritual seekers (and finders) :

Lester Levenson experienced a profound inner awakening in 1952 after a severe heart condition (coronary thrombosis) left him facing death; withdrawing to contemplate the cause of suffering, he discovered that his misery came not from circumstances but from his own suppressed feelings (emotions) and mental resistance. By systematically letting go of fear, desire, and attachment, he reported entering a state of deep peace, love, and freedom that did not depend on external conditions. This realization—that happiness is one's natural state and can be uncovered by releasing inner subconscious feelings —became the foundation of what later evolved into the Sedona Method (Release Technique).

Seen through the lens of Ramana Maharshi and Eckhart Tolle (Power of Now book), Lester Levenson's awakening can be understood as a collapse of egoic identification under the pressure of imminent death, followed by a direct abidance as pure awareness. Instead of seeking salvation externally, he turned inward and discovered that suffering arose from attachment to feelings, thoughts, desires, and fears; when these were relinquished, what remained was causeless peace and love. In Ramana's terms, the false "I"-thought subsided into the Self; in Tolle's language, psychological time and resistance dissolved into Presence. Lester Levenson's later teaching of "releasing" can thus be viewed as a pragmatic pathway to the same realization: that one's true nature is prior to thoughts and feelings, free of grasping, and inherently whole.

In China and in the Chinese speaking community (China ,Taiwan, Hongkong, Singapore, Malaysia), and there is this person with the ID "Wind" (Feng) (风) / 風 in Chinese), a well-known figure in China's spiritual seekers community, who claimed to have been thrown into "spiritual enlightenment" (Nirbīja Samadhi) after constant release (every moment 24/7) for about over a month in 2020.

Wind (Feng 风) / 風 in Chinese) focus was on the recordings of Lester Levenson's talks and the 1992 Sedona Method version of the course designed by Lester Levenson himself and led by Hale Dwoskin and Nikki Warriner . (8 videos of the 1992 course recordings are freely available on YouTube and bilibili).

Later on, the instructors after Lester Levenson who were his students , modified, added or subtracted some parts of it. The focus in those materials somehow shifted from achieving

freedom to having a happy comfortable life, which itself is awesome, but I wonder if we're leaving what's more out there , from Lester Levenson's original teaching.

The documents from 00 to 05 are the PDFs of chat logs of Wind (Feng) answering questions from other spiritual seekers.

Wind (Feng / 风 or 風 in Chinese) , a well-known pseudonymous student of Lester Levenson's Six Steps and The Sedona Method Release Technique - Letting Go) in China , rose to prominence among Chinese spiritual seekers community in 2021 , for sharing Chinese translations of Lester Levenson's audios, his direct awakening experience , and for emphasizing and popularizing the pure simplicity of " Simply Releasing 24/7 and applying the Lester Levenson Six Steps 24/7" .

Wind (Feng / 风 or 風 in Chinese) , is a dedicated practitioner and teacher of Lester Levenson's Six Steps (The Original 1992 Release Method – Sedona Method) who emphasizes the profound simplicity and effectiveness of the Six Steps as the complete map to Freedom, having deeply studied Lester Levenson's 1992 Original Sedona Method Course materials and audio recordings. Through his extensive experience, Wind asserts that "you don't need anything beyond the six steps" to achieve true freedom, consistently teaching that the Six Steps - from wanting freedom more than the world to experiencing increasing joy with each release - form a self-contained, powerful system that requires no additional techniques or modifications. Wind's teaching centers on the purity of Lester Levenson's original method, particularly as presented in the 1992 Original Sedona Release Method course, where he identifies the three fundamental desires (approval, control, and security) as the root of all emotional suffering, and emphasizes that continuous release of these desires, rather than merely releasing surface emotions, is the key to rapid liberation - a process he (and Lester Levenson) claims can take "only a few months" when practiced with complete fidelity to Lester Levenson's instructions.

As of February 2026, Lester Levenson, Hale Dwoskin, Larry Crane (Lawrence Crane) (Lawrence Crane), The Sedona Method, and The Release Technique, are more popular in China , than the rest of the world combined, since it is free, requires no belief systems, and no external guru or teacher. Virtually, all Lester Levenson's books, talks, videos (in English), have been translated into Chinese .

The Original 1992 Sedona Method Videos (8 videos), featuring Sedona Method instructors **Hale Dwoskin** and **Nikki Warriner**, have been viewed millions of times in China's YouTube (bilibili), while in YouTube the same video has less than 100,000 views.

Wind (Feng)'s chat logs PDF documents are freely available for download in Internet Archive, and contain essential pointers for true seekers, to start their journey to "Lester Levenson Six Steps and TSM (The Original 1992 Sedona Method)" .

Wind (Feng) said in the chat logs document:
"All the spiritual masters point to the same Reality , and Releasing via Six Steps, in my experience, is the most effective practice to get there (Freedom, Beingness, Reality) . Absolute security is only found in your true inner self (Infinite Beingness). "

Lester Levenson has a better summary: "The Sedona Release Method is simple, the method is also easy. Let the feelings come up, [recognize the deeper ego's intention] they are a desire for approval or control, and then let them out. Carrying out the six steps of this method, will take a few months to empty out all your garbage."

Lester Levenson's quotes:

" Feelings Are Suppressed Energy Under Pressure. Allow them to be and decide to release them, up and out."

" Even more simply, release the feelings as soon as you notice them. "

" Allowing feelings to surface , float up and out , and decide to release / let go of them instantly . "

"Releasing is simply allowing the suppressed feelings to come up and go out—without resistance, without effort, without identification. It's not thinking it away; it's feeling it and letting it float away. When you do this consistently—especially from a high state—you dismantle the entire structure of ego, and what remains is your infinite beingness. "

"You hear that word allow? That's just the way it happens.
Instead of holding it down or toying with it, you allow it up and out."

"There is so much of it -- releasing occasionally helps but if you want to get it all out a huge accumulation, it's got to be constant it's in the Six Steps, you got to make it constant and all day long it's floating up and out you see the feeling and you see it release sort of like sitting back and watching the show go on."

"The way is simple and the way is easy. Let the feelings come up. Get them under approval or control and let them out."

"Taking a feeling up is tracing a feeling to a more basic feeling until you get the source feeling of wanting to control or wanting approval."

"The feelings comes up in waves, goes out. The waves stop and then you're finished."

3 core wantings described in The Original 1992 Sedona Method:

Category	**Description**	**Synonyms - Positive/Wanting**	**Synonyms - Negative/Fear**
Wanting Approval or Disapproval	feeling of not being worthy or good enough , fear of others' disapproval , intense neediness	Wanting love / acceptance/ admiration / caring/to be noticed/to be understood/to be stroked/to be nurtured/to be liked/to be	Wanting to be disliked/rejected/be looked down on/ to hide/to be misunderstood/to rebel/to be ignored

Category	**Description**	**Synonyms - Positive/Wanting**	**Synonyms - Negative/Fear**
		recognized/to be popular/	
Wanting Control or to be Controlled	Feels rigid, controlling, hard-edged and pushy --- Be controlled -- Feels like wanting to be taken care of .	Wanting to change/understand/ manipulate/push/fix/force something/to have it our way/to be right/to be on top/ to make it happen/to coerce	Wanting to change/be changed/to be confused/to be manipulated/ to be fixed/to be forced/to follow/to be the underdog/to blame/to be the victim
Wanting Security / Safety / survival or fear of death	Feels threatened and unsafe -- Survival -- Feels like wanting to give up, rejecting life .	Wanting safety/to survive/to get revenge/to protect ourselves and others/to attack/to defend/to kill/to be safe	Wanting danger to end it all/to expose ourselves and others/to be attacked/to be defenseless/to be killed/to be annihilated/ to be threatened

===== Page 1 =====

Wind’s talk on Lester Levenson Six Steps

Chat Log 5

2021.01~04 2021.07.26 Dasin Day

Thank you to Mr. Lester Levenson .

Lester Levenson
1909-1994

Gratitude and dedication to Mr. Lester Levenson, the Founder of The Sedona Method

(19 July 1909 — 18 January 1994)

> As long as you want help, I will never leave you.
>
> Now the "real me" sees you as the "real you". When I'm not here, not with you in this physical body, it is the real me helping you.
>
> Anytime you ask for the real me, you will find the real me right there. What happens is *you raise yourself up* so that you can get the answers yourself. You must get them.
>
> **——Lester Levenson (1909-1994)**

The golden key is the **"Six Steps" Lester Levenson** summarized as follows:

1. You must want freedom more than you want the world.
2. Decide that you CAN do the method (Release) and be imperturbable.

3. See that all your feelings culminate in three wants, the want of approval, the want to control, and the want of security. See that immediately and immediately let go of the want of approval, the want to control and the want of security.

4. Make it constant. Release all your wanting approval, wanting to control and wanting security when alone or with people.

5. If you are stuck, let go of wanting to control the stuckness.

6. Each time you use the method, you are lighter and happier. If you do this continually, you will continually be lighter and happier. Go back to Step 1.

===== Page 3 =====

Release Method Journal Entries - January 2021

January 1, 2021

Release the compulsion and drive in the subconscious, pour them out 1

Don't fool yourself 1

January 2, 2021

Allow it to surface, allow it to leave. No need to look outward 2

Wind and Tiancheng – Therefore helping others is actually helping yourself 3

Wind and Tiancheng – Every time you tell yourself you've decided on freedom, you still stop, right? 6

Practicality, this is very important 7

Release the most superficial 8

Implementing the Six Steps leads to the goal 11

Uncomfortable and comfortable feelings, both are just feelings 12

Wind and Tiancheng – Every time you tell yourself you've decided on freedom, you still stop, right? 13

Lester Levenson is also special among masters 13

Wind and Tiancheng – For goals you don't truly want, you have no motivation; one function of a goal is to give you motivation to release 14

Wind's releasing experience 15

Implement the Six Steps 16

When you can't perceive it, go look at your wanting to figure it out 16

Wanting freedom, set freedom within three months 17

January 3, 2021

In the state of automatic releasing, it takes no effort at all 17

Breakthrough Duo 18

Once identified, it's released 21

Chat log between Wind and Roller 22

The more you set aside understanding and simply practice, the easier it is to learn 23

January 4, 2021

"Nirbikalpa" Samadhi is actually the complete achievement of the first step of the Six Steps 25

There's no way to bypass the surface feeling to release what's underneath 26

The key to releasing a desire lies in identifying it and letting it go 26

Suppress deeply enough, accumulate enough feelings 27

Enter the forest alone 27

Only study Lester Levenson, don't set up authorities or idols, no need to argue with others 28

Study the Six Steps carefully 28

The fear of death, expressed in the body, becomes pain 29

January 5, 2021

Wanting drives surface feelings 29

Once you release the feeling, you won't have thoughts compelled by it 30

What is the meaning of music? 34

Wind elaborates on the Six Steps 38

===== Page 4 =====

Release Method Journal Entries - January-March 2021

January 5, 2021

Is releasing while watching dramas feasible? 39

January 7, 2021

If you are disturbed, it only means you want to be disturbed 39

January 9, 2021

Complete Release – Feeling that you fully possess it, the mind no longer revolves around it 40

January 9-20, 2021

If you're not releasing, you're suppressing 40

January 10, 2021

Go and do it 41

January 11, 2021

Keep it simple and easy; repeated practice will help you master it 42

Don't grope around, just use the Process directly; if it doesn't work the first time, do it a second time 43

The graduate student way is to only release the stuckness that's there in the moment 44

It is not recommended that people summarize their experiences into methods 48

All you need to complete the journey are the Six Steps 52

The Release Method works on the feeling level 56

January 12, 2021

Practicing the Release Method requires no additional operations 62

January 13, 2021

The Release Method suits everyone, practice simply, and then you'll get it 63

January 17, 2021

Wind and Tiancheng – When you are in cap, it means you still have corresponding negative emotions deep down... 64

February 3, 2021

Releasing while playing Mahjong 68

Before completely releasing the mind, there will be a preview of infinite existence 69

February 4, 2021

The Sixth Step includes not only happiness, I want to express that there is also greater ease and freedom from limitations 70

February 22, 2021

Release well this one time, no need for any forcing 71

February 28, 2021

Seeing a good method, the first reaction is to teach, share, develop courses; it's all futile work 73

March 11, 2021

Kriyananda, is he free? 73

"Wind" is already a Jivanmukta 74

Wind and Tiancheng – The reason you don't release is because you're afraid of losing your feelings, afraid you'll die, but actually you won't 75

When you avoid looking inward, you will engage in busywork 76

Wind and Tiancheng – If you don't release that tendency, you will go share again 78

Fake masters profit through pretense, needing to dull their awareness 78

Wind and Tiancheng – Hiccups are just physical sensations, they are a result 82

Wind and Tiancheng – Will you lose your family after freedom? 83

March 12, 2021

If stuck, release wanting control, don't try hard to solve the stuckness 84

March 13, 2021

Wind and Tiancheng – About Lester Levenson 85

Wind and Tiancheng – Masters have no gender 88

March 14, 2021

Wind and Tiancheng – Awakening must involve an active decision 89

Wind and Tiancheng – How does karma operate? 91

Wind and Tiancheng – What was "Wind's" retreat about? 94

March 15, 2021

Wind and Tiancheng – As long as you want freedom, nothing can stop you 97

Wind and Tiancheng – "Everything is consciousness" 100

Release Method Journal Entries - March-July 2021

March 15, 2021

Busywork 102

March 16, 2021

As long as you release continuously, you don't need to keep staring at the goal, just implement the Six Steps. 102

Wind and Tiancheng – When all external escape routes are shattered, you will be forced inward. 102

March 17, 2021

The meaning of 隐居 (living in seclusion) is to not be known as a master. 107

Succeeded in worldly matters without knowing the Release Method. 109

If someone pretends to be a master, what needs to happen internally? 110

April 21, 2021

The main point to watch is a "wanting to figure it out" and a "wanting to do something" 110

July 26, 2021

Dasin Day Return. 111

14:53:44 Suggest starting over completely. 111

Release continuously. 111

Tiancheng also needs to relearn the '92 version of the Release Method. 112

Use releasing to eliminate attachment to goals. 113

All knowledge is limitation, all knowledge is to be released. 116

Releasing is the only thing that cannot be forced upon you by someone with a whip. 116

When the string is too tight, you need to loosen it. When the string is too loose, you need to tighten it. 117

Emotions are a way to locate yourself; wants are your intentions. 118

Releasing is not about having a deity next to you counting. 121

The issue of survival programs. 122

All physical experiences are not releasing itself. 122

Regarding goals, you need to release until it is completely yours. 122

When reaching cap, you are more capable of facing the fear of death. 123

What is the key to releasing illness? 123

Freedom is not about creating something, it's just ending an illusion. 125

Lester Levenson supports everyone who uses the Release Method. 125

When you release the mind, you will, like the metaphor, suddenly see "the back of the comb". 126

Information is not important, what's important is the path. 127

Continuous releasing is necessary, it's one of the Six Steps. 128

When you allow deeper garbage to come out, your emotions will go down. 129

Process: Let the feeling come up, categorize it as wanting control or wanting approval, let it out. 129

The questions are tools. 130

Only return on Dasin Day. 131

Follow your inner feeling. 133

The real feeling of the fear of death always surfaces suddenly, without preparation. 133

When you directly feel the want, you don't need to go back to feel the emotion. 133

Proceed according to your inner feeling. 134

Wants are also feelings. 134

===== Page 6 =====

2021-07-26 Your only guru is yourself 135 Q&A 136

===== Page 7 =====

2021-01-01 Release the compulsion and drive in the subconscious, pour them out

Xiao Li т 2021-01-01 07:07:32 "We very carefully allow it to surface, and let go of control, releasing the compulsion and drive in the subconscious, pouring them out."

Yong En 2021-01-01 07:07:42 Where did you see this?

Xiao Li т 2021-01-01 07:07:50 *About Releasing (1) – Audio from Lester Levenson's early days creating the Release Method with students* http://mp.weixin.qq.com/s?_biz=MzIxMjA5MtC0MA ≡&mid ≡ 2660690236&idx ≡ 1&sn ≡ 0b3d226d2c741f7dee6a8da8c6601760&chksm ≡ 8c291f0fb5be9619fa63578916c54c83d0abac51e5aebb822777c1d3bb2abf454b5fbdb444ef&mpshare ≡ 1&scene ≡ 1&srcid ≡ 01011yxdQdaZrxJHNT0SQjBX&sharer_shaetime ≡ 1609456373574&shaer_shareid ≡ 930c64e9408232ff8f518779ffaf819a#rd This one

"Wind" Introduces the Original Release Method from Beginning to End: Finally Started Continuous Releasing on the Path to Freedom http://mp.weixin.qq.com/s?_biz=MzIxMjA5MtC0MA ≡&mid ≡ 513206482&idx ≡ 1&sn ≡ 7ac2291ac9ac3eb58377245026669d9a&chksm ≡ 0c291ee13b5e97f741fcaa940046e71cf43628218b30a3de6c70ad04498a350445278fd2673f&mpshare ≡ 1&scene ≡ 1&srcid ≡ 1215Jodq9VcKwW8ePyDbzmAM&shaer_shaetime ≡ 1609084044633&shaer_shareid ≡ 930c64e9408232ff8f518779ffaf819a#rd

Original Release Method Course

http://mp.weixin.qq.com/s?_biz=MzIxMjA5MtC0MA ≡&mid ≡ 513206462&idx ≡ 1&sn ≡ 821f1534c0460a850fef2897adbfce590&chksm ≡ 0c291e8d3b5e979b601b1841dfcb1dca54652cb940fa21e0662d4c1ca24073e685c07a34bedd&mpshare ≡ 1&scene ≡ 1&srcid ≡ 12295LpdVQ79gLPF3qNecca4&shaer_shaetime ≡ 1609193411604&shaer_shareid ≡ 930c64e9408232ff8f518779ffaf819a#rd

Xiao Li т 2021-01-01 07:10:24 No feeling, stuck. After reading these two... I initially spent two days reading from start to finish. Oh, I directly read the text. I only clicked on one or two videos, mainly watched how people actually operated the releasing process and focused on the feeling surfacing between the chest and abdomen, specifically watched the video to see exactly where between the chest and abdomen is.

2021-01-01 Don't fool yourself

Wind 2021-01-01 11:30:12 If you have confirmed the method works, don't fool yourself.

===== Page 8 =====

2021-01-02 Allow it to surface, allow it to leave. No need to look outward

Xiao Li 2021-01-02 00:25:21 Entered a state where releasing is as natural as breathing.

[Jue] Kong [Ming] 2021-01-02 00:25:36 Really, with the first of the six steps, I started burping... it's like they themselves want to rush out together... feels much lighter.

Xiao Li 2021-01-02 00:31:14 And it only took a week.

COCO 2021-01-02 00:31:52 @Xiao Li Is that you? Have you already entered?

Xiao Li 2021-01-02 00:32:00 No, I'm in the process of *automatic releasing*.

[Jue] Kong [Ming] 2021-01-02 00:33:16 What does *automatic releasing* feel like? @Xiao Li

Xiao Li 2021-01-02 00:34:19 Hard to describe this state. When you guys ask me questions, I'm responding automatically.

[Jue] Kong [Ming] 2021-01-02 00:36:21 This is my first time feeling so much useless energy being released.

Xiao Li 2021-01-02 00:36:29 No thinking.

[Jue] Kong [Ming] 2021-01-02 00:36:35 This is you, the unity of knowledge and action, huh?

Xiao Li 2021-01-02 00:37:42 Keep it up, you can do it too.

[Jue] Kong [Ming] 2021-01-02 00:37:50 Thank you @Xiaoli I'll start working hard from now on.

Huan Le Song 2021-01-02 00:39:01 Is it okay to release while lying in bed before sleeping? Xiao Li Often can't sleep.

[Jue] Kong [Ming] 2021-01-02 00:43:15 Just now, when I was asking my heart, I asked what hinders my communication with you, it told me it's fear, helplessness, despair. So, I released them a bit, dealt with them all, feels comfortably... like hungry but now comfortable? Much better.

Xiao Li 2021-01-02 04:52:10 It's okay. For me, initially I sat to release, when my body got tired, I leaned back. When leaning was uncomfortable, I lay down. The first time I touched the fear of death, I was lying down releasing.

===== Page 9 =====

A bit like you're sitting and watching it, watching it continuously. - Lester Levenson

When you decide you want freedom more than anything else, you can do it in a matter of months. You don't even have to know how to do it, and you've arrived. No more feelings, the mind becomes quiet, that's it. - Lester Levenson

Xiao Li 2021-01-02 05:42:20 *The reason you can't get out of trouble quickly is that you're releasing just to feel better. This will cause you to stop after achieving the goal, whereas if you release for freedom, you won't stop. You will cherish every opportunity you get for freedom. Every down for you is a perfect opportunity. Every down is a perfect opportunity to release and go up. - Lester Levenson*

Xiao Li 2021-01-02 05:43:44 *In that movie being projected, good and bad are exactly the same. It's a projection! That's what you have to understand. What difference does black or white, good or bad, hot or cold make? - Lester Levenson*

Xiao Li 2021-01-02 05:50:10 When you are in Apathy on the *Emotion Chart*, allow yourself to have all the feelings on the chart, they are neither good nor bad, right nor wrong. Only then can you release these emotions, allow them to surface, allow them to leave. No need to look outward, what you need will be given to you.

2021-01-02 Wind and Tiancheng – Therefore helping others is actually helping yourself

Wind 2021-01-02 07:17:46

===== Page 10 =====

07:17:49 100%7:16 True Love and Wind Wind (Wind) 23:12:38 This is not this individual's duty. Wind 13:02 There will be an *Avatar* to assume the image of the public teacher. True Love 23:13:38 Will you also directly merge into the Infinite like Lester Levenson? Wind (Wind) 23:14:19 I will. True Love 23:15:46 Why not become a master who saves all beings, like Buddha and Jesus? Wind (Wind) 23:16:10 This is what your current sense of self says. Wind (Wind) 23:16:22 When you eliminate the sense of self, you will see the complete plan. Tiancheng 2021-01-02 07:18:00 You will directly merge into the Infinite. Wind 2021-01-02 08:21:43 I will merge into the Infinite in this lifetime. Tiancheng 2021-01-02 08:42:59 According to Yogananda, helping six people reach *Jivanmukta* is required to become a *Siddha*. Wind 2021-01-02 08:43:56 Already completed in past lives. Tiancheng 2021-01-02 08:44:03 (o) Wow Were you already a *Jivanmukta* in past lives? Wind 2021-01-02 08:44:39

===== Page 11 =====

No.

Tiancheng 2021-01-02 08:45:03 You weren't free in past lives.

Wind 2021-01-02 08:45:04 I have helped others achieve liberation.

Tiancheng 2021-01-02 08:45:14 How can you help others become free?

Wind 2021-01-02 08:45:28 No one becomes free relying on another's help. Therefore, helping others is actually helping yourself.

Tiancheng 2021-01-02 08:45:57 Okay.

Wind 2021-01-02 08:46:08 For example, the woman who offered Buddha that bowl of porridge.

Wind 2021-01-02 08:46:29 She also became liberated. For example, the guy in the chat group who translated *The Ultimate Freedom Path* has already achieved one. That is me.

Tiancheng 2021-01-02 08:47:18 Oh, I see. That means even if I'm not free yet, if I provide correct information that helps others become free, then it counts as my contribution.

Wind 2021-01-02 08:48:16 Yes, it counts as you helping others.

Tiancheng 2021-01-02 08:48:26 Okay.

Wind 2021-01-02 08:48:32 You have provided guidance on their path to liberation.

Tiancheng 2021-01-02 08:49:03 So helping others is always right?

Wind 2021-01-02 08:49:25 Not necessarily.

Tiancheng 2021-01-02 08:49:42 Is it about whether it's motivated by the ego?

Wind 2021-01-02 08:49:42 You must first reach it yourself, otherwise you don't have the wisdom of discernment, you don't know if you are actually helping others.

Tiancheng 2021-01-02 08:51:11

===== Page 12 =====

Okay. Will you directly merge into the Infinite after entering *Samadhi*?

Wind 2021-01-02 08:52:46 No. I will merge into the Infinite in this lifetime.

Tiancheng 2021-01-02 08:52:57 Okay. I understand. Admiration and prostration.

2021-01-02 Wind and Tiancheng – Every time you tell yourself you've decided on freedom, you still stop, right?

Tiancheng 2021-01-02 09:04:43 Could I possibly achieve freedom within two months?

Wind 2021-01-02 09:05:15 Haha Do you have the answer?

Tiancheng 2021-01-02 09:05:20 Stuck as hell right now. Of course I can. I came to you to find confidence.

Wind 2021-01-02 11:14:18 [Chat log with Liao Liao] [Wind: Value the goal. Wind: Theoretically, you can directly aim for freedom. Wind: But I know that most people who claim they want freedom are actually suppressing their desire for the world...]

Wind 2021-01-02 11:14:32 This discussion might be helpful for you.

Tiancheng 2021-01-02 11:16:27 It is indeed helpful. Thank you.

Wind 2021-01-02 11:21:44 [Chat log with Liao Liao] [Roller: I now persist in the principle of getting everything I want solely through releasing. Roller: Improving my inner strength. Roller: Mm-hmm yeah...]

Wind 2021-01-02 11:22:11

===== Page 13 =====

Every time you tell yourself you've decided on freedom, you still stop, right?

Tiancheng 2021-01-02 11:22:21 Yes, so I feel quite frustrated. I need to use the fourth teaching.

Wind 2021-01-02 11:24:29 Because you still want many things from the world, so get each one through releasing.

Tiancheng 2021-01-02 11:25:04 Yes. OK.

2021-01-02 Practicality, this is very important

Wind 2021-01-02 11:00:42 Value the goal. Theoretically, you can directly aim for freedom. But I know that most people who claim they want freedom are actually suppressing their desire for the world. Why does Lester Levenson like the fourth guidance the most? Because it's the most meaningful for people. It has the most *practicality*.

Bethlehem Star 2021-01-02 11:03:07 Are you directly aiming for freedom?

Wind 2021-01-02 11:04:06 I am, but I also use that teaching. I wrote down everything I want.

Bethlehem Star 2021-01-02 11:04:34 I also use it in combination.

Wind 2021-01-02 11:05:19 The previous guidances often lose practicality and become mere theory.

Roller 2021-01-02 11:05:33 I'll get everything I want first.

Bethlehem Star 2021-01-02 11:05:48 Becoming a successful person is still necessary.

Roller 2021-01-02 11:06:07 I'm using the previous guidances too.

Wind 2021-01-02 11:06:18 Currently, among those I've seen who claim they want freedom more than the world, it's all become mere theory.

Roller 2021-01-02 11:06:27 Obtaining all joy from within, facing the fear of death directly. I'm using all of them.

Wind 2021-01-02 11:11:52

===== Page 14 =====

So, what do you need to do? I summarized it in the four-day course before. First, you need to want freedom more than the world. Following that, you should obtain all joy from yourself, through releasing, from within you. That's Course 1. Course 2 is: You must make the *decision* for freedom, and then you do it. However, if you make the decision for freedom, you will do it. It's very simple. If you are not free, then you haven't made the decision for freedom. Because once you make that decision, everything you do afterwards will be towards freedom. The most fundamental is to release continuously. The third course is to directly face the fear of death and release it. Release the fear of death directly. As you know, underneath approval and control is the fear of death. So, get rid of this underlying driver, and you're done. The fourth is, from now on, get everything you want through releasing. I guess this is the most practical of the four. How successful are you? Most of the time, are you still acting from the ego's perspective? Remember, when we do things through releasing, it's effortless. If you put in effort, that's ego-driven.

Wind 2021-01-02 11:12:09 *Practicality*, this is very important. Why does Lester Levenson say the fourth is the most practical? Because you often can't use the previous ones effectively.

Roller 2021-01-02 11:13:06 I used the first one for a while. The drive it gave me wasn't as good as the fourth, but the first one already made me grow by leaps and bounds.

2021-01-02 Release the most superficial

Elizabeth Zhang 2021-01-02 09:41:12 Are *wanting control* and *wanting approval* actually feelings?

Wind 2021-01-02 09:41:32 Both are *feelings*. In the Release Method, the word feeling refers to emotional feeling. The various descriptions under the *Emotion Chart* are individual feelings. They are categorized into nine *emotion categories*, referring only to the nine emotional states like Apathy, Grief, Fear, Anger, etc. And two *basic feelings*, namely *wanting control* and *wanting approval*. Releasing these two feelings releases all the emotions above them. And the most basic feeling, *the fear of dying*, which is *wanting to survive*.

About Releasing (1) – Audio from Lester Levenson's early days creating the Release Method with students
http://mp.weixin.qq.com/s?_biz=MzIxMjA5MTcOMA==&mid=2660690236&idx=1&sn=0b3d226d28

===== Page 15 =====

The problem today is that the accumulation, the subconscious programs, are too heavy, too extreme. We're just drowning in them. We need a very efficient method to eliminate them. This is a very efficient method, a very simple method. We have the complete picture, we have the mind and feelings you must operate on. We have a chart. In the chart, you understand our subconscious mind, releasing thoughts and feelings. How are they released together? How are those surface feelings covered by fewer basic feelings we call *emotions*?

How are these emotions covered by two *basic feelings*? We attack them and can eliminate all feelings! It's so basic, therefore extremely efficient. Lester Levenson called them *basic feelings*. The first repressed feeling is *the feeling of the fear of dying*.

The feeling of the fear of dying

The fear of dying is also just a feeling. You have to constantly remind them it's just a feeling. The fear of death is just a feeling. Feelings don't bite you, don't shoot you, don't hit you in the head. It's just a feeling like any other feeling, but the tendency to avoid it is very strong, very habitual, so now you have to work to let it surface and let it leave.

Surface individual feelings, basic feelings (nine emotions), more basic feelings (*wanting control and approval*), No. 1 program (*fear of dying*). After that, the feeling of separation will also emerge, but no need to mention it deliberately. When you completely release the fear of dying, you won't be able to maintain the feeling of separation.

Tiancheng 2021-01-02 09:44:13 And then?

Elizabeth Zhang 2021-01-02 09:44:28 Can I keep asking myself if the current feeling is wanting approval or wanting control, to stir up the underlying feeling and release it?

Wind 2021-01-02 09:44:36 Then you can let in any feeling. Not be operated by feelings. The best way is to release the most superficial, *release the stuckness only*.

feeling 2021-01-02 09:44:49 @Wind Not feeling your feelings means you're stuck, just need to release the wanting to change this stuckness, right?

Wind 2021-01-02 09:44:57 Yes. Seeing the unclear feeling, release the wanting to change the unclear feeling. All answers are in the Six Steps.

Wei Nuan 2021-01-02 09:45:00 Just release what you see in the moment, don't seek, right Teacher Wind? Isn't seeking controlling?

Wind 2021-01-02 09:45:09 No need to seek.

===== Page 16 =====

Lester Levenson's Explanation of the Release Method
http://mp.weixin.qq.com/s?_biz=MzIxMjA5MTcOMA==&mid=2660690257&idx=1&sn=f67cd3b6820169eb5227aeadf07b6f8&chksm=8c291f62bb5e9674f0a66f9cd872dc31661a9f3744cdb0a328b7c5ef9b869d9e091c6ed57094&mpshare=1&scene=1&srcid=0102bRz33svyX7104vPd5gYr&sharer_sharetime=1609552548140&sharer_shareid=1ca6e0789be857d7e3cb658117ce2da8#rd "You don't need to seek them after feeling them; they are with you 24/7, you are avoiding them 24/7." The word I translated as 'seek', in English it's 'seek'. It can also be translated as 'look for'. You avoid feelings 24/7. No need to look for them.

Wei Nuan 2021-01-02 09:45:15 Teacher Wind, @Wind Should I ignore the effort in my throat, like ignoring thoughts?

Wind 2021-01-02 09:45:26 Relax. In the Release Method, implementing the Six Steps leads to the goal. Not implementing the Six Steps means not reaching the goal. Do, or do not. Like Lester Levenson finally said to Ralph: You either do it, or you don't. I hope you do it. Simple, or impossible.

Qing Xin 2021-01-02 09:45:50 @Wind Teacher, I often can't feel the *want* behind the emotion, what should I do?

Wind 2021-01-02 09:45:58 You want to find the *want*. Notice that this is a *wanting control*, and you'll feel it.

Wei Nuan 2021-01-02 09:46:07 Can you completely ignore thoughts and still perceive what kind of *want* the current feeling comes from? Teacher Wind @Wind

Wind 2021-01-02 09:46:10 Yes, you can.

Qing 2021-01-02 09:46:18 I used to like using my mind to analyze whether it was wanting control or wanting approval, haha, got corrected.

Wind 2021-01-02 09:46:26 Wanting to use the mind to analyze is a *wanting to figure it out* (a form of *wanting control*). Releasing this allows you to quickly, simply, and clearly identify what *want* the emerging feeling is.

Wei Nuan 2021-01-02 09:46:34 Can someone who has been in a state of Apathy for years immediately start with the Six Steps? Do they need to release until they reach a

higher energy level to have that kind of执行力 (executive power)?

Wind 2021-01-02 09:46:13 Making one decision is enough.

At 2021-01-02 09:46:25 Wind, I just need to release the surface, no need to touch past feelings. When I release continuously to a certain point and stably reach the level of Courage or Acceptance, those previous agonizing feelings will no longer exist. But I have to complete the whole journey, otherwise I'll be counterattacked by those feelings, right?

Wind 2021-01-02 09:46:39 No.

At 2021-01-02 09:46:44 So how should I understand it?

Wind 2021-01-02 09:46:49 When you release to a high level, you can *dig down*. Those previously suppressed feelings will surface and be released. Use the high level to go deeper. Every suppressed feeling must surface before you can release them.

At 2021-01-02 09:46:58 I thought I could avoid them.

Wind 2021-01-02 09:47:05 Avoiding them keeps them operating in the subconscious. Your deepest feeling is your fear of dying. After releasing enough wanting control and approval, you can directly face it.

2021-01-02 Implementing the Six Steps leads to the goal

Wind 2021-01-02 10:12:52 In the Release Method, implementing the Six Steps leads to the goal. Not implementing the Six Steps means not reaching the goal. Do, or do not. Like Lester Levenson finally said to Ralph: You either do it, or you don't. I hope you do it. Simple, or impossible.

Wei Nuan 2021-01-02 10:13:05 Can someone who has been in a state of Apathy for years immediately start with the Six Steps? Do they need to release until reaching a higher energy level to have that kind of执行力?

Wind 2021-01-02 10:13:12 Making one decision is enough.

===== Page 18 =====

2021-01-02 Uncomfortable and comfortable feelings, both are just feelings

Yi Mi Lan Ge Men Chuang – Cai Weiyi 2021-01-02 20:30:13 Bothering you, now I want to撤回 (recall) the message but can't.

Xiao Li 2021-01-02 20:30:29 You're not bothering me. Go discover that this is just a feeling that makes you uncomfortable. You are suppressing this uncomfortable feeling, avoiding it. It's just a feeling. Some feelings make you uncomfortable, some make you pleasant.

Uncomfortable and comfortable feelings, both are just feelings

Release them

"Wind" helped me draw out the more basic feelings that were suppressed very deeply. These feelings are too heavy, accumulated for too long, too extreme. The inertia of avoiding these heavy basic feelings is very strong. I decided to face them directly and release them. "Wind" said to finish it in one go.

Going to work earlier. The day before yesterday, I wanted to finish it directly. There was some积压 (backlog) of work not done, but I didn't finish. Yesterday, I... Yesterday at that moment, I was about to put on socks and go to work. At that exact moment, what "Wind" expressed drew out those deeply, deeply suppressed feelings in me. I decided to finish it in one go, so I put everything down and went to release. Focused on releasing single-mindedly every moment, doing nothing else. That's why I didn't reply to messages. Previously, I was in a state of *automatic releasing*. When these accumulated, subconscious, heavier, more extreme programs came out, I couldn't maintain automatic releasing; they were too heavy. It's like this at the beginning. After surfacing, when allowing them to leave, they got stuck. Every time I allowed them to leave, I got stuck. One step, stuck; one step, stuck. Following

what "Wind" said: this is just a feeling like any other feeling. Continuously reminding myself they are just a feeling. Gradually, I could maintain the "cycling" state and let them release automatically. When enough of these basic feelings were released, the feelings underneath them pushed up: the feeling of the fear of death. These feelings coming out made me so weak I couldn't walk smoothly. When I came out to boil water for tea, I picked up my phone to reply to you.

===== Page 19 =====

2021-01-02 Wind and Tiancheng – Every time you tell yourself you've decided on freedom, you still stop, right?

Wind 2021-01-02 11:14:18 [Group chat history] [Wind: Value the goal. Wind: Theoretically, you can directly aim for freedom. Wind: But I know that most people who claim they want freedom are actually suppressing their desire for the world...] Wind 2021-01-02 11:14:32 This discussion might be helpful for you.

Tiancheng 2021-01-02 11:16:27 It is indeed helpful. Thank you.

Wind 2021-01-02 11:21:44 [Group chat history] [Roller: I now persist in the principle of getting everything I want solely through releasing. Roller: Improving my inner strength. Roller: Mm-hmm yeah...] Wind 2021-01-02 11:22:11 Every time you tell yourself you've decided on freedom, you still stop, right?

Tiancheng 2021-01-02 11:22:21 Yes, so I feel quite frustrated. I need to use the fourth teaching.

Wind 2021-01-02 11:24:29 Because you still want many things from the world, so get each one through releasing.

Tiancheng 2021-01-02 11:25:07 OK.

2021-01-02 Lester Levenson is also special among masters

Roller 2021-01-02 11:14:23 I now persist in the principle of getting everything I want solely through releasing. Improving my inner strength. Mm-hmm yeah. Write a hundred, get them all through releasing.

===== Page 20 =====

This is a very good guidance. Bethlehem Star 2021-01-02 11:18:05 No other teacher teaches like this. Roller 2021-01-02 11:18:13 Teacher Lester Levenson's most favorite. Bethlehem Star 2021-01-02 11:18:17 Lester Levenson was the first. Roller 2021-01-02 11:18:23 If you love Lester Levenson, just follow him well. I didn't obey before either. Bethlehem Star 2021-01-02 11:18:38 No one in the public sphere teaches like this either, they don't dare. Wind 2021-01-02 11:20:13 Moreover, Lester Levenson is also special among masters. Other public-oriented teachers consider the audience's接受程度 (level of

acceptance), so they don't teach like this either. Bethlehem Star 2021-01-02 11:20:39 Lester Levenson is the bait. Roller 2021-01-02 11:20:53 I love Lester Levenson, haha, yes.

One function of a goal is to give you motivation to release

Wind 2021-01-02 11:38:52 Dare to think big. Tiancheng 2021-01-02 11:39:07 Can it also be to become a billionaire?

Wind 2021-01-02 11:39:13 Of course. A couple of days ago, Roller also felt he didn't want goals, until I told him to go to the world's top Eastman School of Music, find a blonde girl, and experience his favorite romantic life. He immediately got excited. So dare to think big. Many people think they don't want the world simply because they don't dare to think, they suppress it. They think it's impossible, so they don't want the world. This isn't truly wanting freedom.

===== Page 21 =====

Tiancheng 2021-01-02 11:41:31 I discovered that I suppressed it, thinking it was impossible and didn't dare to do it.

Wind 2021-01-02 11:42:56 *Dare think big*, Lester Levenson said. Dare to think big.

Tiancheng 2021-01-02 11:43:27 But currently, I haven't even achieved a single small goal. In this situation, can I directly think big?

Wind 2021-01-02 11:43:53 For goals you don't truly want, you have no motivation. One function of a goal is to give you motivation to release. After Roller found this goal that excited him, his releasing accelerated.

Tiancheng 2021-01-02 11:44:29 So the key is to set goals you truly want.

2021-01-02 Wind's releasing experience

Wind 2021-01-02 22:13:00 To completely complete the first step, you need to release continuously.

Pay attention to all Six Steps

But if your *willpower* is strong enough, you can also achieve it in an instant through sheer will. First Step.

Susan Lee 2021-01-02 22:13:19 Xiao Li's breakthrough is huge. Her willpower must be very strong. She'll probably be free soon, right?

Wind 2021-01-02 22:13:38 Everyone can be free, as long as you do it. If you start very fast but stop halfway, you won't be able to become free.

Susan Lee 2021-01-02 22:13:54 Mm-hmm, she gave me a big encouragement. The Release Method can be so efficient.

Wind 2021-01-02 22:14:05 Implement the Six Steps until the end. Implementation is necessary.

Susan Lee 2021-01-02 22:13:16 Efficient.

Wind 2021-01-02 22:13:40 Two years ago, I once released continuously for a week. At that time, the *agflap* in my mind was mostly cleared.

===== Page 22 =====

Then I was in a very comfortable state. The world around me also showed unprecedented harmony. Then, for a full six months, I didn't release even once. Then those *agflap* came back. I even forgot how to release emotions and wants.

Continuously stuck

That's why I joined the group to communicate. Later I found that people in the group seemed unaware of Lester Levenson's later audio and the original version of the Release Method. So I translated two articles from *The Way* and the '92 course. During the translation process, I myself also reviewed and remembered the key points. So I started releasing continuously again, taking the lesson from last time, and just moved forward. Before you reach the end, you must not stop. Because once you stop moving forward, you're moving backward.

Zhang Di 2021-01-02 22:15:21 Indeed, I came across Lester Levenson very early, but I had no idea about the later videos and *The Way* series. I even thought for a while it was just the early materials like *The Ultimate Freedom Path* and *The Ultimate Truth*.

2021-01-02 Implement the Six Steps

Qian 2021-01-02 22:37:15 Aren't there 112 methods to reach freedom? Which method is actually more大众化 (suitable for the masses)?

Wind 2021-01-02 22:37:21 112 methods, it's only a matter of adapting to the times. For the current era, I only recommend the Release Method. If you look at the workbook, you'll find a sentence where Lester Levenson said, "You will find this method is the only simple and easy method in the world today." Kam said after becoming free, "This is probably the highest method possible in the world." They weren't joking with you. Masters never fool you.

Susan Lee 2021-01-02 22:38:36 It's really simple. No need for a guru's一大堆 (long-winded) explanations, explaining terms. Just implement the Six Steps.

Lan Ruo 2021-01-02 22:38:50 @Wind What's the situation with the *Avatar* now? What language will he use to teach?

Wind 2021-01-02 22:39:07 "*Avatar*" is a Sanskrit term. It specifically refers to a perfect being who then descends again as a master. For example, Jesus is an *Avatar*. For this knowledge, read *Autobiography of a Yogi* recommended by Lester Levenson, and you'll understand.

2021-01-02 When you can't perceive it, go look at your wanting to figure it out

Wind 2021-01-02 22:57:02

===== Page 23 =====

Can't feel it, don't know what it is.

Wind 2021-01-02 22:57:56 When you can't perceive it, don't think. Go look at your *wanting to figure it out*. That's a *wanting control*.

2021-01-02 Wanting freedom, set freedom within three months

Wind 2021-01-02 23:23:51 Set freedom within three months, if you truly want it. Ye Minzhen Jamie 2021-01-02 23:23:59 Okay.

2021-01-03 In the state of automatic releasing, it takes no effort at all

Guang Ming 2021-01-03 04:52:16 Sometimes there's a great sense of joy, sometimes the chest and abdomen feel lighter, without such a big surge of joy. I don't know if I'm doing the Sixth Step correctly, but I can tell feelings are coming out from the chest and abdomen.

Xiao Li 2021-01-03 04:52:16 Yes, you are releasing. Keep moving forward. When I was in the "cycling" state, I felt large areas of my body loosening, melting, exploding, sometimes the body released gas by itself. As the release process becomes more熟练 (skillful), as long as you let go of part of the mind, you can stay in the feeling of "cycling".

Guang Ming 2021-01-03 04:52:27 Okay, won't stop.

Xiao Li 2021-01-03 04:52:30 As the "cycling" state deepens and you release more, you let go of more of the mind and can enter the *automatic releasing* state. In the *automatic releasing* state, you don't need to maintain the "cycling" state; it takes no effort at all. You just watch the whole body melting, exploding, releasing gas. When releasing, all three bodies are being purified, right?

Guang Ming 2021-01-03 04:52:33 Impressive, I just learned to "cycle".

Xiao Li 2021-01-03 04:52:40 One day, my left arm kept hurting. The more I released, the more it cleared. Keep it up.

Guang Ming 2021-01-03 04:52:43

===== Page 24 =====

Was stuck before. Okay.

Xiao Li т 2021-01-03 04:52:50 With the method, there's no need to suffer anymore. Implement the Six Steps.

Guang Ming 2021-01-03 04:52:57 Won't stop until the end [fist].

Xiao Li т 2021-01-03 04:52:59 [fist].

2021-01-03 Breakthrough Duo

Yi Tian 2021-01-03 09:31:42 "*Want*" is on the most superficial layer. This is my great discovery this morning.

I am Infinite 2021-01-03 09:48:03 This is a breakthrough. With this breakthrough, you can become more and more aware of the *want*, and then you can try to release it @Yi Tian.

Wind 2021-01-03 09:53:26 Breakthrough Duo.

Yi Tian 2021-01-03 09:55:09 Finally got a little breakthrough, and you guys tease me so much.

Wind 2021-01-03 09:56:43 No need for a breakthrough. Just use it directly. You see, every time you have a "breakthrough", you have to summarize it with the mind, right? What you summarize is just conceptual stuff, right? Just converting a concept through language, and you expect to gain an experience?

Yi Tian 2021-01-03 10:04:36 Maybe I'll have a breakthrough this afternoon.

Wind 2021-01-03 10:05:04 You can have a breakthrough in the next second. Don't delay. Breakthrough is not when the mind understands something. Breakthrough is when you can *experience releasing*. Being able to *experience releasing continuously* is an even bigger breakthrough. When the mind understands something, that's a false breakthrough. There's a misunderstanding here. Let me talk about it. Often, when people use a method and don't get the expected results, they start looking for a solution. It's like when you're not driving well, you think, is there some other trick? The behavior is to ask this person, ask that person, catch anyone who releases well and ask. Hearing a viewpoint, trying it and feeling it's useful, then suddenly realizing something. This direction is wrong.

===== Page 25 =====

Because, for example, if you're too tense now, and someone tells you to relax. You relax, find you can release, so you define relaxation as the trick. Then you get stuck again. Someone tells you to allow. You allow, find success, so you define allowing as the trick. The

"tricks" accumulate in your mind, and releasing becomes more and more difficult. Because you're constantly paying attention to those things. The real trick is to keep it simple. Return to the simplest release process. Asking those who release well is useless, because they cannot summarize the reasons for their successful release.

Wind 2021-01-03 10:10:21 Many people can release, but the experience they summarize is imagined by the mind, and it's wrong. It's like asking Jack Ma why he can make money; actually, he himself doesn't really know. Actually, it's very simple. If releasing had those tricks and principles, why wouldn't Lester Levenson tell you? The experience of the Release Method is that the more you release, the fewer things you need to pay attention to, the simpler it gets. It's like learning to ride a bike. Once you learn, you just get on and ride. You don't think about how to ride, or whether to put your left or right foot first. This is achieved through大量 (a lot of) releasing, not through intellectual understanding.

"When I try to explain an experience to you, it's like trying to tell you how to fly a plane, or even drive a car. I say just put the key in, shift to drive, step on the gas, and off you go. When you want to go right, turn the wheel right; when you want to go left, turn it left. Could you learn to drive? You know everything you need to know to drive, but can you drive? No, you need experience. It's even more so with flying a plane. I tell you how to fly a plane. You fly up and come down fast. Experience is putting you on the bicycle. I can tell your mind how to ride a bicycle, but you won't know how to do it until you experience it. When you experience it, you cannot intellectually transfer an experience to another person; they must experience it themselves. So this is the distinct difference between experience and intellectual understanding. Intellectual understanding won't give you the ability to experience, it will lead you in the direction of experience, but it won't give you an experience. Because experience is not in the mind, thinking is not experiencing." - Lester Levenson

Wind 2021-01-03 10:33:03 Like learning to ride a bike, just do it directly. Fall a few times and you'll learn.

Wind 2021-01-03 10:34:41 *"But you can see, our method is actually to release the drives of the mind. Don't try to develop your*

===== Page 26 =====

mind, that way you're developing your enemy, developing what binds you." Don't develop it. When your "intellectual understanding" of the Release Method increases, you'll know the path is wrong. The better you release, the less intellectual understanding you have. You know it's a feeling, you know you can release. You know what releasing is. You know the mind becomes quiet after releasing. You have all those experiences.

Wind 2021-01-03 10:39:24 Lester Levenson: Yes, you release your attachment and aversion to the world, little by little. But you need a big gulp, not this little by little. So you use what you're doing to release. Understand, the only effort you need is to get rid of your effort. This is what you do in the world, you use your effort to get rid of your effort, but in your being, no effort is needed, things materialize and dematerialize instantly. However, you try to figure it out with your mind. You can't. Because your mind, your intellect, is the obstacle, the accumulation of limiting concepts. So you can't figure it out in your mind. You can be your

being, you are your being right now. You don't have to be a limiting framework, and this is what you release in your work and daily life. You release all attachment and aversion, get rid of all emotions associated with you. Did I answer your question? **Student:** Yes, I don't think I tried to figure it out, but I understand I can't do it. You answered my question. **Lester Levenson:** You can't figure it out.

Wind 2021-01-03 10:39:56 Note: You can't figure it out. The right effort still needs to be there. Actually, keeping it simple and doing it is still very important. Let me talk about a habit I also had at the time. In the past, whenever I experienced a release, I would subconsciously summarize. Never summarize. A mental summary will偏离 (deviate) from the path for a long time. If you release well, just continue releasing. If you realize something, you go astray. Someone once told me: "Every time you realize something, you go down the wrong path." This sentence helped me a lot later on. Record insights, but don't record the mind's understanding of the method. On the method page, just put the Six Steps. Because those understandings are truly limiting. After I released continuously and reached *Samadhi*, looking back at my previous奇葩 (outrageous) understandings, I felt very stupid. Moreover, people teaching the Release Method introduce even more concepts. I discovered long ago that communication doesn't help me. Communication is everyone talking about their problems and mutually认同 (identifying with) each other's limiting beliefs.

===== Page 27 =====

So most communication is unhelpful. Communication between practitioners is just sending each other their mental understandings, mutually误导 (misleading). Just send the method directly, just send the master's teachings directly. I used to have a good Theravada group. Vipassana group. Usually, everyone was quiet. Occasionally, someone would post a passage of scripture. Without adding their own annotations. Later, when more people joined and started discussing experiences, the group became useless. Experiences processed by the mind don't help people; they only mislead people.

Minnie 2021-01-03 11:30:05 When you can directly feel the "*want*", do you need to perceive the emotion underneath? (① Roller)

Wind 2021-01-03 11:30:15 No. Directly feel the *want*.

Minnie 2021-01-03 11:32:14 Every time I hear you say releasing once every few seconds or once per second. At that time, you probably don't need the questions, right? Just let the feeling go out by itself.

Wind 2021-01-03 11:32:27 Once identified, it's gone. Released in an instant.

Minnie 2021-01-03 11:32:45 But in such a short time, can you feel the joy rising?

Wind 2021-01-03 11:32:59 Of course. As soon as you release, the mind quiets down a lot. The joy comes out.

2021-01-03 Once identified, it's released

Wen Lan 2021-01-03 11:45:12 @Wind When releasing once per second, or during *automatic releasing*, do feelings just release automatically, without distinguishing between approval and control?

Wind 2021-01-03 11:45:26 Once identified, it's released. Sometimes it happens so fast your mind doesn't have time to understand. When releasing continuously, feelings surge out like waves. You just watch them排出 (drain out).

Elizabeth Zhang 2021-01-03 11:45:34 Haven't experienced continuity. Always need to feel the chest and abdomen or the current *want* first. Does this continuity arise spontaneously, or is it a必经过程 (necessary process)? Is it不一定 (not necessarily) like that?

Wind 2021-01-03 11:45:40

===== Page 28 =====

Initially, your habit of suppression is stronger than your habit of releasing. You need to operate the Process repeatedly. When you make releasing the norm, continuous releasing will happen.

Beingness (part 1) – Lester Levenson 2021-01-03 11:45:44 https://mp.weixin.qq.com/s/Ek-y_3MUFwKWWHGPz j0MnA Take a look. All of us have accumulated too many mental troubles. We need to eliminate them. They are so heavy, so much piled up here. Now we are all doing this together, but you should make a sufficiently strong decision. You can do it in weeks, months. So focus all your desires on one desire – getting rid of your mind. Even when you are with others, you can release continuously, all day long, without interruption. You've probably experienced the state where it comes up and floats out, comes up and floats out. You must reach, achieve this. Really, there is so much "garbage". Occasional releasing also brings some benefit. But if you want to release it all, a lot of releasing, continuous releasing, look at the Six Steps. You must keep releasing continuous. Continuously let feelings surface and drain out all day. You perceive a feeling and release it. It's a bit like you're sitting and watching it, watching it continuously.

2021-01-03 Chat log between Wind and Roller

Wind 2021-1-3 12:23 Left the group?

Roller 2021-1-3 12:23 Hope I never have to ask you again. Uh-huh.

Wind 2021-1-3 12:24 Not staying in the small group anymore?

Roller 2021-1-3 12:24 Not staying anymore. I want to be completely独立 (independent). Including dependence on you.

Wind 2021-1-3 12:24 That's good.

Roller 2021-1-3 12:25 Love you. Almost cried saying love you.

===== Page 29 =====

When I achieve my goal, I'll still go back to the group and say something topush (motivate) them.

Roller 2021-1-3 12:28 You can tell them for me. I plan to return only after achieving the first step. If not, returning to help them would just be拉扯 (dragging them back), like you learning.

Wind 2021-1-3 12:29 After the first step, you really don't need to return. But that's your choice.

Roller 2021-1-3 12:30 I'm thinking of融入 (integrating into) the secular world to truly help people inclined towards freedom. That's my current decision. Who knows about later? Release first.

Wind 2021-1-3 12:31 First, reach the goal. Otherwise, it's hard for you to make the decision for freedom.

2021-01-03 The more you set aside understanding and simply practice, the easier it is to learn

Wei Nuan 2021-01-03 13:03:13 @Wind Teacher Wind, although I felt joy when releasing before, I now suspect it was all illusion, a配合 (coordination) of the mind, not真正的 (real) release, right? Only by completely ignoring the mind is it real, right? Today I tried to completely ignore the mind, and energy went to my head.

Wind 2021-01-03 13:03:26 Not completely ignoring the mind. How can you possibly completely ignore the mind?

Sunn 2021-01-03 13:03:38 Releasing fear continuously, but it never ends. @Wind

===== Page 30 =====

Wind 2021-01-03 13:03:50 Before you are completely free, you have a mind. Feelings are also mind, just closer to the真我 (True Self).

Sunn 2021-01-03 13:03:59 Feel like I've been releasing emotions for years, but I'm still affected by others' emotions. I don't see progress.

Wind 2021-01-03 13:04:23 Release *wanting control*, *wanting approval*, *wanting safety*.

Ming 2021-01-03 13:03:30 ⊕ Wind Can't proceed with releasing *wants*. No feeling at this stage. Do I need to start over from the beginning?

Wind 2021-01-03 13:03:38 Practice.

Elizabeth Zhang 2021-01-03 13:03:42 Question: I can't help focusing on the physical sensation of the heart chakra. Should I only focus on the overall emotion, or the part of the emotion that feels like it's floating out from the chest and abdomen? When觉察 (being aware), it's not that I use the chest and abdomen area to be aware, actually it's the whole person being aware of the feeling.

Wind 2021-01-03 13:03:50 For learning to release, the more you try to understand how it happens, the harder it is to learn. The more you set aside understanding and simply practice, the easier it is to learn. When being aware, just be aware of your emotions, your *wants*.

Elizabeth Zhang 2021-01-03 13:04:02 Does this awareness happen in the mind or the heart?

Wind 2021-01-03 13:04:15 In your *feeling center*.

Sedona's road 2021-01-03 13:04:20 Is the *feeling center* the one in the Hale Dwoskin video? The *Shanzhong point*?

Wind 2021-01-03 13:04:29 **Q:** I used to concentrate between the eyes, but now I've switched to the heart chakra. **Lester Levenson:** The heart is a good place because it is the center of feeling, and feeling is closer to the Self than thought. It depends on your background. If you're a vichara jnani, it'll be the heart, but not on the left side, on the right side. If you're a raja yogi it'll be between the eyes. When I did my concentrating it wasn't on any location; it was on wanting to have the answer. Concentrate on seeking the answer. **Answer:** The heart chakra is a good place because it is the *center of feeling*, and feeling is closer to the Self than thought. It depends on which path you're practicing. If you are a vichara jnani, then it's at the heart chakra, but on the right side, not the left. If you are a raja yogi, it's between the eyes. I myself didn't concentrate on any specific location, just wanted to get the answer. Concentrate on seeking the answer. *center of feeling*

===== Page 31 =====

A Fish 2021-01-03 13:04:37 [Image]

Sedona's road 2021-01-03 13:04:41 Yes, that's what I saw. Paying attention to the *feeling center* doesn't count as paying attention to physical sensation, right? I'm afraid of混淆 (confusing them).

Elizabeth Zhang 2021-01-03 13:04:52 When I'm guided, especially after releasing a big chunk, should I first ask the question with my mind, and then go feel the emotion/*want* in my chest and abdomen?

Wind 2021-01-03 13:05:00 First feel your emotion and *want*, then ask yourself those questions. The further you go, the simpler the questions become.

Sedona's road 2021-01-03 13:05:06 Thanks. I'm still a bit unclear. Is it necessary to pay attention to the *feeling center*? Before, when releasing, I never paid attention to the *feeling center*, just put some attention on the feeling.

Wind 2021-01-03 13:05:10 At the *feeling center*, it's easier to feel the feelings.

2021-01-04 "Nirbikalpa" Samadhi is actually the complete achievement of the first step of the Six Steps

I am Infinite 2021-01-04 02:32:57 I saw you said you have already reached the first step. Are you sure? So fast? It's only been a few days. Let me send you a share from Wind for comparison.

I am Infinite 2021-01-04 02:39:59 [Group chat history] [Wind: When Lester Levenson reached *Samadhi*, he didn't know there was such a thing as *Samadhi*. Wind: So knowing or not knowing the concept of *Samadhi* doesn't affect you reaching it. Wind: What I repeatedly explain is that "*Nirbikalpa* Samadhi" is actually the complete achievement of the **first step** of the Six Steps...]

Wan Li 2021-01-04 06:34:40 The achievement of the first step is reaching "*Nirbikalpa* Samadhi". Then I haven't achieved it. I don't know what state *Samadhi* is. The day before yesterday, Wind helped me draw out those extremely heavy, extreme programs in the subconscious with a very, very strong avoidance惯性 (inertia). Step by step releasing until I could maintain *automatic releasing*. After releasing enough of these basic feelings, the fear of death came out. This feeling is so different. With the experience of releasing those extreme programs earlier, at first, when releasing the fear of death, I shook a lot. Gradually, I stabilized the "cycling" and maintained *automatic releasing*. If I didn't maintain *automatic releasing*, I probably couldn't bear the fear of death surging up layer by layer through my body. During *automatic releasing*, my whole body felt very uncomfortable. Like the body sensation of a bad cold when I was a child. As releasing went deeper, at one point, my limbs felt lighter. Then from the heart to the navel, that discomfort was almost unbearable. I am in the state of releasing the fear of death. Comparing with what Wind said, I haven't achieved the first step. Let's work hard together.

2021-01-04 There's no way to bypass the surface feeling to release what's underneath

Ye Minzhen Jamie 2021-01-04 17:39:18 @Wind If I only write down things I want, and not things I don't want, is that okay?

Wind 2021-01-04 17:44:41 It's okay too, but you always have to face the things you don't want. You always have to face those suppressed feelings of aversion. Because there's a more superficial part of you that you haven't identified. There's no way to bypass the surface feeling to release what's underneath. That would be trying to suppress. No need to look. "You don't need to seek them after feeling them; they are with you 24/7, you are avoiding

them 24/7." No need to look, especially don't try hard to look. Study the Six Steps carefully. I don't need to give more explanations that fill the mind.

Wind 2021-01-04 13:09:44 For learning to release, the more you try to understand how it happens, the harder it is to learn.

Wind 2021-01-04 13:10:05 The more you set aside understanding and simply practice, the easier it is to learn.

2021-01-04 The key to releasing a desire lies in identifying it and letting it go

Wind 2021-01-04 17:56:12 Every time you release, you become happier. You make progress every time.

The key to releasing a desire lies in identifying it and letting it go

When you identify *wanting control* and *wanting approval*, it brings a very deep releasing experience.

===== Page 33 =====

With just a little release, the mind quiets down a lot. When you identify it, it will be released immediately. You have a natural tendency to let go. It will be accompanied by some feeling of energy leaving or dissipating. Most of the time, you will feel the feeling depart, accompanied by the dissipation of energy.

Light Dancing Wind 2021-01-04 17:57:45 I released some control and didn't feel joy at that moment. But today I felt joyful all day. Does that count? [facepalm]

Wind 2021-01-04 17:58:09 Yes, sometimes the effect happens later. Most of the time, you feel joy immediately.

2021-01-04 Suppress deeply enough, accumulate enough feelings

Ai Mo 2021-01-04 18:30:01 Wind, I hate my mother-in-law. She has done many malicious things and said malicious words to me. Can I state my goal like this: I allow this person to disappear.

Wind 2021-01-04 18:30:29 Goals should not be harmful. Even if your goal is harmful, it will become harmless during the releasing process. You will转变 (transform) your goal. Because no one truly wants to harm others. Harming others is harming yourself.

Ai Mo 2021-01-04 18:30:38 But it's very hard for me to release towards this person.

Wind 2021-01-04 18:31:46 Everyone has problems that seem harder on the surface. That's just because they are suppressed deeply enough, and feelings have accumulated enough. Those strong, habitual programs can also be released.

2021-01-04 Enter the forest alone

Susan Lee 2021-01-04 18:36:34 Wind, is it okay to not read much of the group chat anymore? Is everything in the Six Steps? I feel like I can't help but look at the聊天记录 (chat history) in the group.

Wind 2021-01-04 18:36:50 Yes, that's right. Actually, even the group could be disbanded, because everyone already has the Six Steps.

Susan Lee 2021-01-04 18:36:55 Okay, I'll退 (leave) first. I'll come back when I'm free. Thank you, Wind, and everyone for your help. Be tough on myself.

===== Page 34 =====

Wind 2021-01-04 18:37:07 *Enter the forest alone.* Luo Wanyu (Yu y) 513 2021-01-04 18:37:24 I also can't bear to leave. I'll allow myself not to scroll through the chat history anymore, calm down, and release properly.

Wind 2021-01-04 18:37:33 That's also a good way. Since you've mastered the method and have the map, there's no need for communication.

2021-01-04 Only study Lester Levenson, don't set up authorities or idols, no need to argue with others

Above the Dome 2021-01-04 18:40:19 Teacher Wind, I want to ask, have you attained the fruit?

Wind 2021-01-04 18:40:19 Talking about this kind of thing too much isn't very meaningful, because you have no way to辨别 (discern). Only study Lester Levenson, don't set up authorities or idols, no need to argue with others. Use this time, and the journey will already be completed.

Above the Dome 2021-01-04 18:40:34 So what is the最低 (minimum) standard I need to reach to have the ability to discern it?

Wind 2021-01-04 18:40:47 "Work silently, your strength is in stillness." In the Buddha's teachings, one must reach the fruit of *Sotapanna* (Stream-enterer). In the teachings of瑜伽科学 (Yogic science), one must reach "*Nirbikalpa* Samadhi". You will cut off all doubt and see the only direction.

Above the Dome 2021-01-04 18:41:06 I can't yet.

Wind 2021-01-04 18:40:18 So, at this stage, you don't need to believe anyone, just do it, and verify step by step.

2021-01-04 Study the Six Steps carefully

Ye Minzhen Jamie 2021-01-04 17:39:10 @Wind If I only write down things I want, and not things I don't want, is that okay?

Wind 2021-01-04 17:39:19 It's okay too, but you always have to face the things you don't want. You always have to face those suppressed feelings of aversion. Because there's a more superficial part of you that you haven't identified. There's no way to bypass the surface feeling to release what's underneath. That would be trying to suppress. No need to look.

===== Page 35 =====

"You don't need to seek them after feeling them; they are with you 24/7, you are avoiding them 24/7." No need to look, especially don't try hard to look. Study the Six Steps carefully. I don't need to give more explanations that fill the mind.

2021-01-04 The fear of death, expressed in the body, becomes pain

Wind 2021-01-04 18:54:05 The fear of death, expressed in the body, becomes pain. But that's expressing it in the body. It means you've suppressed the feeling of the fear of death back down.

Student: Once I tried to operate releasing this fear of death, and I brought out some very heavy physical pain, so I must have done something wrong, but it took a long time to搞定 (handle) it. **Lester Levenson:** You didn't release it, instead you expressed it in the body, you were letting your body move towards death. Pain points to death. So, you didn't release it, you let it express in the body. **Student:** Then just go into it again. But I must say, I think it has lessened through releasing, but when it happened, I still didn't let go of it. How do I get to it again? **Lester Levenson:** Talk to the seminar instructor, it's not that I take you there. Or you continuously release the stuck feeling, see that when you don't release the stuck feeling, you let it continue operating, which causes you to remain stuck. Can you see how simple this is? If you do it, it's really simple.

Look at *The Way 1*; there's a specific section of guidance.

2021-01-05 Wanting drives surface feelings

Fang Fei 2021-01-05 09:08:17 Teacher Wind, I'd like to ask, do we first allow the most superficial feeling to express, and then naturally perceive a "wanting" (compulsion/drive) underneath, and identifying it is releasing? I want to confirm, because I saw in the group that "*want* is on the most superficial layer"? A bit confused [facepalm] @Wind

Wind 2021-01-05 09:08:25 The most superficial is what you can clearly perceive.

Fang Fei 2021-01-05 09:08:54 Shouldn't I first allow the feeling? Behind the feeling, there is a "*want*".

Wind 2021-01-05 09:08:59 After you become proficient, you can directly feel the feeling of *want*.

Fang Fei 2021-01-05 09:09:14

===== Page 36 =====

Isn't the *want* behind the feeling? (the driver underneath)

Wind 2021-01-05 09:09:25

Wanting drives surface feelings

Guo Xingxing 2021-01-05 09:09:51 @Wind Sometimes when I'm writing, I can still feel continuous releasing. I might laugh while writing, but it doesn't affect the logic of what I'm writing. Am I having illusions? Is this okay?

Wind 2021-01-05 09:09:59

You can release continuously while doing anything

Rong 2021-01-05 09:10:15 @Wind Teacher, may I ask if the fear of death and *wanting safety* are the same concept? [respect]

Wind 2021-01-05 09:10:18 Yes, Lester Levenson explained it in *The Way*. Lester Levenson himself liked to say fear of death, but in his courses, he used *wanting safety*.

Elizabeth Zhang 2021-01-05 09:10:41 At what feeling level does the fear of death emerge? @Wind

Wind 2021-01-05 09:10:58 Release enough *wanting control* and *wanting approval*.

Xu Hong 2021-01-05 09:11:12 @Wind So when doing things, do feelings that pop up still need to be identified as what kind of *want*?

Elizabeth Zhang 2021-01-05 09:0 Is it a feeling that is clearly different from *wanting control* and *wanting approval*, and emerges by itself?

Wind 2021-01-05 09:11:48 Yes, it will emerge. Identifying *wants* is very easy. If you are trying hard to figure out what kind of *want* it is, note that that's a *wanting control*.

2021-01-05 Once you release the feeling, you won't have thoughts compelled by it

Elizabeth 2021-01-05 10:47:14 If there is a wish, actually we don't need to judge whether it comes from *wanting approval* or *wanting control*. We should only look at the current feeling towards it as *wanting control* or *wanting approval*, and not analyze which need it comes from, right? Because that wish is caused by karma. Judging it because you want to change others or want love/approval is actually the mind's control? @Wind

Wind 2021-01-05 10:47:28 No need to analyze. By the time you finish analyzing, you could have let it go.

Shu Xin 2021-01-05 10:47:37 @Wind When facing a feeling, should we fully feel it first and then categorize it as which *want*, or immediately upon feeling it, see if it's *wanting control* or *wanting approval*?

Wind 2021-01-05 10:47:52 Directly look to see if it's *wanting control* or *wanting approval*.

===== Page 37 =====

At 2021-01-05 10:48:19 @Wind My house is on a street. When I hear car sounds, I get annoyed. I feel this annoyance as *wanting control*, and then release. @Wind I can always feel that *wanting control* when a car passes, and I release it repeatedly. Isn't this combining other methods with the Release Method? My feeling is a strong *wanting control*. Wanting to change is also a form of needing control.

Wind 2021-01-05 10:49:12 Just release the feeling. This is not combining other methods. If you have any feeling about anything, just return to your feeling and release it. Release *wanting control*, *approval*, *safety*.

Elizabeth 2021-01-05 10:50:01 After充分 (fully) releasing, will the situation with the car noise change?

Wind 2021-01-05 10:51:18 Yes. *see nothing out there but your sum total thinkingness*. Lester Levenson told you to write this down.

Elizabeth 2021-01-05 10:51:20 Fully releasing equals changing the画面 (picture)?

Wind 2021-01-05 10:52:00 The画面 (picture) is just your thoughts. Thoughts are just driven by feelings.

Elizabeth 2021-01-05 10:52:14 What does充分 (fully) releasing do? Eliminate the feeling? Then the画面 (picture) of the noisy car no longer exists, right?

Wind 2021-01-05 10:52:26 Once you release the feeling, you won't have thoughts compelled by it. You can freely choose what you want. This will make your world appear exactly as you want it.

Zi Shan 2021-01-05 10:52:44 What does that mean?

Wind 2021-01-05 10:52:34 The world is just a presentation, just a display screen. When you want to change the画面 (picture), smashing the display screen is useless. Only releasing helps.

Elizabeth 2021-01-05 10:52:44 Does Wind or others appearing on my display screen mean I have feelings towards you in my subconscious?

Wind 2021-01-05 10:52:49 You created that画面 (picture). No exceptions. Outside there is nothing, only your bundle of thoughts.

Elizabeth 2021-01-05 10:53:05 Are good feelings also强迫 (compulsively) driven? So, in *beingness*, there are actually no feelings. Only

===== Page 38 =====

but at this time, thoughts are issued by the真我 (True Self), coming from the整体 (whole) mind. Is this understanding correct?

Wind 2021-01-05 10:53:12 Clear out the feelings. You will have no thoughts, your mind will be completely still. You will recognize that you are infinite existence. And then never lose this knowing. You can casually put in feelings and thoughts, but will no longer be operated by them. Only use them to communicate with others.

Elizabeth 2021-01-05 10:53:19 This "you" that casually puts in – when you have no thoughts, does the画面 (picture) still exist?

Wind 2021-01-05 10:53:29 When there are no thoughts, there is no画面 (picture). Only existence.

Elizabeth 2021-01-05 10:53:47 Isn't there a画面 (picture) around you right now?

Wind 2021-01-05 10:53:57 You have to bring yourself down to communicate with others. The way to bring yourself down is to put in feelings and thoughts, to重新 (re-)see everything as limited.

Elizabeth 2021-01-05 10:54:00 So when you clear all feelings, all画面 (pictures) disappear. It seems hard to understand. It's like you experienced no画面 (picture), and then to communicate, you装入 (load)画面 (pictures) again. When you reach *Samadhi*, are you in a state of no feelings and no画面 (pictures)?

Wind 2021-01-05 10:54:16 In fact, as soon as you reach the *astral plane*, you see no matter, only bright, blazing light. When you reach *Samadhi* and experience infinite consciousness, there are no feelings or thoughts. The画面 (picture) is just thoughts. It is nothing else.

Elizabeth 2021-01-05 10:54:18 When you were in *Samadhi*, if your family was at home, couldn't your parents see you? Did you disappear, not in the画面 (picture)?

Wind 2021-01-05 10:54:36 They would see you, because you保留 (retained) the karma of the body.

Elizabeth 2021-01-05 10:54:52 How is the karma of this body cleared? Is it automatically cleared after releasing the fear of survival?

Wind 2021-01-05 10:54:57 You don't need to clear it. Usually, you let it run its预设 (preset) course. Very few people make it disappear directly. But if you decide to, that's also possible.

Elizabeth 2021-01-05 10:56:02

===== Page 39 =====

Also through the Release Method?

Wind 2021-01-05 10:56:15 No, I'm talking about after freedom. After freedom, you can decide to let the body run its预设 (preset) course, or you can leave directly. That's your choice, completely free choice.

Elizabeth 2021-01-05 10:56:18 At that time, you directly see these choices, without needing any methods, right?

Wind 2021-01-05 10:56:19 Yes, after freedom, you don't need methods.

Guo Xingxing 2021-01-05 10:56:26 Can the预设 (preset) things not be changed, even after freedom?

Wind 2021-01-05 10:56:59 But you need to implement the method to reach freedom. Yes, when you transcend karma, you can do it.

Rong 2021-01-05 10:58:00 Teacher Wind, my question might be a bit naive [facepalm]. What exactly is this karma? [respect]

Wind 2021-01-05 10:58:06 Programs are feelings.

Rong 2021-01-05 10:58:29 Oh, that makes it clear. If it were just "programs," I still wouldn't understand. Thank you.

Yi Tian 2021-01-05 10:58:40 Feelings and *wants* together form the complete program, right? @Wind

Wind 2021-01-05 10:58:46 *Wants* are also feelings. Basic feelings.

Yi Tian 2021-01-05 10:58:55 They compel and drive all our speech, actions, and thoughts. What gives feelings this driving power?

Sui Le 2021-01-05 10:58:59 Wind, regarding the noise of passing cars, after releasing it completely, if cars still pass, will I not hear the noise anymore?

Wind 2021-01-05 10:59:12 The only source of power is yourself. Your infinite existence. You are the one who赋予 (empowers) feelings; you can certainly解除 (disempower) them. If you don't want it, this matter will directly disappear from your experience.

Z0EY 2021-01-05 10:59:23 From your perspective now, what is the meaning of life? @Wind

Sui Le 2021-01-05 10:59:30 Wind, so although the cars still pass, if I don't赋予 (give) them meaning, I won't hear them?

===== Page 40 =====

Wind 2021-01-05 10:59:32 The only meaning is to grow, attain freedom, return to your infinite existence. No, there is nothing external.

2021-01-05 What is the meaning of music?

Qing Kong Wan Li 142857 2021-01-05 11:46:00 @Wind Teacher, how can I truly *decide* to want freedom? I feel like I still don't want freedom very much.

Wind 2021-01-05 11:46:05 No one else can help you with this.

Z0EY 2021-01-05 11:46:07 What about the many people who haven't even started on the path of growth?

Wind 2021-01-05 11:46:13 In a slow way, they seek happiness in the world, in all directions. But there is no happiness in the world. After repeatedly hitting their heads, they will eventually come to this only direction. But the whole process may take millions of years or even longer.

Z0EY 2021-01-05 11:46:20 In your current state, is it extreme joy every moment?

Wind 2021-01-05 11:46:25 Beyond this joy. I cannot describe it more.

Guo Xingxing 2021-01-05 11:46:50 @Wind Let me ask a personal interest, I'd like to hear your explanation from your position. What is the meaning of music? I see that ancient Indian music explains specific emotions and connects them with the universe and life. Ancient Chinese music was also integrated with the emperor's survival, life, and the *I Ching*. At a certain stage, was music also a path to freedom? What is its meaning?

Wind 2021-01-05 11:46:59 Music is vibration. The original vibration is *AUM*.

Z0EY 2021-01-05 11:47:14 May I ask, what exactly is Bashar's所谓的 (so-called) channeling? High spirits?

Wind 2021-01-05 11:47:24 I don't comment on those channelings.

Guo Xingxing 2021-01-05 11:47:36 Why is such vibration needed?

Wind 2021-01-05 11:47:52 You only need to know that it has no meaning for freedom. All channeling information pleases your *astral body*.

===== Page 41 =====

Okay.

Wind 2021-01-05 11:48:02 If you want freedom, you should also release attachment to music.

Z0EY 2021-01-05 11:48:14 Does the *astral body* still need pleasure?

Guo Xingxing 2021-01-05 11:48:35 Can vibration not transcend the *astral body*?

Wind 2021-01-05 11:48:44 Of course, all three bodies are bondage.

Yi Tian 2021-01-05 11:48:59 Is the *astral body* inside the physical body? @Wind

Wind 2021-01-05 11:49:14 There is a method, but it's not through external music. Z0EY: Is the *causal body* also bondage?

Wind 2021-01-05 11:49:19 This method is not suitable for the current era. Yes, the *causal body* is also bondage. Guo Xingxing: Yes. When reading Sanskrit texts, life and sound are so intertwined, I wanted to ask about it.

Wind 2021-01-05 11:49:28 No, the *astral body* is the blueprint of the physical body. The physical body is an exact copy of the *astral body*.

Yi Tian 2021-01-05 11:49:30 Guo Xingxing: Ancient times existed. Guo Xingxing: The blueprint of the physical body – that's so interesting, so that's where it comes from.

Wind 2021-01-05 11:49:52 *Matrix*. This is the word Lester Levenson used. The physical body is projected by the *astral body*, not the other way around.

Yi Tian 2021-01-05 11:49:58 Does the *astral body* transcend the concept of space? Is it on Earth or not?

Wind 2021-01-05 11:50:26 No material body can exist without being operated by the *astral body*.

Yi Tian 2021-01-05 11:50:47 Is my *astral body* not on Earth?

===== Page 42 =====

Wind 2021-01-05 11:50:52 It's not that "the *astral body* is inside the physical body." Guo Xingxing: So through music, one can at most understand the blueprint. But for understanding the current person, society, or even karma, it is limited.

Tian 2021-01-05 11:51:12 Does everything有形 (tangible) and material have an *astral body*?

Guo Xingxing 2021-01-05 11:51:19 Intangible things probably do too.

Wind 2021-01-05 11:51:25 Of course, because the *astral body* is composed of mental, emotional, and life particles.

Elizabeth 2021-01-05 11:51:36 If freedom allows any画面 (picture) (including cars, people, scenery), can I have a画面 (picture) where my parents are free? Doesn't the free will of others exist anymore?

Wind 2021-01-05 11:51:50 At the thought level, when you create a画面 (picture), you develop the *astral body*. Yes, you can. But you won't do it. It's not that there is an "I cannot," it's just that you won't do it.

Guo Xingxing 2021-01-05 11:52:51 @Wind Is my understanding correct? Music cannot离开 (separate from) the *astral body* and its映射 (projection).

Wind 2021-01-05 11:52:59 Vibration can贯穿 (penetrate) to the primordial. But the music we talk about indeed only pleases the *astral body*.

Elizabeth 2021-01-05 11:54:15 @Wind Why wouldn't you? If Lester Levenson changed a风景 (scenery)画面 (picture), and you happened to be there, you also changed it. What would happen?

Guo Xingxing 2021-01-05 11:54:19 Ancient Indian and Chinese music seemed not just for pleasure.

Wind 2021-01-05 11:54:33 Two free individuals would not produce opposing views. They are both the same infinite existence, just called by different names.

Elizabeth 2021-01-05 11:54:38 If they are the same, Lester Levenson is in every atom, you are also in every atom. It depends on which frequency the perceiving person reads from? Earlier you said you感知 (perceived) Lester Levenson nearby.

Wind 2021-01-05 11:54:45 Of course, because nature is the concrete manifestation of *AUM* – the most primal sound or vibration word. Brahma, Vishnu, Shiva are the earliest musicians.

Elizabeth 2021-01-05 11:54:52 Why wouldn't free parents change?

Wind 2021-01-05 11:54:58 The deeper purpose of the先知 (prophetic) musicians was different from now – to awaken the human *spinal centers*.

Guo Xingxing 2021-01-05 11:45:00

===== Page 43 =====

Spinal centers.

Wind 2021-01-05 11:55:16 You do not干涉 (interfere with) the karma of each individual.

Yi Xuan 2021-01-05 11:55:33 Wind

Wind 2021-01-05 11:55:35 Release without mental conflict, you are on the same frequency.

Pointing at the Moon 2021-01-05 11:55:40 Mr. Wind, how many liberated beings are there on Earth now?

Wind 2021-01-05 11:56:00 I won't disclose this number. I can only say it's much fewer than you think. Because many don't wish to be known.

In primitive times, music in various civilizations corresponded to the natural hours, seasons, and the presiding deities of special forces. For example, Indra's song could only be heard at spring dawn, evoking the sentiment of universal love.

Guo Xingxing 2021-01-05 11:56:06 And Tara? I thought this explanation was just philosophy.

Wind 2021-01-05 11:56:36 There are one hundred and twenty *talas* mentioned in Sanskrit文献 (texts).

Era Everything Connected 2021-01-05 11:58:19 This is about feeling, no need to analyze.

Wind 2021-01-05 11:58:27 The origin of these rhythms is human movement: twice the time of walking pace, three times the breathing rate during sleep. At that time, the inhalation time was twice the exhalation time.

Guo Xingxing 2021-01-05 11:58:39 Can it help humans besides pleasure?

Era Everything Connected 2021-01-05 11:59:01 So只要 (as long as) you practice more, you will be able to see it?

Wind 2021-01-05 11:59:09 It is an effective spiritual training. Yes. Through practice. Vibration acts not only on the *astral body*.

Guo Xingxing 2021-01-05 11:59:47 How can one understand and obtain the corresponding vibration?

Wind 2021-01-05 12:00:00 I want to say releasing. This answer is sometimes too simple. But you do need to gain intuitive understanding to know. Because the ancient Indian music brought by the先知 (prophets) is essentially individualistic. The third eye is the center of intellect. At the moment of death, a person's consciousness often concentrates here.

Guo Xingxing 2021-01-05 12:00:09

===== Page 44 =====

Releasing is related to vibration, but releasing has nothing to do with music, right?

Wind 2021-01-05 12:00:18 The biblical metaphor is that when God first created the beings in heaven, he concentrated their consciousness in the third eye on the forehead. All their creative power of will was concentrated there. But when they began to use the body's nature to "till the ground," they lost it. Releasing has nothing to do with those things. The only thing you need to know for releasing is the Six Steps.

Guo Xingxing 2021-01-05 12:01:35 Is there a method to reach freedom through human music vibrations? Did it exist in ancient times?

Wind 2021-01-05 11:42:08 There are methods using vibration. The human body is the best instrument; external music is just初步 (preliminary) training. That's enough for intellectual questions. Go release. It brings all the answers.

2021-01-05 Wind elaborates on the Six Steps

Wind elaborates on the Six Steps: When the Process says "allow yourself to notice," it doesn't mean you用力 (exert effort) to dig, but rather what you notice while doing nothing at this moment. No need to summon effort, no need to use control. Why doesn't the course teach you "how to notice"? Because "how" implies mental effort. For example, you ask yourself if you currently want control or approval. You can notice immediately. If you can't, then you want to be able to. Wanting things to go your way – that's *wanting control*. It's very simple. So, I say again, you must memorize the Six Steps. Keep them nearby, look at them often. Any question about releasing can be answered in the Six Steps.

I can explain step by step.

Step one is "You must want freedom more than you want control and approval." *Wanting control and approval* are feelings that limit you. But sometimes we are so foolish. We prefer limitation to freedom. Sometimes when you're stuck, it's really because you're unwilling to release them. Just want it. When you realize that *wanting control and approval* limit you, you want freedom more. So the Six Steps actually don't need explanation. They are concise and literal.

Step two, make the decision for freedom. A decision is a decision. Because you want freedom, you decide to do it.

Step three is that all feelings are *wanting control and approval*. You have feelings every moment. The whole world you see is *wanting control and approval*. You defend 24 hours a day, preventing the fear of death from surfacing. The defense mechanism is *wanting control and approval*.

Step four is to release continuously. Continuous means continuous. You do it once, then you can do it a second time, a third time, a fourth time... until the last time when you reach freedom. Lester Levenson said "there is no stop in the six step". There is no "stop" in the Six Steps. Continuous means continuous.

===== Page 45 =====

Step five is probably used most at the beginning, because you'll often get stuck. But being stuck is just because you want to control. The only reason for being stuck is that *wanting control* is operating. It's that simple. Release this *wanting control* that's operating you, and the stuck feeling immediately becomes smooth.

Step six is also the easiest for us to overlook. Every release makes you freer, and it can also be described as轻松 (easiness) and joy, but ultimately it's freedom. The motivation from these experiences strengthens the *wanting freedom* from step one. And Lester Levenson said, "If you彻底 (completely) achieve step one, you will naturally implement the following five steps." If you彻底 (completely) achieve step one, you have no obstacles. Control is a good thing, *wanting control* is not. Wanting = lack. *Wanting control* is a sense of lack regarding control.

2021-01-05 Is releasing while watching dramas feasible?

Ye Minzhen Jamie 2021-01-05 19:48:16 @Wind Is releasing while watching dramas feasible? The剧情 (plot) reminds me of many events I once was unwilling to face. If not for watching, I would have thought I'd already let go. I'm afraid I'll get addicted to releasing while watching dramas, and deviate from the original Release Method @Wind If afraid of death, why not just watch more horror movies? Or use VR technology to practice death, is that feasible? @Wind

Wind 2021-01-05 19:49:17 Doing this can somewhat help bring out the fear of death. However, if you are under the heavy weight of *wanting control and approval*, you cannot directly face the fear of death.

2021-01-07 If you are disturbed, it only means you want to be disturbed

Yi Tian 2021-01-07 20:23:44 [Image] "When you release continuously, you will automatically isolate." Does this mean that when you enter continuous releasing, naturally no one will disturb you? @Wind

Wind 2021-01-07 20:23 Of course. The outside world is originally your projection. If you are disturbed, it only means you want to be disturbed. You used thoughts to create the situation of being disturbed.

Yi Tian 2021-01-07 20:23 When you were in retreat, did you encounter no disturbances?

Wind 2021-01-07 20:23 No. Once you决心 (resolve) to turn inward, nothing can disturb you.

===== Page 46 =====

Yi Tian 2021-01-07 20:23 Is it that when external刺激 (stimuli) occur, you have no reaction? Or does the outside world naturally have no干扰 (disturbances) at all?

Wind 2021-01-07 20:23 Same thing. Outside is only your thoughts. At first, you are still creating some events. But that's your own desires disturbing yourself. After releasing further, especially when集中 (concentrating) on releasing the fear of death, when *wanting control and approval* are mostly gone, the world completely does not disturb.

Yi Tian 2021-01-07 20:23 For example, if you're in a retreat room and someone knocks on the door, it simply doesn't affect you. Or does it mean that once you enter continuous releasing, no one will knock at all?

Wind 2021-01-07 20:23 If you're in the woods, this is even more evident. Poisonous snakes and fierce beasts will stay far away from you. After releasing enough *wanting control and approval*, basically no one will knock.

Yi Tian 2021-01-07 20:23 I see.

2021-01-09 Complete Release – Feeling that you fully possess it, the mind no longer revolves around it

Ling Ling Ling 2021-01-09 19:05:54 How do you define *completely released*? Several times I thought I had completely released something, and I told you, the goal was almost achieved. But in the end, it still didn't happen.

Wind 2021-01-09 19:06:35 *You know you completely released on it when you don't give a hoot.* This is Lester Levenson's words. Because you already feel you fully possess it, so the mind no longer revolves around it. No longer seeking external confirmation. You only realize it after you possess it. If you still have the冲动 (urge) to seek external confirmation, release it. This means it hasn't been completely released on that matter.

2021-01-09-20 If you're not releasing, you're suppressing

Zi Zai 2021-01-09 20:20:13 Wind, is it only possible to be stuck after learning the Release Method? If someone doesn't even have the experience of releasing, then the problem of being stuck doesn't exist for them, right?

===== Page 47 =====

Wind 2021-01-09 20:20:25 You could also say they are stuck every moment, because when you are not releasing, you are actually suppressing, not allowing feelings to surface.

Zi Zai 2021-01-09 20:20:56 @Wind The chest tightness problem一直 (keeps) not being resolved, a bit afraid to practice anymore.

Wind 2021-01-09 20:21:09 Always try to pay less attention to physical sensations.

Zhang Dai 2021-01-09 20:21:54 @Wind So if you're not continuously releasing, you're stuck. Use the fifth step, right?

Wind 2021-01-09 20:22:00 If you want to release but can't, of course you're stuck. Another situation is not wanting to release.

Bing Zi 2021-01-09 20:23:17 [Image]

Wind 2021-01-09 20:23:29 As long as you're not releasing, you're suppressing. Feelings are constantly surfacing and then going out. Feelings are constantly rising. You feel happy, and content with the current happiness. At this time, you will also want to control this feeling of joy.

2021-01-10 Go and do it

Roller 2021-01-10 09:39:14 Wind, you are not yet全知 (omniscient), right?

Wind 2021-01-10 09:39:25 Haven't taken the last step.

Roller 2021-01-10 09:39:31 Then I know. Some things you know, some you don't.

Wind 2021-01-10 09:39:44 If I want to know, I retrieve it from the *Samadhi* state.

Roller 2021-01-10 09:39:50 Haha, I "teased" you, sorry. Brother Wind, I'm going to reach the first step. Deep down, I firmly believe it's close. I slowly realize that this world cannot give me the happiness I want. True joy only lies within my own heart. The ability to be happy is your ability to love. For me, my goals really aren't as "tempting" as inner joy.

===== Page 48 =====

Wind 2021-01-10 09:40:12 Go and do it.

Roller 2021-01-10 09:40:50 [Image] This is the feeling. *what is it. I must get it.*

2021-01-11 Keep it simple and easy; repeated practice will help you master it

At 2021-01-11 20:52:05 Welcome Teacher Wind! Everyone, ask questions quickly. In a few days, you might not see Teacher Wind anymore.

Love is the Key 21:00:23 @Wind Teacher Wind, I have a question: I feel that when I release, I don't think about what specifically to release. I just release whatever feelings and emotions are there. But I remember that one of the Six Steps is to attribute all feelings and emotions to the three basic *wants* and release them. Then I would use my mind to search for the *want*

behind this emotion. But I find that when I think, I seem to enter an unnatural, somewhat僵化 (rigid) state, a bit刻意 (forced). Instead, it seems to hinder my smooth release feeling. How to solve this problem? Sometimes I can naturally release a specific basic *want*, but sometimes I can't.

Wind 2021-01-11 21:01:46 No need to use your mind to search. Relax, keep it simple. Releasing *wants* is somewhat special.

Yan 2021-01-11 21:04:44 @Wind May I ask if releasing the fear of death needs to be done continuously? I always get tired after releasing for half an hour and stop, unable to continue. Then next time I release, I start over again,反复 (repeatedly). No progress. As soon as I relax and do nothing, the fear comes out. Still can't release fear calmly.

Wind 2021-01-11 21:04:49 When the *want* behind the feeling is identified, it is released immediately. Almost不需要 (without needing) to ask the following question.

gydx 2021-01-11 21:04:58 @Wind Teacher Wind, hello. When I release, I simply notice many very fast *wants*. But my mind cannot分辨 (distinguish) which of the three basic *wants* they are. Trying to分辨 (distinguish) makes my

===== Page 49 =====

head more tired and increases the burden.

Wind 2021-01-11 21:06:53 Tired means you are用力 (using effort). Releasing requires no effort. This is the design of the course. When you truly start releasing *wanting control and approval*, you will find it very simple.

gydx 21:08:54 @Wind I release emotions. Today, lying down releasing, I observed many *wants*, one after another surfacing, but my mind来不及 (didn't have time) to identify which kind of *want*. @Wind Is it necessary to identify which kind of *want*? Is it okay to simply observe the *wants*?

Wind 2021-01-11 21:10:36 This is not the Release Method. Releasing a *want for approval* or *control* once equals releasing thousands of emotions above it. Sometimes the many "*wants*" we talk about are our thoughts. You don't need to use will to distinguish them. Yes, as Lester Levenson said, you need to release enough *wanting control and approval*. Not watching, but practicing. When a *want* is brought out, it is released. If not, you return to the beginning of the Process.

Relax the body, feel it again. Identify what *want* it is, let it leave. Keep it simple and easy; repeated practice will help you master it. Thinking and analyzing will make it越来越 (increasingly) difficult to release. Because the mind only plays back past experiences. Then say "no." And proceed to the next Process. You introduced a psychotherapy concept. But those concepts are all inaccurate. Our current psychology is based on some incorrect assumptions.

2021-01-11 Don't grope around, just use the Process directly; if it doesn't work the first time, do it a second time

WHAT AM I 2021-01-11 21:05:14 Those people in the videos, when they first learn to release *wants*, as soon as they notice it, it's gone, just like you said.

Wind 2021-01-11 21:05:27 When first learning to release *wants*, you can start from emotions and trace upwards. This is also the design of the course.

WHAT AM I 2021-01-11 21:05:34 Okay, I can only continue反复 (repeatedly)摸索 (grope around).

===== Page 50 =====

Wind 2021-01-11 21:05:54 My suggestion is not to摸索 (grope around), just use the Process directly. If it doesn't work the first time, do it a second time. This will be faster. Groping around with the mind actually takes many detours, because the mind can only play back past experiences.

WHAT AM I 2021-01-11 21:06:57 So, even if this *want* is analyzed, should I still proceed?

Wind 2021-01-11 21:07:00 Yes. You can see in the teaching videos that the指导员 (instructor) doesn't correct their identification.

WHAT AM I 2021-01-11 21:07:15 Can I let this *want* leave? If the answer is no, do I keep asking "can I let it leave?" until the answer is yes?

Wind 2021-01-11 21:07:43 Even if they thought about it for a moment.

WHAT AM I 2021-01-11 21:07:54 Yes. Can I let this *want* leave? If the answer is no, do I keep asking until the answer is yes?

Wind 2021-01-11 21:07:59 No. If it doesn't leave, you just重新 (start over) the Process from the beginning. Start from the first step of the Process: relax the body.

WHAT AM I 2021-01-11 21:09:10 So, feel the emotion again?

Wind 2021-01-11 21:09:28 Yes, start from the first step, just like the first time you released.

WHAT AM I 2021-01-11 21:09:57 Okay, I'll do that.

Wind 2021-01-11 21:10:11 Because you are in the learning阶段 (stage), it's fine to treat each time as the first time.

2021-01-11 The graduate student way is to only release the stuckness that's there in the moment

Wind 2021-01-11 21:26:40 "Everyone is combining other things with releasing. When you do this, it slows down releasing. If you need other things, you are slowing down the method."

===== Page 51 =====

Wind 2021-01-11 21:27:14 When using the Release Method, all additions weaken its power.

Zhou Zhou 2021-01-11 21:27:35 @Wind After彻底 (thoroughly) releasing, do you know where you are going?

Wind 2021-01-11 21:27:57 Yes.

Zhou Zhou 2021-01-11 21:29:30 Is it truly knowing, or just a direction? Will the physical body suddenly disappear?

Wind 2021-01-11 21:29:49 No, unless you consciously make it disappear. Very specific, but it's intuition, not thinking, more certain than thinking.

Because I am准备 (preparing) to go into隐居 (seclusion) in a few days, I will try to answer questions related to actual releasing. After this, there are the Six Steps, course videos, and Lester Levenson's audio materials. They are enough to support everyone in completing the journey. No teacher is needed.

Releasing anything is not difficult, just treat it as a feeling to release. There are 112 paths in total. The Release Method is the most suitable for the current era.

Lester Levenson talked about this issue. Psychology believes emotions are normal; you just need to adjust them. But emotions themselves are programs. These survival programs are actually反生存 (anti-survival).

Yan Gui Lai 2021-01-11 21:36:13 @Wind Whenever you mention leaving after freedom, I always feel inexplicably sad and失落 (lost). Is this inner fear of freedom?

Inner Clear Sky 2021-01-11 21:36:24 Do those who truly release well eventually have to go into隐居 (seclusion) like Lester Levenson?

Wind 2021-01-11 21:36:34 Not necessarily. For me, it's returning to normal life. Because I also said before that I have been exposed to spiritual practice for many years, but I never涉入 (got involved in) spiritual circles. I always practiced meditation quietly, and after接触 (encountering) the Release Method, I released quietly. So I don't have a tendency to be a teacher.

Always practiced meditation quietly, and after接触 (encountering) the Release Method, I released quietly. So I don't have a tendency to be a teacher.

At 2021-01-11 21:38:39 @Wind Teacher Wind, you're here. I can't think of questions. Can you give me guidance based on my situation? I believe you understand everyone, thank you.

===== Page 52 =====

Wind 2021-01-11 21:39:15 Then just cry well. Best to use the standard Process to release. The efficiency of the Release Method is beyond imagination.

At 2021-01-11 21:40:45 Must I release by asking questions? Or can I just release directly?

Wind 2021-01-11 21:40:50

Wind 2021-01-11 21:40:50 If you are truly using the Release Method created by Lester Levenson. Releasing *wants* is very simple, just one or two sentences. But these one or two sentences contain a complete process. When releasing consciously, use it. Follow the videos. In the learning阶段 (stage), following the video practice is the best way.

At 2021-01-11 21:42:43 You mentioned feelings surging out like waves.

At 2021-01-11 21:44:50 Wind, when is it time to stop using the questions?

Wind 2021-01-11 21:44:51

Wind 2021-01-11 21:44:51 At that time, you will naturally know not to ask. When you stop, you need to use the Process to operate. Once you are truly used to releasing, you will release very easily. You need to spend more than 50% of your day releasing for the releasing habit to exceed suppression.

At 2021-01-11 21:47:00 Yes, when I start, I use the questions, then it's very quiet. After releasing smoothly, I don't use them.

Wind 2021-01-11 21:47:34

Wind 2021-01-11 21:47:34 Using回忆 (memory) to stir up emotions is one way. But this is the elementary school way. The graduate student way is to *release the stuckness only*. Only release the feeling stuck there in the moment. Release one, then release another. When feelings of *wanting control and approval* surface, release them. Until the fear of death surfaces, you allow them to surge out, like waves surging out. Yes, generally there won't be any images. You are releasing a bit slowly. Or rather, there's still something wrong with the way you use this method.

===== Page 53 =====

Li 2021-01-11 21:50:58 @Wind Welcome, Teacher Wind [rose]. I've been practicing for a while, but I don't feel明显的 (obvious) relaxation or joy. Does that mean I haven't released yet?

Wind 2021-01-11 21:51:17 Yes, continue practicing. Practice with the videos. I shouldn't use analysis to answer your questions.

gydx 2021-01-11 21:51:40 @Wind I always demand that I have a very确定的 (certain) feeling of control and approval. Only then does my mind think it's releasing control and approval. What's going on? And what should I do?

Wind 2021-01-11 21:51:43 Because the method is experiential. No need for this. You just need to answer and then proceed. Practice the Process once, then practice it again. Until you truly master it. The more单纯 (simply) you do this, the faster you learn. A little assistance is okay. But try to keep the operation simple. No need for this. Just follow the Process simply.

Li 2021-01-11 21:56:15 Okay. Thank you, teacher! In the video, the teacher says to feel in the chest and abdomen area. Are the three questions asked by the mind? I feel like it's the mind asking? @Wind

Wind 2021-01-11 21:56:33 It is the mind asking. Of course, it's the mind asking. Don't summarize the Process with any words. Lester Levenson never wrote a book introducing the Release Method during his lifetime. Practice with the videos. You can only learn releasing by watching others release and experiencing it with them.

I'm not going into闭关 (closed retreat), I'm going into隐居 (seclusion).

At 2021-01-11 21:59:32 @Return to Self-Nature

The teacher is going into隐居 (seclusion).

Li 2021-01-11 21:59:45 Okay.

Wind 2021-01-11 22:00:06 The chest and abdomen are the *feeling center*. The precise *feeling center* is at the heart chakra, but there are also feelings in the chest and abdomen. What's the problem with that?

Si Shui 2021-01-11 22:01:33 Wind, now when I fall in love, I feel特别 (especially) painful.

Wind 2021-01-11 22:02:15 Try using the Release Method.

Of course, isn't everyone here to learn releasing? The purpose of my隐居 (seclusion) is because the Release Method actually doesn't need a teacher. If I stay here answering a large number of mental questions, it反而 (on the contrary) becomes an obstacle. The method is actually very simple. When you try to交流 (communicate), you are actually trying to find a mental understanding. So I say communication is actually using the mind to mutually误导 (mislead). Implement the Six Steps, release continuously. The Six Steps are everything you need to know at the knowledge level. Better not do that.

Li 2021-01-11 22:08:09 Thank you for the teacher's answer [rose]. As long as I practice more, can I learn the Release Method? I feel so stupid [facepalm]. I've been practicing for a while, and I still feel like there's no progress.

Wind 2021-01-11 22:08:12 If you haven't mastered it, use the Process again. Until you master it. But if your head is filled with others' conceptualized experiences or tricks, you will go astray.

2021-01-11 It is not recommended that people summarize their experiences into methods

Wind 2021-01-11 22:09:22 So I do not recommend that people summarize their experiences into methods. Always return to the original Process.

At 2021-01-11 22:10:47

===== Page 55 =====

Always return to the original Process.

Wind 2021-01-11 22:12:15

The complete Process

First, you need to relax your body. Once you find yourself用力 (using effort) to release, you need to stop and relax your body. Because many people, due to past wrong habits, are used to用力 (using effort). When releasing, if you try to find a feeling, that is avoiding the current feeling. You are avoiding the current feeling 24 hours a day, 7 days a week.

Si Shui 2021-01-11 22:15:09 @Wind I always want to avoid doing practice, what should I do?

Wind 2021-01-11 22:15:28 Release on it. Notice it and release. Releasing is very simple, very轻松 (easy). Releasing is not an activity that requires you to expend a lot of energy. Some people may have wrong concepts about releasing due to previous wrong practice methods.

Accept unclear feelings. An unclear feeling is a kind of feeling. You need to recognize this. There is no moment when you don't have a feeling. There are only moments when you don't treat a feeling as a feeling. Lester Levenson specifically mentioned this *vague feeling*. The *vague feeling* is because you are avoiding the feeling. Go feel your vagueness.

gydx 2021-01-11 22:18:49 @Wind Have you practiced the Release Method in all your past lives?

Wind 2021-01-11 22:19:07 No. The Release Method is appearing for the first time.

When you ask yourself the questions, are they thoughts in your mind? In the stage from releasing emotions to releasing *wants*, you can trace up from emotions to *wants*. This is also the way of the course. Once you are familiar, you can directly release *wants*. Relax a bit more.

===== Page 56 =====

Wind 2021-01-11 22:24:14 *Will power* is only related to this. Use the Process. Don't mind the experiences. They will change as you release.

gydx 2021-01-11 22:25:11

Wind 2021-01-11 22:26:09 But the most basic experience of releasing is becoming lighter and happier. Just be willing. Choosing to identify with your infinite existence or with the body is完全 (complete) free will. To release is to choose to identify with your infinite existence.

Sui Le 2021-01-11 22:27:11

Sui Le 2021-01-11 22:27:11 @Wind When releasing, energy flows to the edge and then stops, doesn't flow out and disappear. It should be dissolving, right? Is this being stuck?

Wind 2021-01-11 22:27:14

Wind 2021-01-11 22:27:14 Yes, every release makes you *move up*. This is being stuck. In fact, if you pay too much attention to physical sensations, you will get stuck. Because *feeling* is a psychological thing. That's what you truly release. The physical sensations you experience – coolness, heat, energy dissipating, tightness becoming通畅 (clear) – those are 伴随 (accompanying) the release of emotions. It will have a little effect, release a little, but far less than the power of the release Process. *get everything by releasing only.* As long as you have a *want*, get it through releasing. Feelings drive thoughts. Wanting is a kind of feeling, a basic feeling. For example, the exercises in the workbook: Where do you want to get control from? Where do you want to get approval from? Doing these exercises is feasible. Pay attention to psychological feelings, not physical sensations.

gydx 2021-01-11 22:32:24 @Wind What does "*get everything by releasing*" mean? [smile]

Wind 2021-01-11 22:32:36 Get everything you want solely through releasing.

===== Page 57 =====

Beautiful Life 2021-01-11 22:34:22 @Wind Every time I feel like I've released an emotion, I burp or pass gas. Is that normal? [laugh]

Wang Jihong 2021-01-11 22:34:32 @Wind What does it mean when Lester Levenson always asks you to confirm your *gain*?

Wind 2021-01-11 22:34:54 Pay attention to your "no feeling." These reactions are normal. This is confirming the role of the Sixth Step.

Qing Kong Wan Li 483 2021-01-11 22:35:27 @Wind "No feeling" means wanting to have a feeling, right?

Wind 2021-01-11 22:35:36 Every release brings you a benefit. For example, after releasing a heavy emotion, you become happier.

Qing Kong Wan Li 483 2021-01-11 22:35:59 Previously, I could feel the用力 (effort) in my chest and abdomen. Now I can't feel it.

Wind 2021-01-11 22:36:04 A long-standing habit released. A goal achieved. These are all gains. Record them. They provide motivation for continuous releasing. This is also a relatively important point.

Just the accompanying physical sensations: no feeling is a *vague feeling*, or a不明显 (not obvious) feeling. Consciously pay attention to your vagueness. This will bring great help. First, notice it. Don't be so急 (anxious). If, when you go to feel, your feeling is "no feeling," at this time, don't look for another feeling. Just allow this "no feeling" to be here. First, don't do that. First, pay attention to this "no feeling," or blank feeling. Consciously pay attention to it, until you recognize it as a feeling. No feeling, the *vague feeling*, is just you avoiding the feeling. It's not that there really is no feeling.

===== Page 58 =====

The first feeling you suppressed is the fear of death (*wanting to survive*). Then you developed *wanting approval and control*. They developed the nine *emotion categories*. And many, many individual feelings. In the Release Method, when we say *emotion*, we refer to the nine emotions like *agflap cap*. When we say *feeling*, individual feelings, emotions, *wants* – all are feelings.

Combining the above, I've organized a paragraph!!!

Wind 2021-01-11 22:37:19 Just the accompanying physical sensations: no feeling is a *vague feeling*, or a不明显 (not obvious) feeling. Consciously pay attention to your vagueness. This will bring great help. First, notice it. Don't be so急 (anxious). If, when you go to feel, your feeling is "no feeling," at this time, don't look for another feeling. Just allow this "no feeling" to be here. First, don't do that. First, pay attention to this "no feeling," or blank feeling. Consciously pay attention to it, until you recognize it as a feeling. No feeling, the *vague feeling*, is just you avoiding the feeling. It's not that there really is no feeling. The first feeling you suppressed is the fear of death (*wanting to survive*). Then you developed *wanting approval and control*. They developed the nine *emotion categories*. And many, many individual feelings. In the Release Method, when we say *emotion*, we refer to the nine emotions like *agflap cap*. When we say *feeling*, individual feelings, emotions, *wants* – all are feelings.

2021-01-11 All you need to complete the journey are the Six Steps

Wind 2021-01-11 22:44:55 Continue the Process. You can also directly release this anxiety. Get familiar with releasing emotions.

Many people, in the stage of releasing emotions, don't treat many emotions as emotions. For example, the *vague feeling*. They think it's no feeling. It's impossible for you to have no feeling. You are avoiding feelings 24 hours a day.

Beautiful Life 2021-01-11 22:48:42

===== Page 59 =====

Recognizing that "no feeling" is also a feeling, then what?

Wind 2021-01-11 22:48:57 Then release.

Ming Kong 2021-01-11 22:49:07 @Wind Feeling imperfect, not优秀 (good enough), unworthy to survive in the world. How to release?

Wind 2021-01-11 22:49:27 Recognize that this is just a feeling, then release.

Beautiful Life 2021-01-11 22:49:37 Can you guide me a bit?

Wind 2021-01-11 22:49:38 The Release Method is really this simple. I won't guide now. You'd better practice with the videos. Once you learn this Process, practice it yourself.

make it a do-it-yourself tool. Yes.

Hatred is just a feeling. You can feel it. You can release it using the same simple Process.

You can release the *want* to change this *vague feeling*. Then it will become clear.

Zhou Zhou 2021-01-11 22:52:52 After releasing everything, completing the whole process, is there a feeling of both joy and sadness?

Wind 2021-01-11 22:53:05 Only joy. If you feel sad, that's a feeling, you can release it. Joy can also be released. What happens after releasing? You become happier.

Elizabeth Zhang 2021-01-11 22:54:10 I find that sometimes thoughts and feelings are not in sync. For example, in my thoughts, I think I want to control something. After failing to release it, I later discover that I actually want to change something else. But this feeling is藏 (hidden) very deep. It seems to require very deep insight.

===== Page 60 =====

Wind 2021-01-11 22:54:08 No need. If you掺入 (mix in) other things, you will make this method highly复杂 (complicated). Then it loses its effectiveness. Don't analyze.

Elizabeth Zhang 2021-01-11 22:55:48 If we take the state of eating as an example.

Wind 2021-01-11 22:50:50 Try to use intuition to answer those questions. Feel your *want*. Ask yourself if it's *wanting control* or *wanting approval*. Answer intuitively. Okay, allow yourself to become more aware of this *wanting control*. Then ask yourself if you can let it leave. This process ends.

Once you are familiar with releasing emotions, you can practice releasing *wants*. Once you are熟练 (proficient) at releasing *wants*, you can directly release *wants*. Wanting is just wanting. *Wanting control* is often accompanied by a feeling of effort. *Wanting approval* is wanting to be approved by others, wanting to be understood, wanting to be praised, wanting to be loved... These concepts are already very simple, so don't analyze them. Using a series of other concepts to explain one concept is just a mental game. Language转换 (conversion) cannot bring you experience.

Wang Jihong 2021-01-11 22:03:13 @Wind What happens after releasing joy?

Wind 2021-01-11 22:03:24 More joy.

Wang Jihong 2021-01-11 22:03:46 Okay, thank you.

Ming Kong 2021-01-11 22:05:10 @Wind May I ask if Yang Dingyi is free? I've always wanted to ask but didn't dare.

Wind 2021-01-11 22:05:31 Don't ask me to make such认证 (certifications) [grin]. Free or not free, experience it for yourself. Ramana Maharshi is free, Lester Levenson often mentioned him, but his method is no longer applicable. Very few people on this planet can use this method.

Elizabeth Zhang 2021-01-11 22:09:37 *Ramana's Direct Teachings (Serial 1)* [https://mp.weixin.qq.com/s/Hz4Tq0APWiQBS91oEGVyLw]

Wind 2021-01-11 22:09:43 Before the Release Method emerged, *Kriya Yoga* was the fastest method. Yogananda called it the airplane path. Of course, currently, those who become free through the Release Method all complete it themselves. The students Lester Levenson kept by his side, teaching,反而 (on the contrary) did not become free. Because they developed dependence. This拖累 (holds back) their own progress. The Release Method is the rocket path. Yogananda left his body after seeing that Lester Levenson was about to awaken. Lester Levenson awakened in April 1952. There are *Avatars* and *Jivanmuktas*. An *Avatar* is someone who has already attained complete freedom and descends. It's not *Surya Kriya*. It's *Kriya Yoga* from Babaji to Yogananda. Awakening is a matter of完全 (complete) free will. In other matters, there is no free will. Only one thing has free will:

===== Page 62 =====

That is choosing to identify with your infinite existence, or identifying with your body.

At 2021-01-11 23:16:15 Still, one must go through releasing to truly choose identification.

gydx 2021-01-11 23:16:55 @Wind Religions are all in the name of liberation. Why haven't these methods originated within religious sects today?

Wind 2021-01-11 23:17:13 It's not about the form of religion. Buddha and Jesus were great teachers.

At 2021-01-11 23:18:04 Are they still on the *causal body* level now?

Wind 2021-01-11 23:18:06 But after many generations of传承 (transmission), their later disciples did not accurately transmit their teachings. Lester Levenson talks about this in the videos. If you don't want freedom, even if you encounter the Release Method, you won't use it according to the Six Steps. Hale Dwoskin himself is a Release Method teacher and指导员 (instructor).

At 2021-01-11 23:21:13 Then most people are in this situation.

Wind 2021-01-11 23:21:28 But he chose to follow his beliefs, changed the simple Process, instead of releasing continuously.

gydx 2021-01-11 23:21:56 @Wind So, is the will to want freedom predetermined by karma?

Wind 2021-01-11 23:22:05 Then mix in a little something, mix in a little more something. Filling the mind with concepts. This replaces actual releasing to freedom. The will to want freedom is beyond karma. Anyone can make that decision at any time.

2021-01-11 The Release Method works on the feeling level

Wind 2021-01-11 23:24:35 The Release Method works on the *feeling* level. However, if you release from the level of *emotion categories*, clearing one *emotion category* would take hundreds or thousands of lifetimes. Releasing from the level of the three basic *wants* takes only a month.

===== Page 63 =====

Because when you release a basic *want* once, all the emotions above it are gone. If you release thoughts, it would take hundreds of thousands of lifetimes multiplied by hundreds of thousands – this is too inefficient. The真正的 (real) Release Method releases the basic *wants*: *wanting control*, *wanting approval*, *wanting safety/survival* (fear of death).

hai 2021-01-11 23:27:17 This is what特别 (particularly) troubles me. Why do I still feel like crying after releasing a *want*? Shouldn't this emotion be gone?

Wind 2021-01-11 23:28:30 Continue releasing.

Dang Xia 2021-01-11 23:28:44 Lost a lot of money in business,产生 (generating) emotions like regret, frustration,失落 (loss), etc. Seeing behind the emotions is *wanting safety*. Then release the safety *want*. Is that correct? @Wind

Wind 2021-01-11 23:24:35 Yes.

Elizabeth Zhang 2021-01-11 23:29:41 I tried an experiment today. Releasing in the mind容易 (easily) uses effort. So I wrote down the problem and wrote repeatedly, filling seven or eight large sheets. Self-question and self-answer. Felt like the mind wasn't用力 (using effort) so much.

Wind 2021-01-11 23:30:39 No need to write.

Elizabeth Zhang 2021-01-11 23:30:39 Self-dialogue?

Wind 2021-01-11 23:30:52 This also counts as changing the release process. Because the Release Method doesn't need any self-dialogue. Face one feeling at a time and release. If they all surge out at once, of course you'll lose control.

Xiao Tang 2021-01-11 23:31:57 How to release a goal?

Wind 2021-01-11 23:32:003 So don't be急 (anxious) when releasing, relax.

===== Page 64 =====

Release one feeling at a time. Releasing a goal is very simple: release all your feelings about the goal.

Xiao Tang 2021-01-11 23:33:43 Are these also control and approval?

Wind 2021-01-11 23:34:15 Of course. If *wanting safety* emerges, release that. Once mastered, you only need to release three things. *Wanting control*, *wanting approval*, *wanting safety*. These cover all feelings. *Wanting safety* is underneath *wanting control and approval*.

gydx 2021-01-11 23:35:16 ⊕ Wind Why not directly release the *want for safety*?

Wind 2021-01-11 23:35:16 You can only directly face *wanting safety* after releasing enough *wanting control and approval*. Otherwise, you will constantly want to逃避 (avoid). *Wanting control and approval* will keep surfacing.

Dang Xia 2021-01-11 23:36:55 Is the material world意识 (consciousness) using energy to manifest?

Wind 2021-01-11 23:37:43 The material world is just the manifestation of thoughts. All your thoughts, subconscious thoughts plus conscious thoughts. Then it becomes easier to face *wanting safety*.

gydx 2021-01-11 23:39:34 ⊕ Wind "Easier" in what aspect?

Wind 2021-01-11 23:39:55 You won't immediately shrink back. *Wanting safety* is again the fear of death.

Xiao Tang 2021-01-11 23:40:03 ⊕ Wind, from your高度 (perspective), any advice on children's education?

Wind 2021-01-11 23:40:04 Lester Levenson gave advice. *A child should never be left to cry. It is not lung exercise. It's cruel to let a child cry without finding out what he wants and taking care of it. This taking care*

===== Page 65 =====

of the needs of children would alleviate much of their insecurity in adulthood.

Education today is a total miseducation.

You take an infinite being and you try to jam rote stuff into him, stifling his capacity to evolve and be creative. You're also stifling his evolution.

Do you have to teach a flower how to grow beautiful? We should have the same attitude toward a child. We should allow the child to evolve naturally, to express his inner abilities.

When you look at it that way, you can see how confining our educational system is. Take the colleges. They tell you must learn to think for yourself. But if you think differently from the professors, you flunk.

In my first term in college, I was told, "Now that I'm in college, I should think for myself." So I started doing it. The first two marking periods I flunked all the subjects where I had to think for myself.

I really struggled with it, until finally I asked one of the professors if he would allow me to see the exam papers of the others who got good marks.

I read the mind discovered that they were giving him back exactly what he was telling us. Then I saw the whole picture if I thought the way he thought, I was smart; if I didn't, I was dumb, even though he told me to think for myself.

===== Page 66 =====

So it's not true that they want you to think for yourself; they want you to think the way they think.

After that, it was easy. kept excellent note sand made sure I always gave back the prof his ideas. With the least amount of studying, I got the best marks.

gydx 2021-01-11 23:41:31 @Wind Does it mean the heart has more strength to face *wanting safety*? It can be said like that.

gydx 2021-01-11 23:43:29 @Wind Are the *wants* for control and approval easier to face than the *want for safety*?

Wind 2021-01-11 23:43:45 Yes, because they are on the surface. Anytime, if *wanting safety* surfaces to the surface, you release it. If there are still many *wanting control and approval* on the surface, then you release *wanting control and approval*.

Elizabeth Zhang 2021-01-11 23:45:30 Releasing all feelings about a goal, why is there eventually a feeling of love? What's the difference from the feeling of already having it? Does "no feeling" count as releasing all feelings? I often feel believe I have it, or好像 (as if) I've released all feelings. But I can't go further. How should I guide myself? Ask myself if I want to feel that I already have it?

Wind 2021-01-11 23:46:33 Releasing is not uncomfortable, it's simple and轻松 (easy). Pure love is your infinite existence itself. After feeling that you have it, you can continue releasing. If you're stuck here, there is a feeling of stuckness. You feel this stuckness, and want to change it? Then you release this *wanting to change*. A very simple Process.

Elizabeth Zhang 2021-01-11 23:48:24 What appears after releasing the stuckness? Love? Or no feeling?

Dang Xia 2021-01-11 23:48:28 Yesterday afternoon at 2 o'clock, I suddenly wanted to test the game of manifestation. I thought that by 6 o'clock, I would receive at least 500 yuan,

money, no matter how. Then I made myself believe, and noticed the thoughts of disbelief in my mind. By 7 pm, there was still no sign of receiving money. I felt坦然 (calm), not frustrated. Then I picked up my phone and saw that someone had "reasonably" sent me 500 yuan, exactly 500, no more, no less. I was very surprised at the time. Can this be explained?

Wind 2021-01-11 23:48:51

There won't be "no feeling." Complete no feeling is *Nirvana*. This is an indescribable eternal stillness. Release all your feelings about the goal until the goal is achieved.

Elizabeth Zhang 2021-01-11 23:50:51 "If the day is unknown, does it need to be daily? Or is goal achievement a feeling, not the day it happens?"

Wind 2021-01-11 23:52:01 When you completely release on the goal, you will feel that it is already yours. Actually, at this moment, the goal has already been achieved. Completely released, you will feel complete possession, and the mind will no longer revolve around it. You will naturally let it go. Soon it will arrive. Because it has already been achieved, the material world只是 (just) delays displaying it.

hai 2021-01-11 23:52:48 How to release the feeling of impossibility?

Wind 2021-01-11 23:48:28 Because it has already been achieved, the material world just delays displaying it. The feeling of impossibility is also a feeling. Same Process. The fastest is to release the three basic *wants*.

Beautiful Life 2021-01-11 23:54:04 @Wind Releasing myopia, feels like no feelings left, but still sees objects blurry. What to do next?

Wind 2021-01-11 23:54:23 How could there be no feelings? This is the same problem. It's impossible for you to have no feelings. Unless you are already completely free, you are infinite existence. "No feeling" is also a feeling.

===== Page 68 =====

A *vague feeling*. Just continue releasing it.

Beautiful Life 2021-01-11 23:56:12 This is the hardest to release.

Wind 2021-01-11 23:56:29 Relax. Treat it as a simple feeling to release.

hai 2021-01-11 23:56:47 Can I release the *wanting control* over this feeling of impossibility? Can this also be released?

Wind 2021-01-11 23:57:57 When stuck, you can release like this.

gydx 2021-01-12 00:00:26 @Wind Are the *wants* for control and approval easier to face than the *want for safety*? Yes, because they are on the surface. @Wind Why are they easier to face because they are on the surface?

Wind 2021-01-12 00:02:06 Because you only need to allow them to surface. Some you might not have identified. *Wanting control* is wanting things to happen your way. *Wanting approval* is wanting others to认可 (approve of) you.

Zai Yan 2021-01-12 00:02:14 It's late. Everyone, no more questions. Let the teacher rest.

gydx 2021-01-12 00:02:16 Then why have I always noticed *wanting safety* since I was a child? @Wind

Wind 2021-01-12 00:02:53 Some you might not have identified. *Wanting control* is wanting things to happen your way. *Wanting approval* is wanting others to认可 (approve of) you.

gydx 2021-01-12 00:04:55 @Wind Yes, okay. I'm so grateful for Wind's hard work in explaining. It's too late, teacher, rest early.

2021-01-12 Practicing the Release Method requires no additional operations

Wind 2021-01-12 22:07:12 Relax, relax the body. Keep it simple and practice.

===== Page 69 =====

My obstacle is not relaxing enough?

Wind 2021-01-12 22:07:50 Practicing the Release Method requires no additional operations. No operations outside the Process.

Yellow 2021-01-12 22:08:43 I don't intentionally exHale Dwoskin [bitter].

Wind 2021-01-12 22:09:27 A habit. The way to change a habit is to notice it, then relax and keep it simple.

It took me a long time back then to find the feeling of releasing for the first time. The Release Method suits everyone. Practice simply, and then you'll get it. Back then, it also took me a long time to find the feeling of releasing. Because I analyzed too much. The less you analyze, the more you stay relaxed, just using it, the faster you learn. Try it this way.

[Chat log]

Let me share the simplest way. Relax. You don't need to feel everything at once. Just feeling a part of it is enough to release.

2021-01-13 The Release Method suits everyone, practice simply, and then you'll get it

Wind 2021-01-13 08:58 It took me a long time back then to find the feeling of releasing for the first time. The Release Method suits everyone. Practice simply, and then you'll get it. Back then, it also took me a long time to find the feeling of releasing. Because I analyzed too much. The less you analyze, the more you stay relaxed, just using it, the faster you learn. Try it this way.

Wind 2021-01-13 09:04 [WHATAMI and Wind's chat log] [WHATAMI: Those people in the videos, when they first learn to release *wants*, as soon as they notice it, it's gone, just like you said. Wind: When first learning to release *wants*, you can start from emotions and trace upwards. Wind: This is also the design of the course...]

===== Page 70 =====

Let me share the simplest way. Relax. You don't need to feel everything at once. Just feeling a part of it is enough to release.

2021-01-17 Wind and Tiancheng – When you are in cap, it means you still have corresponding negative emotions deep down

Tiancheng 2021-01-17 09:09:30 Clearing *agflap* means clearing the karma of the material world, right? The remaining *cap* is the karma of the *astral* and *causal bodies*?

Wind 2021-01-17 09:10:16 Not exactly.

Tiancheng 2021-01-17 09:10:31 Then how is it?

Wind 2021-01-17 09:10:34 *cap* is *sattvic* karma.

Tiancheng 2021-01-17 09:11:07 Then clearing to what point clears the karma of the material world?

image[[50, 485, 359, 870]]

Tiancheng 2021-01-17 09:11:27 Can you answer this question?

===== Page 71 =====

Wind 2021-01-17 09:12:01 The issue is that Lester Levenson often talks about releasing *agflap*, but doesn't talk about releasing *cap*.

Tiancheng 2021-01-17 09:12:29 Why does he say that?

Wind 2021-01-17 09:12:29 Because *cap* are the所谓的 (so-called) positive emotions: Courage, Acceptance, Peace. *cap* will eat *agflap*. Under Courage, you will naturally tend to take good actions. In Acceptance, you accept original harmony and perfection.

Tiancheng 2021-01-17 09:13:48 What is mastering the mind? Getting rid of your *agflap*, that's all. Then you truly control the mind, you can play any feeling, any action you choose is without any worry.

Wind 2021-01-17 09:14:33 But when you reach *cap*, you won't remove all *agflap*.

Tiancheng 2021-01-17 09:14:34 Here Lester Levenson says, clearing *agflap*, you can master the mind. At this time, is the mind still there?

Wind 2021-01-17 09:14:57 You must release *wanting control and approval* to remove all *agflap*. Release the fear of death. This is like many people asking, why release *cap*?

Tiancheng 2021-01-17 09:15:51 Releasing the fear of death clears the entire mind.

Wind 2021-01-17 09:16:12 Because it is not the top. *cap* is relative. No, don't misunderstand this point.

Tiancheng 2021-01-17 09:16:48 Releasing the fear of death clears the entire mind. Is this it?

Wind 2021-01-17 09:16:51 It's not that you remove *agflap*, reach a stage, and then remove *cap*. Rather, even if you reach *cap*, before you release the three *wants*, you won't彻底 (completely) clear *agflap*. Because *cap* are the所谓的 (so-called) good feelings. And good feelings correspond to bad feelings. Regarding good feelings, if you want to control them, you will develop fear – fear of losing them. If you want more, you will develop craving – wanting to get more good feelings. If you don't reach the top, *agflap* will be continuously developed. Unless you reach "*Nirbikalpa* Samadhi", making infinite existence your eternal identification. At this point, you will no longer develop *agflap*.

Tiancheng 2021-01-17 09:19:41 Can releasing enough *wanting control and approval* lead to "*Nirbikalpa* Samadhi"?

===== Page 72 =====

Wind 2021-01-17 09:19:51 You also need to release the fear of death.

Tiancheng 2021-01-17 09:20:16 Do you need to release until you接触 (contact) the deeper feeling of separation to reach "*Nirbikalpa* Samadhi"?

Wind 2021-01-17 09:20:16 Release the separation feeling of being this body. At the moment you release it, you will reach *Samadhi*, because you identify with infinite existence.

Tiancheng 2021-01-17 09:26:13 Is this sentence correct?

Wind 2021-01-17 09:27:15 Being in *cap* only means your current emotional state has reached *cap*. It can be said that your garbage has been cleared to a certain extent.

Tiancheng 2021-01-17 09:37:43

===== Page 73 =====

Here Lester Levenson says, clearing *agflap*, you can master the mind. At this time, is the mind still there?

image[[108, 177, 485, 613]]

Tiancheng 2021-01-17 09:37:59 Does your answer here correspond to 1 or 2?

Tiancheng 2021-01-17 09:38:35 It's more about the question above. Because you misunderstood Lester Levenson's words. You divided it into two stages: "master the mind" and "clear the mind." Lester Levenson didn't mean that.

Tiancheng 2021-01-17 09:39:54 What did Lester Levenson mean?

Tiancheng 2021-01-17 09:40:11 It's not that complicated. Release the three *wants*, clear all *agflap*. Then you are free. Once free, you can master the mind. To clear all *agflap*, you need to reach imperturbability. Just *cap* is not enough.

===== Page 74 =====

When you are in *cap*, it means you still have corresponding negative emotions deep down. But in the state of *cap*, you are more capable of digging down to release those very deep feelings.

2021-02-03 Releasing while playing Mahjong

Wind 2021-02-03 11:55:31 Try to relax and see.

Bethlehem Star 2021-02-03 11:55:43 Okay.

Wind 2021-02-03 11:56:01 No need to make it very obvious before releasing. If you make releasing very painful, then of course you won't want to release.

Bethlehem Star 2021-02-03 11:57:02 True.

Wind 2021-02-03 11:57:03 Have a bit of an exploratory mindset, a relaxed mindset. See what happens after asking the questions. Don't be so苦哈哈 (miserable) [laugh]. Releasing is not homework.

Bethlehem Star 2021-02-03 11:57:42 You really understand me [laugh][laugh]. Okay, I'll try to be more relaxed.

Wind 2021-02-03 11:58:48 For example, a table of people sitting playing Mahjong. You touch a tile with one hand, and casually say, "Oh really? Then bring on a Cadillac." Hmm, seems a bit feels impossible? *Wanting control* or *wanting approval*? Seems like *wanting approval*. Can you let it go and be free? Seems like it. Check again, seems a bit lighter. Has my Cadillac arrived yet? Damn, not yet. This is *wanting control* and *wanting approval*! Release like this [loud cry]. While touching Mahjong, you can get the Cadillac delivered.

While touching Mahjong, you can get the Cadillac delivered.

Bethlehem Star 2021-02-03 12:01:40 Relearning.

===== Page 75 =====

Wind 2021-02-03 12:01:44 After you finish playing Mahjong, having released enough, you go outside and there's a Cadillac at the door.

2021-02-03 Before completely releasing the mind, there will be a preview of infinite existence

Wind 2021-02-03 17:47:20 Before you completely release the mind, you will have a preview of infinite existence. That is to say, although you haven't完全 (completely) released the entire mental program, there will be moments when the mind steps into the background. At these moments, your mind is completely still, temporarily. So at this moment, you can experience infinite existence and have a preview of it. This can greatly increase your longing for freedom. Because you will discover that nothing you obtain in the world can compare to a ten-thousandth of that happiness. Every moment in the world, compared to that state, is torment. After this, your releasing is different.

Yes. I am talking about "*Nirbikalpa* Samadhi". If you reach "*Sabikalpa* Samadhi", the experience is actually the same as "*Nirbikalpa* Samadhi". They both接觸 (contact) infinite existence. But the seeds still operate. You may know that state exists, yet the world still holds temptation for you. But the moment you reach "*Nirbikalpa* Samadhi", those seeds instantly lose their power. Then releasing becomes very different. Every decision you make naturally朝向 (towards) freedom. Releasing simply cannot stop. And you will frequently enter *Samadhi*. You will frequently接触 (contact) the infinite. Each time, it takes away many of your *wants*.

Xiao Li 2021-02-23 17:48:12 Tearing the veil of *Maya* is penetrating the mystery of creation. Those yogis who reveal the universe in this way are the true, only theists. All others are just worshiping idols. As long as a person remains subject to the dual illusion of nature, the two-faced *Maya* remains his goddess, and he cannot know the true,唯一 (only) God. The world's illusion *Maya*, also called "*avidya*", literally means "non-knowledge", ignorance, delusion. *Maya* or *avidya* cannot be destroyed by intellectual belief or analysis, only through the state of inner "*Nirbikalpa* Samadhi". The prophets in the Old Testament and the prophets of all places and all times prophesied in this state.

Wind 2021-02-23 17:48:50 Belief implantation is completely ineffective.

===== Page 76 =====

2021-02-04 The Sixth Step includes not only happiness, I want to express that there is also greater ease and freedom from limitations

Wind in the Evening Hearing Evening Cicada 2020-12-04 13:30:46

Wind in the Evening Hearing Evening Cicada 2020-12-04 13:30:46 I discovered that I am stuck on the supposed physical sensation of releasing. Teacher Wind said the correct releasing physical sensation is feeling energy...

Xiao Li 2020-12-04 13:34:39

Xiao Li 2020-12-04 13:34:39 Oh oh, correct release uses the Sixth Step to verify. The Sixth Step includes not only a sense of happiness. Yes, don't focus on the physical sensation of energy dissipating and leaving. To verify release, use the Sixth Step.

Light Dancing Wind 2020-12-04 15:06:36 @One After releasing, must we emphasize the sense of happiness?

Xiao Li 2020-12-04 15:48:58

Xiao Li 2020-12-04 15:48:58 You need to clearly verify the Sixth Step, and you will find that releasing is very simple. Otherwise, the mind will think its own release is correct. Only then have you truly learned to release. If you haven't verified the Sixth Step, in fact, the third step of the Six Steps hasn't been activated.

Z0EY 2020-12-04 16:44:52

Z0EY 2020-12-04 16:44:52 The more you operate and use this technique, the more you will gain. You won't always feel the release immediately. Sometimes you might be doing the technique and know something happened, but you're not sure what. In fact, about a year ago, there was a student who took the course. She practiced for a long time, but when the course ended, the last thing she shared in class was: I still haven't successfully released once. However, I hadn't slept well for twenty years, but after the first day of the course, I slept well. Then she gradually gained other benefits and got all the benefits of the course. So if you're not sure if you're releasing, just stick with it. Because you may not be aware of every release, but as long as you keep practicing this technique, you will do it more and more easily, until you are sure you are releasing.

So if you're not sure if you're releasing, just stick with it. Because you may not be aware of every release, but as long as you keep practicing this technique, you will do it more and more easily, until you are sure you are releasing.

—— Dedicated to friends who have questions

Light Dancing Wind 2020-12-04 16:48:45

Light Dancing Wind 2020-12-04 16:48:45 I'm puzzled by the "every release brings a sense of happiness" mentioned in the group. So I feel maybe my progress is too slow, or my releasing isn't very thorough.

Xiao Li 2020-12-04 17:11:03

Xiao Li 2020-12-04 17:11:03 The Sixth Step includes not only happiness, I want to express that there is also greater ease, freedom from limitations. I stumbled on the aspect of happiness before. Only feeling peaceful, lighter, and more free from limitations, I later realized this is also the Sixth Step. At that time, I only remembered happiness.

===== Page 77 =====

Sixth Step: Every time you release, you become happier, lighter, freer from limitations. As you release, you will become increasingly happier, lighter, freer from limitations.

2021-02-22 Release well this one time, no need for any forcing

Wind 2021-02-22 14:00:23

Wind 2021-02-22 14:00:23 In the releasing process, the mind is what obstructs you. Its contents, the things you预设 (pre-set), even your idea of how long it will take you to release. This thought itself is obstructing you. Just do this one release well. No need to预设 (pre-set) that this one release will clear everything, or how many times it will take to clear everything. Just release, and then see what happens. Don't rush. Enjoy each release process. Keep using the release Process. Those things you find very hard to release – it's the mind telling you it's hard. Don't pay attention to the mind. Directly use the Process. Those things you think are very simple,微不足道 (insignificant), and thus ignore – it's the mind telling you they are微不足道 (insignificant). Don't pay attention to the mind either. Directly use the Process. Sometimes you see a feeling, and you think it's not the main one. You really want to release the main one, to finish quickly. So you suppress the feeling that has surfaced now, and this is very important. The mind's judgments about this being main, that being not main, have no basis. What surfaces is important. If you suppress it, you live in the mind. You are using the mind to预设 (pre-set) what you need to release, including how many times and how long. When truly releasing, you don't need to do this. Retain the possibility of releasing everything in one go.

Q 2021-02-22 14:05:17

What about physical sensations? Will they disappear later? Will it get better at the *cap* stage? If I don't become free, will they follow me for life?

Wind 2021-02-22 14:05:41

What feelings do you have about the physical sensations? Do you want to control them? Do you want to change them? Release this. If the physical sensations are troubling you, release this troubling. Use releasing to solve the problem.

Q 2021-02-22 14:06:12

I do want them to go away, I want to change.

Wind 2021-02-22 14:06:24

Wind 2021-02-22 14:06:24 A few releases can release a long-standing habit completely. Dare you imagine that? But many times, it's like this. It takes a few minutes, not a long,胶着 (deadlocked) struggle.

Q 2021-02-22 14:06:47

I预设 (pre-set) a long time, not a few minutes.

Another group member said 2021-02-22 14:06:57

===== Page 78 =====

I now dare to imagine it. As long as I release according to the Process, the method is correct. Even one release can be very powerful, let alone a few minutes.

Wind 2021-02-22 14:07:21

You see in the '92 videos, it takes a few minutes. Q: Sometimes I feel a few minutes is too long. I want to solve it instantly.

Wind 2021-02-22 14:07:30

If it takes too long, that means you are焦灼 (anxiously struggling), suppressing, not releasing. Then you are suppressing it. You are trying not to let it surface.

Q 2021-02-22 14:07:45

Regarding this suppression, how should I use the Process? Relax first?

Wind 2021-02-22 14:08:27

Relax, then pay attention to the most superficial feeling. Directly ask what it is. Don't wait, dig, or look for a special feeling. If you can't identify it, it's *wanting control*. No need to try hard to identify it precisely. Answer intuitively, just feel it. No need to try to maintain the habit of releasing. "Just consciously release well this one time. Don't try to maintain continuity. Release consciously once, then release consciously again. This is continuity. It's not using the mind to emphasize a concept of continuity." What So-and-so did in that intensive course, shouting every day to release continuously, giving pep talks. Actually, it was just releasing on the surface, using the mind to hold onto the concept of continuity. This kind of mental imagination is not真正的 (real) continuity; it's just trying to control. You cannot be forced to freedom. Freedom is the choice of free will. It cannot be the urging or forcing of circumstances. Because your circumstances are created by your mind. Release well this one time, no need for any forcing. Then you continuously choose to release. This is decision.

Shouting slogans is useless, staying in the mind, shouting slogans with a group of people, is even more useless. Collective unconsciousness, just like we see in ant colonies, acting collectively unconsciously. Independence is not about being unconventional in behavior, but about recognizing your全责 (total responsibility). Recognizing that freedom and non-freedom can only be decided by oneself. The mind is familiar to you, so you stay in it. Don't turn continuous releasing into a mental activity. Because the mind is familiar to you, you easily turn releasing into a mental activity too. Every release will bring something new, will expand

your mind. Don't face it with a habitual attitude. Treat every release as if it were your first time, and see what happens. Treat every feeling just as a feeling, face it, don't加戏 (add drama). If you look for external confirmation and find no change, then you immediately have a feeling you can release.

===== Page 79 =====

2021-02-28 Seeing a good method, the first reaction is to teach, share, develop courses; it's all futile work

Minnie 2021-02-28 12:28:38 Didn't the group disband? Another group is formed.

Wind 2021-02-28 12:42:26 Futile work. Seeing a good method, the first reaction is to teach, share, develop courses; it's all futile work. Tiancheng wants too much to talk about freedom, awakening, masters, and doesn't want to release. Yesterday he prayed for my help, actually he wanted me to give him something to逃避 (escape). I didn't respond to him. So he opened a group to整活 (do busywork). Just not continuing to release.

Wind 2021-02-28 12:48:59 [Wind and Tiancheng's chat log] [Tiancheng: Teacher Wind, I know you are now omnipresent. Tiancheng: I hope you can help me. Tiancheng: I hope to get your help. Tiancheng: Teacher Wind, I need your help.] Four consecutive messages. In a state of Grief.

I am Infinite 2021-02-28 12:50:05 @Wind In the future, will there be many organizations promoting the original Release Method?

Wind 2021-02-28 12:50:21 There will be some, but they are futile work. Teaching this, if taught incorrectly, there is also the risk of bearing karma. So many people like to do things on the edge of this "lake of fire".

2021-03-11 Kriyananda, is he free?

Tiancheng 2021-03-11 00:12:56 Kriyananda, is he free?

Wind 2021-03-11 00:13:28 No.

Tiancheng 2021-03-11 00:13:40 Has he reached Stream-entry? "*Nirbikalpa* Samadhi"?

===== Page 80 =====

Wind 2021-03-11 00:13:49 No. Same as Stephen.

Tiancheng 2021-03-11 00:14:03 Why?

Wind 2021-03-11 00:14:12 It's hard to explain. I also want to know why. I guess Lester Levenson and Yogananda also want to know.

Tiancheng 2021-03-11 00:14:29 Why is it so hard even when near a master?

Wind 2021-03-11 00:14:51 It's hard to become liberated near a master, because the dependence developed is very strong.

Wind 2021-03-11 00:14:58 This is also why masters choose to leave. They can拖累 (hold back) their disciples.

Tiancheng 2021-03-11 00:15:17 Lester Levenson mentioned in a video, "kill your master." Is it because of worship?

Wind 2021-03-11 00:16:21 Attributing power to the guru, thinking the guru is infinite existence, that's not a problem. But infinite existence is always within.

Tiancheng 2021-03-11 00:17:14 Okay.

2021-03-11 "Wind" is already a Jivanmukta

Tiancheng 2021-03-11 11:47:46 Teacher Wind, he said you have already entered *Samadhi*. Can you explain what that's about?

Wind 2021-03-11 11:49:20 What he said just means I have already entered ultimate freedom.

Tiancheng 2021-03-11 11:49:50 Meaning, you are now already a *Jivanmukta*?

Wind 2021-03-11 11:49:59 Yes.

Tiancheng 2021-03-11 11:50:04 (Oo) Wow Prostration to the master.

Wind 2021-03-11 11:50:17

===== Page 81 =====

Tiancheng 2021-03-11 11:50:23 So, have you canceled that agreement?

Wind 2021-03-11 11:50:42 Treat me as a friend. I canceled the agreement. But I won't teach for long, because there's really nothing to teach.

Tiancheng 2021-03-11 11:51:15 Thank you, teacher. You are indeed my teacher.

2021-03-11 Wind and Tiancheng – The reason you don't release is because you're afraid of losing your feelings, afraid you'll die, but actually you won't

Tiancheng 2021-03-11 12:59:06 Teacher Wind, I see you confirmed the Six Steps on 10.18. When exactly did you achieve Stream-entry? Before the 18th?

Wind 2021-03-11 13:00:11 I won't say which day I achieved Stream-entry or which day I became completely free. To prevent *silabbataparamasa* (attachment to rites and rituals).

Tiancheng 2021-03-11 13:01:19 Did you reach the终点 (destination) in the Himalayas?

Wind 2021-03-11 13:01:32 I went to the Himalayas to have fun after becoming free.

Tiancheng 2021-03-11 13:01:56 In Wuhan?

Wind 2021-03-11 13:02:07 I also won't say where I became free. These focal points are all wrong.

Let me talk about a key point. Don't fear freedom. Lester Levenson often talked to his students about this, don't fear freedom. Why? Almost everyone who uses the Release Method but doesn't use it to the极致 (extreme) fears freedom. From Lester Levenson's time to now. The reason you don't release is because you're afraid of losing your feelings, afraid you'll die. But actually you won't. Therefore, Lester Levenson constantly emphasized: You will not lose anything, you will only lose your suffering.

===== Page 82 =====

2021-03-11 When you avoid looking inward, you will engage in *busywork*

Wind 2021-03-11 13:07:00

Wind 2021-03-11 13:07:00 You do those things, you look outward for help from "masters." You should know that those things you do may seem related to freedom, but are actually just 拖延 (procrastination). Including organizing materials about me.

Tiancheng 2021-03-11 13:07:57 It's like that.

Wind 2021-03-11 13:08:00

Wind 2021-03-11 13:08:00 Including sharing. When you avoid looking inward, you will engage in *busywork*. You will do everything – except release. Your mind will tell you it's beneficial for freedom, or beneficial for the world.

Wind 2021-03-11 13:09:17 But that's just making you stop releasing.

Tiancheng 2021-03-11 13:09:30 Yes, I stopped.

Wind 2021-03-11 13:09:35 As long as you stop releasing, whatever you do, it's the opposite direction. I constantly emphasize this point. Talking about freedom doesn't make you free.

Tiancheng 2021-03-11 13:09:55 When I was organizing Master Yogananda's content and your content, I was struggling a lot.

Wind 2021-03-11 13:09:56 Continuous releasing does.

Tiancheng 2021-03-11 13:10:07 Yes. *Busywork*, what does it mean?

Wind 2021-03-11 13:10:32 A popular term means stirring up trouble, doing unnecessary things.

Tiancheng 2021-03-11 13:10:56 Yes, that's it. I'm逃避 (escaping).

Wind 2021-03-11 13:11:39 I can remind you now, but ultimately you have to remind yourself. Remind yourself, in the Six Steps?

Tiancheng 2021-03-11 13:12:10 Yes.

Tiancheng 2021-03-11 13:13:50

===== Page 83 =====

I want to ask, did Lester Levenson ever talk about knowing when I am doing *busywork*?

Wind 2021-03-11 13:14:37 You hope Lester Levenson talked about you?

Tiancheng 2021-03-11 13:14:46 Yes. I hope the master can pay attention to me.

Wind 2021-03-11 13:15:06 In fact, when you seek help outwardly, you should know you are in Grief.

Wind 2021-03-11 13:15:24 The master is yourself.

Tiancheng 2021-03-11 13:15:35 Yes.

Tiancheng 2021-03-11 13:15:48 Is there currently another person who has achieved Stream-entry?

Tiancheng 2021-03-11 13:15:56 Has Roller done it?

Wind 2021-03-11 13:15:59 No. He stopped.

Tiancheng 2021-03-11 13:16:14 Has he achieved the goal?

Wind 2021-03-11 13:16:17 No. He misunderstood himself, and at the same time, lied to others saying he was free. This caused him to dull his awareness. It will be very difficult for him to achieve freedom in this lifetime.

Wind 2021-03-11 13:16:54 This caused him to dull his awareness. It will be very difficult for him to achieve freedom in this lifetime.

Tiancheng 2021-03-11 13:17:10 Has he reached a high level?

Wind 2021-03-11 13:17:17 Not particularly high either. Not reaching the achievements of past lives.

===== Page 84 =====

2021-03-11 Wind and Tiancheng – If you don't release that tendency, you will go share again

Tiancheng 2021-3-11 13:28:01 Teacher Wind, I won't share anymore. I just disbanded that new group. I want to truly do it.

Wind 2021-3-11 13:29:49 I won't guide your actions, because actions are just actions. If you don't release that tendency, you will go share again [laugh].

Wind 2021-3-11 13:31:09 Roller went to force himself all night, left the group, shouted slogans. It was useless, because that was trying to use action to eliminate karma. This merely creates new karma. Only releasing is useful. If you don't release, your programs will continuously drive you to do those things. Therefore, don't think any action you take can bring you freedom. Deliberately acting, deliberately not acting – that's not what needs attention.

Tiancheng 2021-3-11 13:33:10 Yes.

2021-03-11 Fake masters profit through pretense, needing to dull their awareness

Tiancheng 2021-03-11 15:05:05 Teacher Wind, what does this mean?

Wind 2021-03-11 15:05:36 According to the order of results, there is a kind called *garukakamma*,即 (that is) heavy karma. This is a very strong karma, definitely leading to rebirth in the next life. No other karma can阻止 (prevent) it. It stops the functioning of good karma, including the good karma of *jhana*.

Tiancheng 2021-03-11 15:06:53 Did Roller cause this heavy karma by doing these things?

Wind 2021-03-11 15:08:06 First, a thought needs to arise.

Tiancheng 2021-03-11 15:08:10 Can the Release Method release this karma?

Wind 2021-03-11 15:08:12

===== Page 85 =====

A corresponding emotion needs to arise. Everyone originally has a clear consciousness. This clear consciousness is inherent within everyone. If you want to遮蔽 (obscure) this, you need to generate a strong冷漠 (apathy). This strong冷漠 (apathy) covers the inner clear consciousness, or intuition. Then you can engage in *maha musavada* (grave false speech) without feeling that pain. And the more you do this in action, the stronger this covering becomes.

Wind 2021-03-11 15:10:13 Reincarnation. The Release Method can release anything. But using the Release Method also has some conditions. For example, a vegetative state person cannot consciously release. Extreme obscuration is like cutting off one's own hand without feeling pain. Only heavy karma causes this result.

Wind 2021-03-11 15:12:16 This is why when King Ajatashatru listened to the Buddha's discourse on the *Samannaphala Sutta*, although he had all the causes and conditions for realizing the path of *Sotapanna*, he could not attain the fruit of *Sotapanna*, because he had previously killed his father, King Bimbisara.

Tiancheng 2021-03-11 15:12:30 So, falsely claiming to have awakened is a very heavy karma?

Wind 2021-03-11 15:12:52 He can still do some shallow releasing, but once he tries to深入 (deepen) the release, that obscuration will form an irresistible obstacle.

Yes, that is a kind of *maha musavada* (grave false speech), and it requires *wrong view* to support it. Committing heavy karma is not easy. Heavy karma specifically refers to those few types.

Wind 2021-3-11 15:16:02 I have always not recommended people to teach the Release Method for a fee, because it has risks.

Tiancheng 2021-3-11 15:16:24 Is this also considered heavy karma?

Wind 2021-3-11 15:16:30 This is not heavy karma. But it has certain risks.

Wind 2021-03-11 15:16:53 The good karma among heavy karmas refers to the heavy karmas of *jhana*. The bad karma among heavy karmas refers to the five kinds: patricide, matricide, causing schism in the Sangha, drawing blood from a Buddha, killing an Arhat. Plus one more, unshakable *wrong view*. *Wrong view* is wrong views, everyone has them.

===== Page 86 =====

But when driven by *adhimana* (conceit, pride in attainment), it may develop into evil views.

Tiancheng 2021-3-11 15:18:23 What are the risks?

Wind 2021-03-11 15:19:05 Fake masters profit through pretense. This requires unshakable *wrong view* to support it. It also requires dulling one's own awareness. Otherwise, it would be very painful and the behavior couldn't be completed.

Tiancheng 2021-03-11 15:28:03 So many of Buddha's sutras, like the Lotus Sutra, were spoken by the Buddha?

Wind 2021-03-11 15:28:12 No.

Tiancheng 2021-03-11 15:28:27 The *Shurangama Sutra*?

Wind 2021-03-11 15:28:33 Its compilation process was very long.

Tiancheng 2021-03-11 15:28:36 The *Diamond Sutra*? Oh my god.

Wind 2021-03-11 15:28:42 Only the *Agamas* are原始 (original). But the *Agamas* were also modified by the sectarian Buddhism.

Tiancheng 2021-03-11 15:28:56 Only the *Agamas* were spoken by the Buddha?

Wind 2021-03-11 15:29:16 There were additions and rearrangements by commentators. I went back to the time of the Buddha. To personally witness the grand scene of the Buddha teaching.

Tiancheng 2021-03-11 15:30:38 Was it in the Himalayas with Master Babaji?

Wind 2021-03-11 15:30:44 Not then. Before that, I took a long journey through time and space.

Tiancheng 2021-03-11 15:32:39 I know I need to implement the Six Steps, but I find I can't in practice.

Wind 2021-03-11 15:32:57

===== Page 87 =====

Nothing is impossible. Implementing the Six Steps is very simple. Maintaining limitation is hard. See the feeling, let it leave. Clear all the feelings driving your thoughts. That's it.

Wind 2021-03-11 15:35:33 May I ask why you canceled the agreement? There is no why.

Wind 2021-03-11 15:36:05 After freedom, you don't need to live for cause and effect. After freedom, life just begins.

Tiancheng 2021-03-11 15:36:33 Does "cause and effect" here refer to that agreement?

Wind 2021-03-11 15:36:39 Before this, you lived mechanically in purpose and obstacles, within causal connections. After freedom, everything is a present decision, not based on past habits.

Tiancheng 2021-03-11 15:37:10 Was that agreement a past habit?

Wind 2021-03-11 15:37:19 I mean, there is no why.

Tiancheng 2021-03-11 15:37:35 Yes.

Wind 2021-03-11 15:37:38 The behavior of a completely liberated person is *kiriya* (functional, without karmic result). There is no why.

Tiancheng 2021-03-11 15:37:56 *Kiriya*?

Wind 2021-03-11 15:37:57 But it is *kiriya* that can best help everyone. Just behaving like that, no motive needed, therefore no need for因果 (cause and effect) in the causal realm.

Tiancheng 2021-03-11 15:38:40 Yes.

Tiancheng 2021-03-11 15:49:39 You said one week can reach "*Nirbikalpa* Samadhi" with continuous releasing.

Wind 2021-03-11 15:49:49 Enough.

===== Page 88 =====

Tiancheng 2021-03-11 18:33:02 Implementing the Six Steps for a month, can it really be done?

Wind 2021-03-11 18:33:42 Of course. Keep going.

Wind 2021-03-11 16:11:56 Before Jesus returns, there will be an era of frequent false prophets. This is created by people's collective consciousness. After the nuclear war, before Jesus returns, various false masters will appear. Those who claim to be public teachers are all false masters. These prophecies are already made in the Bible. It is a既定 (predetermined) future.

Wind 2021-03-11 16:35:35

Wind 2021-03-11 16:35:35 Mark 13:21-23, Matthew 24:23-26: "And then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it. For false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect. But be on guard; I have told you all things beforehand. And if anyone says to you then, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it."

2021-03-11 Wind and Tiancheng – Hiccups are just physical sensations, they are a result

Tiancheng 2021-03-11 23:07:52 Just now, I found I made some progress.

Tiancheng 2021-03-11 23:08:19 This time, I didn't pay too much attention to physical reactions. I only used the Sixth Step to verify.

Wind 2021-03-11 23:08:40 Yes, that's right.

Tiancheng 2021-03-11 23:08:46 No matter how much I hiccupped, I ignored it. Are hiccups also the排出 (discharge) of karma?

Wind 2021-03-11 23:09:47 Just physical sensations. They are a result.

Tiancheng 2021-03-11 23:10:13 Are physical sensations unrelated to releasing? Are they an expression?

Wind 2021-03-11 23:10:34 Physical sensations are unrelated to releasing.

Wind 2021-03-11 23:10:41

===== Page 89 =====

They are merely a result.

Tiancheng 2021-03-11 23:10:51 Because normally I don't hiccup. When I release, I hiccup明显 (noticeably).

Wind 2021-03-11 23:11:15 It's just a result. You created that picture in your mind, so it happened. It has nothing to do with releasing itself.

Tiancheng 2021-03-11 23:11:47 Okay.

2021-03-11 Wind and Tiancheng – Will you lose your family after freedom?

Tiancheng 2021-03-11 23:18:18 Are you still in contact with your family now?

Wind 2021-03-11 23:18:31 No.

Tiancheng 2021-03-11 23:18:48 Can you tell me how you handled this matter?

Wind 2021-03-11 23:18:57 No need to handle.

Tiancheng 2021-03-11 23:19:10 I have some fear that I will lose my family after freedom, so I ask you this.

Wind 2021-03-11 23:19:18 Actually, you won't.

Tiancheng 2021-03-11 23:19:50 Masters today, after freedom, mostly live in隐居 (seclusion).

Wind 2021-03-11 23:20:06 There is also a kind of隐居 (seclusion) called居家 (living at home).

Wind 2021-03-11 23:20:11 Living an ordinary life.

Tiancheng 2021-03-11 23:20:27 Yes. After freedom, you don't lose anything. After freedom, you only lose your suffering.

Tiancheng 2021-03-11 23:23:57 Are the many worlds the Buddha spoke of, like the world of Amitabha, the *astral plane*? Or the *causal plane*.

Wind 2021-03-11 23:24:11 The Buddha didn't speak the *Amitabha Sutra*.

===== Page 90 =====

Tiancheng 2021-03-11 23:24:16 Ah!

Wind 2021-03-11 23:24:27 Those are later Mahayana scriptures.

Tiancheng 2021-03-11 23:24:31 So Amitabha Buddha doesn't exist?

Wind 2021-03-11 23:24:38 Scriptures after the schism of the schools. Already far from the Buddha's time. The Buddha only spoke about the Twelve Links of Dependent Origination and the Seven Factors of Awakening. The Four Noble Truths, the Noble Eightfold Path. Only spoke about the path to the cessation of suffering, the method to attain freedom. Did not discuss other knowledge. Including philosophy and the worlds of gods, etc.

Tiancheng 2021-03-11 23:26:04 Yes, teacher, was that Vimalakirti a master? The one in the *Vimalakirti Sutra*?

Tiancheng 2021-03-11 23:59:18 Can you know my every thought now?

Wind 2021-03-11 23:59:50 I can know all thoughts of all people.

Wind 2021-03-12 00:00:10 But I spent a lot of effort to bring myself down.

Wind 2021-03-12 00:00:21 To communicate effectively.

2021-03-12 If stuck, release wanting control, don't try hard to solve the stuckness

Tiancheng 2021-03-12 18:51:37 Today I actually tried many times. Many times I was stuck as hell. I would鼓舞 (encourage) myself, do it one more time. Try again. Try again.

Wind 2021-03-12 18:52:45 If stuck, release *wanting control*. Don't try hard to solve the stuckness.

Tiancheng 2021-03-12 18:53:17 Continuously no clarity.

Wind 2021-03-12 18:53:27 Release the *wanting control* that wants to solve the stuckness.

Wind 2021-03-12 18:53:36 Release the *wanting control* that wants to be clearer.

===== Page 91 =====

Only now do you see, this is a more superficial *wanting control*. If you try to control having clarity, you will continuously have no clarity.

Wind 2021-03-12 18:54:06 It's very simple, isn't it? Release *wanting control*, you will gain control.

Tiancheng 2021-03-12 18:54:48 I'll try again.

2021-03-13 Wind and Tiancheng – About Lester Levenson

Tiancheng 2021-03-13 00:49:34 Teacher, was the Buddha already free before he came?

Wind 2021-03-13 00:50:02 Yes, he蒙上 (put on) the veil of illusion.

Tiancheng 2021-03-13 00:50:18 Previously you said he became liberated in that lifetime.

Wind 2021-03-13 00:50:37 He was already free before he came.

Tiancheng 2021-03-13 00:51:42 After a free person comes to the world, does he still need to seek the path? Like Buddha, Kam, Xuesi (Note: a master from Taiwan, used Buddha's method. He realized it himself through缘觉 (pratyekabuddha), gave up Pa Auk's practice, observed the Twelve Links of Dependent Origination himself).

Wind 2021-03-13 00:52:08 Just showing you that at a certain time, the veil of illusion automatically lifts. What I told you in November, that Lester Levenson and Buddha were not free before, was wrong.

Tiancheng 2021-03-13 00:53:33 Was Lester Levenson already free before he came????

Wind 2021-03-13 00:53:43 Lester Levenson returned more than once.

Tiancheng 2021-03-13 00:53:56 Oh my god!!

Wind 2021-03-13 00:54:16 He reached "*Nirbikalpa* Samadhi" during the time I was his student.

Tiancheng 2021-03-13 00:54:17 Was he already a *Jivanmukta* before coming? When?

Wind 2021-03-13 00:54:52

===== Page 92 =====

Another point, in the Hindu tradition, the term *Jivanmukta* can be used to describe a Stream-enterer. The audio I translated during the Song Dynasty had a second half. The second half said Lester Levenson had *bad karma* and returned more than once. I thought knowing this would not benefit most people, but would反而 (on the contrary) be used as an excuse for their own inability. So I didn't translate the second half.

Tiancheng 2021-03-13 00:57:06 Was the Release Method still created in Lester Levenson's lifetime?

Wind 2021-03-13 00:57:15 Yes. Lester Levenson in that lifetime was a Zen master, using Linji Zen. In this lifetime, he重新 (re-)remembered the state of "*Nirbikalpa* Samadhi" through the same Zen method, i.e., focusing on a question. Then from *Samadhi*, he unearthed the Release Method and reached the终点 (destination).

Tiancheng 2021-03-13 01:00:49 Lester Levenson's highest achievement in past lives was "*Nirbikalpa* Samadhi"? He didn't seem to mention it in his autobiography.

Wind 2021-03-13 01:01:54 [2020-11-20 19:33:06 Group chat history] [This is why you shouldn't change anything. You cannot use the mind to change a method unearthed from *Samadhi*. Changing the question process is the work of a master. Anyone not awakened cannot do this work.]

Tiancheng 2021-03-13 01:06:06 Achieving *Samadhi* through focus, is that *Sabikalpa*?

Wind 2021-03-13 01:06:28 For Lester Levenson, it was "*Nirbikalpa* Samadhi", a method that can awaken. Of course, Lester Levenson had already achieved it in the past.

Tiancheng 2021-03-13 01:07:33 When you achieved "*Nirbikalpa* Samadhi", did you have this ability to unearth methods?

Wind 2021-03-13 01:07:45 He just重新 (re-)remembered it. At that time, I saw all 112 methods.

===== Page 93 =====

No omissions.

Tiancheng 2021-03-13 01:08:20 All these methods were obtained by masters from *Samadhi*?

Wind 2021-03-13 01:08:25 Yes. No methods were invented by the mind.

Tiancheng 2021-03-13 01:08:37 Is it possible to increase them?

Wind 2021-03-13 01:08:44 The number of paths will not increase.

Tiancheng 2021-03-13 01:08:59 Like Lester Levenson added one, the Release Method.

Wind 2021-03-13 01:09:03 Masters adjust the specific操作方法 (operational methods). Lester Levenson didn't新增 (add) the Release Method; it just hadn't been revealed before. The reason I say this is to tell you that methods similar to the Release Method are not the Release Method. There are many methods that look similar. Someone might tell you that "Four Foundations of Mindfulness" is the Release Method. Someone might say an ancient

method is the Release Method. Someone might say a modern method is the Release Method. But in fact, the Release Method is being unearthed for the first time.

Tiancheng 2021-03-13 01:12:36 So, was the Release Method specifically prepared for this era?

Wind 2021-03-13 01:12:44 Yes. Yogananda chose to leave after Lester Levenson's complete awakening. It also宣告 (proclaims) the end of the *guru* era. Lester Levenson can only help a small group of people. In this era, only a very few people will awaken. Those with this method all have the opportunity. There will be many false masters in this era. But in this era, only the Release Method can lead to freedom. Therefore, those who claim to be free through other methods are all false masters. I mean after 1970. Those who awakened after 1970, except those who already awakened in previous lives, could only do so through the Release Method. And someone who has already awakened through other methods will recommend the Release Method to you, no matter which method they themselves used to awaken. Because masters know everything. Currently, no active master is free.

===== Page 94 =====

Nowadays, free people are all living in隐居 (seclusion). Until Jesus returns, it will be like this. All are guided by the inner plan to complete the same plan. Therefore, all are in隐居 (seclusion).

Tiancheng 2021-03-13 01:33:29 Teacher Wind, why are you saying so much tonight?

Wind 2021-03-13 01:36:16 Because you will all experience低谷 (low points). And when experiencing低谷 (low points), it's easy to give up. If at that time there's something seemingly tempting, you'll be attracted to it. So I emphasize something I know. At present, in this era, starting from 1970, for these 120 years, only the Release Method can reach the终点 (destination). Giving up the Release Method equals giving up freedom in this lifetime. No matter which other spiritual method you switch to.

Tiancheng 2021-03-13 01:38:20 1970 – 2090?

Wind 2021-03-13 01:38:30 Yes.

2021-03-13 Wind and Tiancheng – Masters have no gender

Tiancheng 2021-03-13 09:56:37 In the past, you said there are more female masters than male masters. Is that so?

Wind 2021-03-13 09:57:45 The difference is not big, and masters have no gender.

Tiancheng 2021-03-13 09:59:18 Because you rarely see female masters, it seems like women find it hard to attain enlightenment.

Wind 2021-03-13 10:00:02 Female masters are not as accepted in society as male masters. So they choose to live in隐居 (seclusion).

Tiancheng 2021-03-13 10:00:32 Is it actually easier for women to attain enlightenment than men? Because women are more emotional/sensitive?

Wind 2021-03-13 10:00:52 When people's collective consciousness reaches gender equality, female masters will emerge. Men and women each have their advantages. Women's advantage lies at the beginning, because they operate more through feeling. Men's advantage lies in the activity of the intellectual center, so their willpower to reach the终点 (destination) is stronger.

Tiancheng 2021-03-13 10:02:28 Intellectual center, what is that?

Wind 2021-03-13 10:02:33

===== Page 95 =====

The brow point.

Tiancheng 2021-03-13 10:02:41 The third eye?

Wind 2021-03-13 10:02:49 Yes. Men usually have a stronger will to find the answer. Women often stop in happiness.

Tiancheng 2021-03-13 10:03:47 So, with what advantage do women reach the终点 (destination)?

Wind 2021-03-13 10:04:08 But most men haven't even started; they just operate mentally. Women progress faster, but they easily stop in happiness. Overcoming this and balancing the characteristics leads to the终点 (destination). Men overcoming their mental inertia, overcoming their sexual desire, is also a form of balancing characteristics. Both genders have their advantages, but ultimately you need to balance.

Tiancheng 2021-03-13 10:07:01 Of the 30 masters in the world today, how many are female masters?

Wind 2021-03-13 10:08:06 I won't say that, and it's meaningless anyway. If I create a female body tomorrow, I will be a female master. The body is just a transformable image.

2021-03-14 Wind and Tiancheng – Awakening must involve an active decision

Wind 2021-03-11 17:47:30 Actually, everyone recognizes in billions of years what they recognize in a few thousand years. You will become familiar.

Tiancheng 2021-03-11 10:26:58 Last time you said people will come to know in billions of years. That means I (and the unawakened) have already reincarnated for billions of years?

Wind 2021-03-14 10:27:43 Of course.

Tiancheng 2021-03-14 10:28:05 Lester Levenson said, liberated from millions of years of struggle.

Wind 2021-03-14 10:28:08 Although time has no meaning.

Tiancheng 2021-03-14 10:28:24 Did Lester Levenson deliberately say less? Billions of years, what a concept!

Wind 2021-03-14 10:29:04 Millions of years, billions of years, are all虚指 (figurative).

===== Page 96 =====

Natural evolution is one million years. But natural evolution does not necessarily bring about your awakening. You can evolve to the point of receiving cosmic consciousness, being in harmony with nature.

Tiancheng 2021-03-14 10:29:53 Once, Kriyananda asked the master how long he had been his disciple? The master said a very, very long time.

Wind 2021-03-14 10:29:58 And then fall back into delusion again. Yogananda once traced himself back to when he was a diamond.

Tiancheng 2021-03-14 10:30:32 Like that, still unable to awaken?

Wind 2021-03-14 10:30:32 Starting from those朦胧 (dim) consciousnesses. Yes, that's not awakening. That's just approaching the infinite. Awakening must involve an *active decision*.

Tiancheng 2021-03-14 10:31:45 Reincarnation is terrifying. This is the meaning of "the suffering sea has no shore," right? 100,000,000,000 years. That's a billion years, oh my god, so many zeros. When you traced back to your earliest time, what was it?

Wind 2021-03-14 10:36:38 Actually, it's beginningless. Time is like a dream, with no beginning or end. Awakening is awakening. Time is not as you imagine, with a beginning.

Tiancheng 2021-03-14 10:37:11 Beginningless and endless?

Wind 2021-03-14 10:37:25 Before you awaken, it is beginningless and endless. After awakening, it is a dream. You can enter from any time. Or exit.

Tiancheng 2021-03-14 10:37:47 So, suffering and struggle have no end? Infinite? Until awakening.

Wind 2021-03-14 10:37:53 Yes.

Tiancheng 2021-03-14 10:39:13 Is forgetting past lives God's grace towards us?

Wind 2021-03-14 10:40:15 Forgetting past lives is because you change bodies. The new karma covers the karma stored in the *astral* and *causal bodies*.

===== Page 97 =====

The *causal body* is a big warehouse of karma. When you shed the physical body's outer garment, you will recall the memories from the creation of this *astral body* up to now. When you shed the *astral body's* outer garment, you will recall all memories.

Tiancheng 2021-03-14 10:42:12 So when people die, they recall all physical memories?

Wind 2021-03-14 10:42:35 From the moment your *astral body* shaped the physical body. Your *astral body* also dies. If your *astral body* dies, it creates a new *astral body*.

Tiancheng 2021-03-14 10:43:47 Is the *astral body* created by the karma of the *causal body*?

Wind 2021-03-14 10:43:53 Yes. The *astral body* is projected by the *causal body*. The physical body is projected by the *astral body*.

2021-03-14 Wind and Tiancheng – How does karma operate?

Tiancheng 2021-03-14 11:32:34 Teacher, can you tell me how karma operates?

Wind 2021-03-14 11:32:47 Karma is programs. Programs create each of your thoughts. Your thoughts are not free. Therefore, actions are not free either.

Tiancheng 2021-03-14 11:33:52 Teacher, please continue explaining karma.

Wind 2021-03-14 11:34:00 Karma is programs. Action and reaction.

Tiancheng 2021-03-14 11:34:52 How does it operate?

Wind 2021-03-14 11:35:10 Programs drive thoughts. Thoughts project the world. That's how it operates. The world is just a display screen. Doing anything in the world is just smashing the display screen. It cannot change any剧情 (plot) playing inside.

Tiancheng 2021-03-14 11:37:01 So, directly releasing programs can change the world?

===== Page 98 =====

Wind 2021-03-14 11:37:33 Yes. It should be said, only releasing programs can change the world. Otherwise, the world will manifest according to既定 (predetermined) programs. In the program, you have no free will. Unless you decide to release the program. So, no matter what *busywork* you wanted to do before, I would say, go release. *Busywork* is useless. It's just being driven by programs. Repeating past karma, that's all.

Tiancheng 2021-03-14 11:39:10 Can I change my family's world through releasing? For example, I want to cure my mother's illness through releasing (even if this illness is her own 预设 (preset)).

Wind 2021-03-14 11:39:16 Yes, you can.

Tiancheng 2021-03-14 11:39:31 So, I can change others' karma through releasing?

Wind 2021-03-14 11:39:58 You are not changing others' karma.

Tiancheng 2021-03-14 11:40:04 Isn't that interfering with others' lives?

Wind 2021-03-14 11:40:08 This is the harmonious operation of the universe. You currently cannot talk about interfering with karma. This is said for free people. Because free people can do everything, transcend all karmic束缚 (bondage). You are currently driven by karma. All your *wants* are part of karma. Therefore, what you influence is your own karma. Including your mother's illness, that is your karma.

Tiancheng 2021-03-14 11:42:01 My karma?

Wind 2021-03-14 11:42:06 You cannot talk about interfering with others' karma before liberation. Interference is a big word.

Tiancheng 2021-03-14 11:42:31 This is her life, why is it my karma?

Wind 2021-03-14 11:42:38 You have no way to interfere with others before liberation. There is no separation.

===== Page 99 =====

She is one of your画面 (pictures).

Tiancheng 2021-03-14 11:43:10 She预设 (preset) her life before coming, that is, karma, which led to illness. Is this also my karma?

Wind 2021-03-14 11:43:21 She is just one of your画面 (pictures).

Tiancheng 2021-03-14 11:43:31 Oh my god.

Wind 2021-03-14 11:43:54 Lester Levenson said this many times.

Tiancheng 2021-03-14 11:43:58 So, I can掌握 (master) the entire world I see through releasing?

Wind 2021-03-14 11:44:11 Don't be so一惊一乍 (easily startled).

Tiancheng 2021-03-14 11:44:13 Hahaha. This确实 (indeed)刷新 (refreshes) my cognition.

Wind 2021-03-14 11:45:16 **Q:** To change my attitude, you mean that my basic understanding of him being part of my consciousness, with nothing besides perfect consciousness, and not thinking of him as a limited individual? **Lester Levenson:** Yes. This is a wonderful way. It works very well, doesn't it? **Q:** It works completely, yes, it works immediately. **Lester Levenson:** People actually become what we are in our consciousness. **Q:** Then, if Lillian tells me she wants a bigger house, I need to clear my own consciousness of wanting her to satisfy my desire. Because it's just my thoughts that made her think of it, isn't that right? I don't need to consider Lillian, I just need to consider myself, my own happiness, and then she is happy. That is, my own happiness will reach that ultimate happiness -- **Lester Levenson:** But you have a separation: Lil and me. **Q:** I've always had this problem, you know, since I met you. **Lester Levenson:** Sometimes you don't have this problem, you say: "Who is Lillian but my consciousness?" **Q:** Yes, I said that. I said it a few minutes ago. I just need to deal with my own consciousness. **Lester Levenson:** Okay. That includes Lillian, right? **Q:** Yes, that's right. **Q:** That also includes a bigger house. (Laughter.) **Q:** I have to拜托 (rid myself of) the limitations in my own consciousness. That's all I'm dealing with anyway. I'm not dealing with Lillian or the house or the land, I'm dealing with my own consciousness. The obstacle is in my own mind, or there are no limitations within myself. And, as you say: If I am infinite existence right now, I can do it right now! I don't need to wait until I get home. **Lester Levenson:** Right. **Q:** We need to act quickly! **Q:** By the time you get home, Lil, you need to be satisfied with your house as it is. **Lester Levenson:** If you accept, when you go home, the same house can become twice as big. It will be so natural that you won't even feel it. You will enter a house twice as big as the one you left.

Tiancheng 2021-03-14 11:45:23 So, my mother's illness, relatives' debts, etc., are all my karma.

===== Page 100 =====

Wind 2021-03-14 11:45:35 Karma is your *want* programs, it's feelings, it's what *wants* drive.

Wind 2021-03-14 11:46:17 Taking total responsibility means you are completely responsible for the entire world you create. Including the rising of the sun, the direction of dust particles, the vibration of atoms – you created all of it. You're just not conscious of it. Staying conscious of it, you can consciously create what you want, not what you don't want.

Tiancheng 2021-03-14 12:02:55 Teacher, can I release to help them heal, even if they've been paralyzed for years?

Wind 2021-03-14 12:03:04 [Group chat history] [Wind: Regarding questions like "can you do xxx," I hope you can remember Lester Levenson's words. Wind: *every impossible, no matter how impossible, become immediately a possible, as you completely released on...*]

Wind 2021-03-14 12:03:17 I have actually answered this kind of question many times.

Tiancheng 2021-03-14 12:06:30 Teacher, what does "harmonious operation of the universe" mean specifically? For example, if I heal a family member through releasing, is this the harmonious operation of the universe?

Wind 2021-03-14 12:07:01 The moment you产生 (generate) a thought, they simultaneously produce the corresponding thought, with no偏差 (deviation). Therefore, you don't need to change their mind through language or action. You only need to handle your own thoughts.

Wind 2021-03-14 12:07:43 The world will change. Ultimately, besides releasing, nothing needs to be done. *release only*.

Tiancheng 2021-03-14 12:08:55 Okay.

2021-03-14 Wind and Tiancheng – What was "Wind's" retreat about?

Tiancheng 2021-03-14 17:45:35 Teacher, in *The Way 2*, Lester Levenson encourages doing it in action. But in his autobiography, he mentions needing to go to a secluded place to do it. Isn't this a contradiction?

Wind 2021-03-14 17:47:07

===== Page 101 =====

Wrong, you read it wrong. Lester Levenson explained *isolate* elsewhere. You can only *isolate* in one place, and that is to quiet the mind. You cannot isolate by isolating the external. *Isolation*. He explained what *isolation* is in other audio.

Tiancheng 2021-03-14 17:50:05 In the first chapter of *The Ultimate Freedom Path*, Lester Levenson also mentions, "Lock yourself in a room, and then add a lock," etc.

Wind 2021-03-14 17:50:14 That was explaining omnipotence. You only need to release, you don't need to do anything, and it will take effect.

Tiancheng 2021-03-14 17:50:49 Doesn't this refer to behavioral things?

Wind 2021-03-14 17:50:55 No. The context was, a student asked if he needed to go out and find a job. He said, no, just need to release, adding a lock will also take effect. This emphasizes that you don't need to do anything, just need to release.

Tiancheng 2021-03-14 17:51:01 image[[105, 535, 358, 908]] "He explained what *isolation* is in other audio" – is it the meaning in the picture above?

===== Page 102 =====

Yes, it's these two sentences. The only place you can *isolate* is in a quiet mind.

Tiancheng 2021-03-14 17:52:45 Yes, but when Lester Levenson started exploring, he indeed isolated himself at home. He said so in his autobiography.

Wind 2021-03-14 17:54:45 If you don't believe it, just try it. Try isolating yourself and see if it helps.

Tiancheng 2021-03-14 17:55:16 The autobiography was written in 1972.

Wind 2021-03-14 17:55:41 The group leaders all tried it for a few days themselves.

Tiancheng 2021-03-14 17:56:01 He did a retreat, and then what?

Wind 2021-03-14 17:56:24 The group leader, Ah Heng, and others concluded from their own retreats that it was completely useless.

Tiancheng 2021-03-14 17:56:44 So what was your retreat about?

Wind 2021-03-14 17:56:48 Only逃避 (escape), not releasing. I didn't刻意 (deliberately) go into retreat. I didn't do anything to force myself. I wanted to reach the终点 (destination), I just released, again and again. I didn't lock myself away. I just forgot to be in contact with people.

Tiancheng 2021-03-14 17:58:02 Teacher, can you tell me about your path to success?

Wind 2021-03-14 17:58:09 The Six Steps.

Tiancheng 2021-03-14 17:58:17 Why could you do it? While so many others can't?

Wind 2021-03-14 17:58:23 The Six Steps. Because you need other things, while I only need the Six Steps.

Tiancheng 2021-03-14 17:58:48 Yes, so it must be done in action.

Wind 2021-03-14 17:59:15

===== Page 103 =====

The key is you don't do it. Soon, you think of a mental question. So you start researching. Just like this question. There are no contradictions in the Six Steps, but if you pick at Lester Levenson's words, using your mind to misinterpret and加工 (process), you can always find所谓的 (so-called) "contradictions". It will immediately lead you towards limitation. Those mental questions, those contents偏离 (deviating from) the Six Steps, will make you deviate from freedom. I am a person with a strong intellect, but I used my intellect correctly. That is, recognizing the limitation of the mind.

Wind 2021-03-14 18:02:32 Throughout the whole process, I only looked at the Six Steps. I didn't need anything beyond the Six Steps. If you want to talk about the secret to success, this is the secret. People who keep collecting materials cannot reach the终点 (destination), especially if their intellectual minds cannot分辨 (discern) that content.

Tiancheng 2021-03-14 18:02:46 Teacher, what should I do to reach the终点 (destination)?

Wind 2021-03-14 18:02:57 The Six Steps.

Tiancheng 2021-03-14 18:02:59 Okay.

2021-03-15 Wind and Tiancheng – As long as you want freedom, nothing can stop you

Tiancheng 2021-03-15 08:57:01 Okay. Jesus and Buddha are omnipotent. They also want to help us attain freedom. So why don't you directly help us do it?

Wind 2021-03-15 08:57:17 I've answered this question many times.

Tiancheng 2021-03-15 08:57:20 Omnipotent means omnipotent.

Wind 2021-03-15 08:57:27 Of course they can. But they chose not to.

Tiancheng 2021-03-15 08:57:46 Why?

Wind 2021-03-15 08:57:55 They do not offer coercive help.

===== Page 104 =====

When you choose freedom, you naturally become free.

Tiancheng 2021-03-15 08:58:39 So, the only simple reason we are not free is that we根本 (fundamentally) don't want freedom???

Wind 2021-03-15 08:58:46 Yes. Lester Levenson said it many times.

Tiancheng 2021-03-15 08:58:55 So masters don't force us.

Wind 2021-03-15 08:59:04 As long as you want freedom, nothing can stop you. Achieve the first step, you will automatically fall into the remaining five steps. Achieve freedom, you can simply *will it*. Then you are free. Thinking you cannot be free is the only reason you are not free. If you truly want freedom, you would already be free.

Tiancheng 2021-03-15 09:03:46 When a person truly wants freedom, can the master use his omnipotence to help him attain freedom? Is that possible?

Wind 2021-03-15 09:04:13 It's possible, it's very simple. If you truly want freedom, you根本 (basically) don't need to ask anyone for help. You will directly achieve the first step. Directly enter "*Nirbikalpa* Samadhi". Those who want freedom are already free. Those who remain are those who don't want freedom. Actually, this is very simple. Judging whether a person wants freedom is very simple.

Tiancheng 2021-03-15 09:10:34 So, there is no need to force others to learn?

Wind 2021-03-15 09:10:53 Yes, absolutely no need.

Tiancheng 2021-03-15 09:11:36 Because when they truly want freedom, they can do it at any time? And masters will also help them, no matter what world they are in?

Wind 2021-03-15 09:11:52 Yes. The mind always thinks it's doing important things. This is very interesting. The mind thinks it's saving the world. But in fact, everyone is infinite existence. No one needs saving.

===== Page 105 =====

No one can be destroyed.

Tiancheng 2021-03-15 09:15:00 "Judging whether a person wants freedom is very simple." Teacher, what judgment are you talking about?

Wind 2021-03-15 09:15:25 Suppose someone says they want freedom, but they are not free. Then you know it's false. This is the judgment I'm talking about. A person who wants freedom is already free.

Wind 2021-03-15 09:17:42 **Q:** Overriding the unconscious habits is hard to do because they keep sneaking up on you and you don't realize sometimes you've got them. **Lester Levenson:** It depends on how strong your desire is for the thing that you want as to whether the unconscious habits override it. We have infinite power, infinite will, and when man so wills he's immediately set free. **Q:** That sounds so easy. **Lester Levenson:** That's the easiest way to do it. Just will it! And it's possible for everyone of us, because we are infinite and therefore have infinite will power. And the reason why we don't do it is that we don't have that much desire for it. We still have more desire to be limited bodies.

Tiancheng 2021-03-15 09:19:39 Teacher, the ultimate method "Who am I?" is almost unusable by anyone on this planet. Is it because almost no one truly wants freedom? Or some other reason?

Wind 2021-03-15 09:20:46

===== Page 106 =====

Let's start again. It's for this reason. The will is not strong enough. Therefore, a gradual, scientific method is needed. You can确认 (confirm) your gains bit by bit, confirm the source of your happiness, to redirect your方向 (direction). But with the inquiry "Who am I?", as long as you become interested in something else before you get the answer, you have to start over. Everything before is useless work. Some people just stare at that sentence, turning it into a meditative practice. The Release Method encourages you to get everything you want, and also provides simple and easy specific methods. It allows you to reach the终点 (destination) the fastest. Other methods, because they more or less conflict with worldly direction and provide behavioral guidance, will take you several lifetimes to learn. If you want to attain freedom in this lifetime, use the Release Method. If you don't mind attaining freedom in future lives, you can use other correct methods.

Tiancheng 2021-03-15 09:24:48 With this method, you also cannot stop at all until you reach the终点 (destination)?

Wind 2021-03-15 09:24:53 Those are also helpful, but they are slow. Yes, with the ultimate question, as soon as you become interested in something else, all previous effort is wasted. You don't just have to stare at that sentence for it to work. As soon as your interest is not in obtaining the answer to this question, all previous effort is wasted.

2021-03-15 Wind and Tiancheng – "Everything is consciousness"

Tiancheng 2021-3-15 09:47:33 When did Judas attain freedom?

Wind 2021-3-15 09:47:53 In the last century.

Tiancheng 2021-3-15 09:48:55 Even though Judas committed heavy karma, he could still attain liberation?

Wind 2021-3-15 09:49:06 He was a disciple of Sri Ramakrishna. No matter what mistakes he made, he is infinite existence. Infinite existence cannot be destroyed. These things are really simple.

Tiancheng 2021-3-15 09:50:00 So when he decided to be free, he could attain freedom? Even after committing very, very heavy karma?

Wind 2021-3-15 09:50:30 Of course. At any time, your infinite power is within you. You can use it at any time, through will.

Tiancheng 2021-3-15 09:51:02

===== Page 107 =====

At any time, even if I were a bacterium??

Wind 2021-3-15 09:51:51 When you are unconscious and昏沉 (drowsy), you might find it a bit difficult, but it's not absolutely impossible.

Tiancheng 2021-3-15 09:52:28 Do beings like bacteria, or stones, also have will?

Wind 2021-3-15 09:52:42 Consciousness is omnipresent.

Tiancheng 2021-3-15 09:53:00 No matter what its outer garment is? Consciousness exists in everything? Everything is everything???

Wind 2021-3-15 09:54:03 Yes. Everything is consciousness.

Tiancheng 2021-3-15 09:54:23 Is this remote control also a living being? Is it also a sentient being in samsara?

Wind 2021-3-15 09:54:51 Life is God's creative power. It requires a very long time scale for subtle evolution. From unconscious slowly becoming conscious.

Tiancheng 2021-3-15 09:55:39 Is this referring to the remote control?

Wind 2021-3-15 09:55:51 Anything. Know that Yogananda was also once a diamond.

Tiancheng 2021-3-15 09:56:55 Everything is consciousness, yet this remote control and the diamond are unconscious. How do you explain that?

Wind 2021-3-15 09:58:25

Wind 2021-3-15 09:58:25 Consciousness is omnipresent, because creation itself is a dream projection of God's knowledge. Even a stone has consciousness, but it's very dim. A few minutes ago, I was watching a slow-moving worm crawling slowly on the bathroom floor, and I thought, "Now, surely that is not a fast-thinking being!" But when I hear scientists claim that future computers will be complex enough to start demanding "computer rights," I think of the worm and its ancestors. Despite being a simple worm, it has two things that computers will never have: *self-awareness* and *feeling*. Poke a worm with a needle, and it will wiggle away. As I said before, there are two things science cannot create: feeling and self-awareness. We don't get self-awareness by comparing ourselves to others; it's an intuitive knowledge inherent in all living beings in the world. But once it is brought into external manifestation, what a long journey the soul must undertake! Yogananda said he could trace himself back to when he was a diamond!

===== Page 108 =====

2021-03-15 *Busywork*

Wind 2021-03-28 19:47:26 No, masters don't force anyone to be free. And actually, Stephen did some *busywork*. When he wrote that book, he said it was inner guidance, but actually it was *busywork*. This part is a bit like Tiancheng, particularly关注 (paying attention to) intellectual questions, likes to collect materials, feels the need to organize the master's materials, etc. Yes, do everything imaginable, just not release. In the past, I also had many ideas for *busywork*. Of course, compared to others, it wasn't too much.

Yi Tian 2021-03-28 19:55:00 Do you now feel that the Release Method organization is completely unnecessary?

Wind 2021-03-28 19:55:19 I see the whole picture. I know what will happen if I do this, and what will happen if I do that. If you don't release, the inertia of karma will push you to do *busywork*.

2021-03-16 As long as you release continuously, you don't need to keep staring at the goal, just implement the Six Steps

Tiancheng 2021-03-16 10:48:03 I just wrote down many goals I want and also set a time. In the process, as long as I release continuously, I don't need to keep staring at the goal, just implement the Six Steps. Can I also achieve it?

Wind 2021-03-16 10:49:00 Yes, you can.

2021-03-16 Wind and Tiancheng – When all external escape routes are shattered, you will be forced inward

Tiancheng 2021-03-16 22:14:12 Teacher, why did you come back to us this time?

Wind 2021-03-16 22:14:55 No why. Just顺便 (by the way) respond before彻底 (completely) leaving.

Tiancheng 2021-03-16 22:15:36 This time, are you really彻底 (completely) leaving?

Wind 2021-03-16 22:15:39

===== Page 109 =====

Yes.

Tiancheng 2021-03-16 22:16:36 Will you also leave Ah Heng, the group leader, and them? Will I leave the world and directly merge into the Infinite?

Wind 2021-03-16 22:17:54 No, just no longer communicating with people. What people call *isolation*.

Tiancheng 2021-03-16 22:18:43 Is this your inner guidance? Teacher, why can't you continue helping us?

Wind 2021-03-16 22:19:06 Yes, when I decide, I go and do it. Leaving is the help. I see the whole picture. If I stay here, no one will become free. Dependence is fatal to growth.

Tiancheng 2021-03-16 22:21:55 But when I need you, can you come and help me?

Wind 2021-03-16 22:22:06 Thoroughly leaving is the help. Does an infinite being need help? When you seek help outwardly, that's an opportunity. Notice it, release. Find what you truly want inward. Absolute security exists only in your infinite existence. Among all forms of help, none is better than destroying all your支柱 (supports).

Wind 2021-03-16 22:25:20 Lester Levenson told me the world will "knock down his支柱 (supports)", so everyone will be forced to find the answer from within. "That's good," he said. "Not explosion, but ascension," he laughed. Currently, people always seek happiness

externally using various escape methods provided by the world. Eventually, when external escapes are endless, he predicted, we will be forced to go inward. "This is really a good thing," he said, "because people will be forced to find the answer, know who they truly are, just like me." He always told me he was particularly grateful for his heart attack.

Wind 2021-03-16 22:26:00 When all external escape routes are shattered, you will be forced inward. But you can become more conscious and more主动 (proactive). Don't wait until a gun is pointed at your head to do it.

===== Page 110 =====

You all know very well, even if not that深入 (deeply), that your behavior has dependence. You will grasp at it. If you depend on the outside, you won't discover the infinite within. These things are very simple. As a person who has attained ultimate freedom, I cannot stay here. The Release Method, as a self-reliant method, doesn't have that many problems. All problems arise when you deviate from the Six Steps. Therefore, either you return to the Six Steps and continue releasing, or you head towards limitation.

Tiancheng 2021-03-16 22:32:17 Teacher, why is that?

Wind 2021-03-16 22:32:33 Lester Levenson stayed here for decades, repeating this, in his own words, "*over and over and over and over again*". A year before he left, he told one of his students, I cannot stay here anymore. If I'm here, you will only depend on me, and no one will become free. He kept repeating the same things. Because they thought Lester Levenson was here and could guide them, so they kept forgetting. After Lester Levenson left, not long after, that lady from Sedona Institute became free. I talked with Lester Levenson about many things from his past. No one became free under his guidance while he was alive.

Tiancheng 2021-03-16 22:35:17 You chatted with Lester Levenson? Was this free master a Release Method teacher or a student? I often chat with Lester Levenson.

Wind 2021-03-16 22:35:51 A student. No Release Method teacher became free. And most of the Release Method teachers Lester Levenson appointed were those he felt had less inclination, i.e., more倾向 (inclined) towards the world.

Tiancheng 2021-03-16 22:36:56 How do you chat?

Wind 2021-03-16 22:37:16 Free people don't need any媒介 (medium) to communicate. They exist in every point. There is no separation between us.

Tiancheng 2021-03-16 22:39:41 Yesterday, a friend contacted me, my former boss in Suzhou. After exchanging Release Method content, he sent me a red envelope as before, following the previous

===== Page 111 =====

method. This time I refused to accept it. Because I don't want to use the Release Method to charge fees. Actually, I've been quite poor these days, but I don't want to make money this way.

Wind 2021-03-16 22:40:57

Well, using this to make money will give you wrong feedback. Using talking about the Release Method to replace actual releasing is easy to deviate from. Additionally, spiritual books are the easiest to cause deviation. Because when reading those books, people fool themselves into thinking they are on the path. When you deviate, if you know you are deviating, you can turn back.

Wind 2021-03-16 22:49:51

Stuck, the fifth step, very simple.

You don't want to be uncomfortable, this is *wanting control*.

The fifth step, you didn't follow the Six Steps. First, you release once. When releasing, you get stuck. You try to solve it with effort,用力 (use force) to push away this stuckness, instead of using releasing *wanting control* to solve this stuckness. The Six Steps ask you to use releasing to solve it. That's the reason. You don't release.

Wind 2021-03-16 22:55:57

Actually, none of the above needs to be said. The less said, the better. Is accumulating those mental things useful?

Tiancheng 2021-03-16 22:56:26 No use.

Wind 2021-03-16 22:56:31 To attain freedom, all accumulation must be released.

Tiancheng 2021-03-16 22:56:36 If it were useful, I should be free by now.

Wind 2021-03-16 22:57:10 Even Kriyananda can be obstructed by it. He recalls Yogananda's teachings word for word. Is this useful? It's completely useless.

Tiancheng 2021-03-16 22:57:34 Is it because he accumulated too much mental knowledge?

Wind 2021-03-16 22:58:04 Writing books and promoting for his guru replaced actually doing it.

===== Page 112 =====

Actually, where did Kriyananda reach?

Wind 2021-03-16 22:58:18

Freedom, you have to achieve it by doing.

Kriyananda reached the level of *jhana* (meditative absorption), but did not reach *Samadhi*.

Tiancheng 2021-03-16 22:58:58 So, one can still fall back?

Wind 2021-03-16 22:59:10 Yes, as long as you don't achieve it, talking is useless.

Tiancheng 2021-03-16 22:59:21 Did Master Yogananda continue to help him?

Wind 2021-03-16 22:59:21 Also, you're caring about others again. The best help is to leave.

Tiancheng 2021-03-16 22:59:38 Yes, wrong direction again. Is Yogananda's leaving the best help for Kriyananda?

Wind 2021-03-16 23:00:05 As long as Yogananda is there, he will always look to the guru, always take the guru as the source of knowledge and power. And this makes freedom impossible. No matter how he calls, Yogananda won't come. To turn the direction, you must not find security externally. When you can't find a master externally, you will find it within yourself.

Tiancheng 2021-03-16 23:01:42 Was this an advantage for your success? You didn't depend on a guru?

Wind 2021-03-16 23:01:51 Yes. And I never thought of calling on Lester Levenson or other masters. When I was studying Mahayana Buddhism, I inclined towards Zen and away from Pure Land. At that time, for me, if a guru appeared before me, I would let him go. I really didn't want anyone to help me.

Tiancheng 2021-03-16 23:04:36 Is this your tendency?

Wind 2021-03-16 23:04:38 That was my advantage. I only wanted to walk alone.

Tiancheng 2021-03-16 23:04:48 Self-reliance.

Wind 2021-03-16 23:04:52 Yes, that was a tendency of mine for a very long time.

===== Page 113 =====

2021-03-17 The meaning of *living in seclusion* is to not be known as a master

Tiancheng 2021-03-17 00:26:57 Teacher, you said you would彻底 (completely) leave the world this time. Is it what you mentioned last time, entering *Samadhi* for 25 years?

Wind 2021-03-17 00:27:43 Irrelevant. I already canceled that.

Tiancheng 2021-03-17 00:28:39 Then where are you going?

Wind 2021-03-17 00:28:51 I won't talk about this.

Tiancheng 2021-03-17 00:29:26 If I am fortunate enough to be free, can I find you? This should be possible.

Wind 2021-03-17 00:30:01 Actually, this statement is not quite accurate, because when you are free, you are omnipresent. You don't need to刻意 (deliberately) look for anyone. Freedom is realizing you are not that body. You are infinite existence.

Tiancheng 2021-03-17 00:31:10 Yes. Then I will definitely see you.

Tiancheng 2021-03-17 00:45:40 Teacher, does this mean that if I attain ultimate freedom, I cannot continue to stay in the world?

Wind 2021-03-17 00:46:02 It's up to you. Freedom is freedom. No coercion.

Tiancheng 2021-03-17 00:46:20 Can I still stay with my family?

Wind 2021-03-17 00:46:25 Of course.

Tiancheng 2021-03-17 00:46:41 I see myself fearing freedom, fearing I will lose my family after freedom.

Wind 2021-03-17 00:47:02 There are many householders among masters. Masters can even be kings.

===== Page 114 =====

So, free masters can still live with their families?

Wind 2021-03-17 00:47:39 For example, William the Conqueror? Krishna demonstrated a householder master. You won't lose your family, you won't lose your dear world.

Tiancheng 2021-03-17 00:48:32 In this era, masters must be in隐居 (seclusion).

Wind 2021-03-17 00:48:55 The meaning of隐居 (seclusion) is to not be known as a master. Seclusion doesn't mean you must live in the mountains and forests. Living in the world like an ordinary person is also a form of seclusion.

Wind 2021-03-17 00:56:55 Not真正的 (real) scriptures. You're paying attention to others again.

Tiancheng 2021-03-17 00:57:34 I just want to看清楚 (see clearly) some authenticity while you're still here.

Wind 2021-03-17 00:57:59 Is this the reason your mind gives you? You don't need anything beyond the Six Steps to judge the authenticity of other things. What's the point? Even if you read materials from masters certified by Lester Levenson, Yogananda, etc., if you deviate

from the Six Steps, you still won't be free. There's a lot of spiritual material in this world. You don't need to辨别 (discern) authenticity one by one. I give a simplified answer: implement the Six Steps, head towards the终点 (destination). You absolutely don't need to look outward at the authenticity of people and things. See this as *wanting control* and release. In the future, if someone or a higher spirit appears before you and claims to be free, what do you care about them for?

Wind 2021-03-17 00:58:52 Even if you read materials from masters certified by Lester Levenson, Yogananda, etc., if you deviate from the Six Steps, you still won't be free. There's a lot of spiritual material in this world. You don't need to辨别 (discern) authenticity one by one. I give a simplified answer: implement the Six Steps, head towards the终点 (destination). You absolutely don't need to look outward at the authenticity of people and things. See this as *wanting control* and release. In the future, if someone or a higher spirit appears before you and claims to be free, what do you care about them for?

You have the Six Steps. Even if he is a master, you don't need him. Continue using the Release Method until the终点 (destination).

===== Page 115 =====

Wind 2021-03-17 01:01:02 You have the Six Steps. Even if he is a master, you don't need him. Continue using the Release Method until the终点 (destination).

Tiancheng 2021-03-17 01:01:48 Okay. Teacher, I hear you.

Xiao Li 2021-03-17 01:43:02 @Wind Can I actively open the door and pour out all feelings, instead of releasing them one by one as they come?

Wind 2021-03-17 06:45:11 Are you trying to go faster?

Xiao Li 2021-03-17 07:53:31 Yes. At that high point, I did experience a dozen seconds or so. But later, due to mental effort, I fell into a低谷 (low point) and spent longer moving up from the低谷 (low point).

Wind 2021-03-17 07:58:57 Wanting to go faster is *wanting control*. The more you release, the more you can release. Feelings will surge out like waves. But if you want to control it and make it faster, you will get stuck.

Xiao Li 2021-03-17 08:00:48 Yes, at the moment of getting stuck, I didn't及时 (timely) notice the effort. As long as I'm stuck for a while, I find my disappointment and opposition programs immediately develop, and逃避 (escape) thoughts arise.

Wind 2021-03-17 08:14:29 Use the Process to release one by one. No need to think of other shortcuts. Release *wanting control, approval, safety*, again and again. As long as you use the Six Steps and release continuously, it only takes a month to clear your feelings. It's very simple.

Xiao Li 2021-03-17 08:16:22 Yes, okay.

2021-06-30 Succeeded in worldly matters without knowing the Release Method

Tiancheng 2021-06-30 20:34:17 **Q:** There are many people who don't know the Release Method at all and succeed in worldly matters. How does that work for them? **Teacher:** It's just programs. If you don't have a method to走向 (move towards) freedom, you are basically going through the preset life, which can be called karma. If you don't use a correct method to解除 (dissolve) it, it will drive everything you do. Then, whatever happens to you, whenever it happens, follows the inner program. For a successful person who doesn't know the spiritual path, success and failure in career are not under their control. When the program makes them succeed, they succeed; when it makes them fail, they fail, down to the specific time. They are still not free.

===== Page 116 =====

2021-03-17 If someone pretends to be a master, what needs to happen internally?

Wind 2021-03-17 08:25:43

Wind 2021-03-17 08:25:43 That kind of surface peace covers up the underneath turmoil. Including what someone posted about Eckhart. The reason he is more迟钝 (insensitive) than the average person is because he逃避 (avoids) various subconscious programs, i.e., feelings. Because the mind's operation is mostly driven by programs. His mind is already overloaded, but he still insists on staying on the surface.

If someone pretends to be a master, what needs to happen internally? First, he needs to develop a film of冷漠 (apathy), covering his inner awareness. Only then can he escape the intense pain surging up from within. Therefore, in truth, you cannot use lying to speak the correct principles.

2021-04-21 The main point to watch is a "wanting to figure it out" and a "wanting to do something"

Wind 2021-04-21 10:33:37 The main point to watch is a "*wanting to figure it out*" and a "*wanting to do something*". This is the easiest place to get stuck. *Wanting to figure it out* will drive you to research and analyze. *Wanting to do something* will drive you to do *busywork*. You should be alert to this and release.

There's an exercise in the workbook: *What do I get from Wanting to control/approval/security?* Sometimes you want to gain a sense of security through control. Sometimes you want to gain approval through control. Sometimes you want approval, and then you develop *wanting control*. When you release, you often want to control the release process, which leads to getting stuck. Ask yourself, are you trying hard to solve it? You want to do something to solve it. But you don't need to do anything. *let go undo the doingness* A problem is only a problem when you want to control it. Or more directly, you want to change it. Just notice *wanting to change*. Experience it. In the moment you let go of *wanting to change*, isn't the problem no longer a problem?

Even if you don't want something, it can still manifest. Haven't you manifested plenty of things you "don't want"? [Big laugh]

===== Page 117 =====

Look around you. How many "don't wants" have you manifested?

2021-07-26 Dasin Day Return

2021-07-26 14:53:44 Suggest starting over completely

Zhou 2021-07-26 14:53:44 Teacher Wind, any suggestions for me? @Wind I feel like I'm not releasing correctly.

Wind 2021-07-26 14:54:27 My suggestion is to completely restart learning the Release Method. *take the course*. But don't start from video 1. Start from video 5.

Zhou 2021-07-26 14:55:07 Completely restart learning. Okay.

An Xin Zi Zai 2021-07-26 14:58:19 Always hesitating, is it right or wrong? After working so hard for so long, do I need to start over? Wanting to restart, but a bit unwilling.

An Ou Ellenson 2021-07-26 15:00:57 Follow dear Teacher Hale Dwoskin, relearn from the fifth video.

Yi Lin 2021-07-26 15:01:48 Okay, relearn the Release Method! Start from the fifth video!

Wind 2021-07-26 15:02:47 You noticed, you've been "working hard" for so long. *Release takes no efforts*. You might often forget how to release, but it's okay. You can relearn in a few minutes.

An Xin Zi Zai 2021-07-26 15:04:25 Okay, got it.

2021-07-26 Release continuously

Yun Piao Guo De Sheng Yin 14:58:31 @Wind Teacher, I always feel like I'm not releasing correctly. Sometimes I can feel the *want* leaving, sometimes I can't feel it (maybe stuck). Feeling that I'm not releasing correctly, what should I do? I especially want to "release continuously."

Wind 2021-07-26 15:04:57 Continuous releasing doesn't mean you maintain a concept of continuous releasing. Continuous releasing means you do one release, experience the inner liberation, and then release again. This rhythm is completely grasped by you. After releasing *wanting approval* on one matter, you can ask yourself "Is there more?" to continue. You can also feel the current feeling and ask yourself "Is it *wanting control* or *wanting approval*?" to continue releasing. Of course, if you find you want to hold onto the feeling and not release,

you can also ask yourself "Is this *wanting control*?" to continue releasing. If, at this time, you want to do something else, you can certainly choose to release on that matter as well. Feel it, what do I want to gain by doing that thing? Is it *wanting control* or *wanting approval*? Or *wanting safety*? These are all ways for you to continue releasing.

2021-07-26 Tiancheng also needs to relearn the '92 version of the Release Method

Tiancheng 2021-07-26 15:02:20 Teacher, do I also need to relearn? Haven't I learned it yet?

Wind 2021-07-26 15:04:14 Yes, relearn. It won't take long.

Tiancheng 2021-07-26 15:04:21 Yes, I've been unwilling to restart, stubbornly pushing through [facepalm]. Do I need to restart learning from video 1? Or from video 5?

Wind 2021-07-26 15:58:18 It depends on your needs. These are all tools.

Tiancheng 2021-07-26 15:58:31 I think I've already experienced releasing.

Wind 2021-07-26 15:58:31 You can pick them up and use them anytime.

Tiancheng 2021-07-26 15:58:57 So, it's not necessary to watch all of them, right?

Wind 2021-07-26 15:59:23 Yes.

===== Page 119 =====

2021-07-26 Use releasing to eliminate attachment to goals

Zhou 2021-07-26 15:12:25 @Wind Teacher Wind, I always feel that being too attached to a goal is不利于 (unfavorable) for achieving it. Is this thought right or wrong?

Wind 2021-07-26 15:23:32 Someone just mentioned attachment to goals.

Susan Lee 2021-07-26 15:23:40 I really want to achieve a certain goal, but I'm afraid to release that goal.

Wind 2021-07-26 15:23:50 This is a very basic question. Yes, you have attachment to the goal. However, do you want to eliminate attachment to the goal through suppression? *Jesus Christ*. We are learning the Release Method. Of course, we use releasing to eliminate attachment to goals. Lester Levenson特别 (particularly) emphasized the role of goals. Because a goal is something that can stir up the deepest suppressed feelings of aversion.

An Xin Zi Zai 2021-07-26 15:27:09 Is it necessary to list goals to release? Or is it also okay to just release the current feeling?

Wind 2021-07-26 15:27:32 *it's up to you*. Release must be done according to your own inner rhythm.

Yi Lin 2021-07-26 15:28:10 @Wind I listed over a dozen goals. Should I release them all every day, or release according to feeling?

Wind 2021-07-26 15:28:21 Because releasing is not about having a deity standing next to you counting: you released once, you released twice, you released three times... Releasing happens when you allow feelings to surface and leave. Each time you release, you can use the Sixth Step to *check* your inner feeling. Like it's done in the course. "How do you feel now?" "Wow, very good, but there seems to be a bit more there." "So, can you allow them to come out?" "I can try."

I remember a chat record from before. That one might be worth looking at.

===== Page 120 =====

Understand what I'm trying to express here? [laugh] What you need to do is release continuously, not suppress continuously.

Susan Lee 2021-07-26 15:35:52 Teacher Wind, for a goal, is it necessary to release continuously for several days to succeed, and not just a few hours a day? @Wind Is any interruption unacceptable?

Wind 2021-07-26 15:36:36 Not that any interruption is unacceptable. But every time you are not releasing, you are suppressing feelings.

0 2021-07-26 15:13:35

Feng Lin Feng Hua 2021-07-26 15:13:35 When stuck, release the *wanting to change* feeling. I know now I want to change. I release *wanting to change*, but there's no progress. So I keep releasing *wanting to change* (*wanting to control*) like this, asking over and over?

Wind 2021-07-26 15:13:46 No. You don't need to always ask yourself questions. The questions are a teaching method. At the end of the course, if you have mastered this method, he will tell you the Six Steps. Why does the course tell you the Six Steps at the end? Because, before you learn to release, these words are just words to you. And after you learn, you have already experienced those things. Therefore, you don't need any extra explanations to explain the Six Steps. Actually, in '92, Lester Levenson had already simplified the Six Steps further into three steps. These three steps are the way to practice the Six Steps. You can find these three steps at the end of the workbook.

Xin Nian 2021-07-26 15:18:10 Three tickets to imperturbability.

Susan Lee 2021-07-26 15:19:05

===== Page 121 =====

1. *Release only the three wants.*
2. *Make it continuous and release immediately. Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.*
3. *Make it a Do It Yourself Tool. You now have all you need to go all the way to imperturbability.*

===== Page 122 =====

Implementing these three things, you will quickly reach imperturbability.

1. **Only release these three *wants*.**
2. **Make it continuous and release immediately. Allow *wanting approval*, *wanting control*, and *wanting safety* to come into your awareness and immediately let them go.**
3. **Make it a do-it-yourself tool. You now have everything you need to complete the journey and reach imperturbability.**

2021-07-26 All knowledge is limitation, all knowledge is to be released

Yi Lin 2021-07-26 15:13:46 @Wind I am Christian. Many of Teacher Wind's words in the group are about Buddhism, which I don't understand. Will this affect my releasing? Thank you.

Wind 2021-07-26 15:19:09 Oh, releasing doesn't require knowing that knowledge. Dear Lester Levenson said that all knowledge is limitation, all knowledge is to be released.

Yi Lin 2021-07-26 15:19:43 @Wind Okay.

2021-07-26 Releasing is the only thing that cannot be forced upon you by someone with a whip

An Ou Elekson 2021-07-26 15:09:56 Teacher Wind, many of us here are stuck. Is it because we are releasing with *wanting control* when we get stuck? I've been stuck for months without success.

Susan Lee 2021-07-26 15:21:16 Teacher Wind, many of us here are stuck. Is it because we are releasing with *wanting control* when we get stuck? Asking for months without success. I'd like to ask.

Wind 2021-07-26 15:21:22

===== Page 123 =====

First, you need to确定 (determine) that you want to release. *That's step NO. 1*.

Susan Lee 2021-07-26 15:22:44 I don't want to release, but circumstances force me to release. How do I make myself want to release?

Wind 2021-07-26 15:22:46 Releasing is the only thing that cannot be forced upon you by someone with a whip [laugh].

2021-07-26 When the string is too tight, you need to loosen it. When the string is too loose, you need to tighten it

Yun Piao De Sheng Yin 2021-07-26 15:37:00 Teacher, can you explain this passage in depth? How to achieve this in daily life?

Ekamantam thitā kho sā devatā bhagavantam etadavoca – "katham nu tvaṃ, mārisa, oghamatarīti? 'Appatiṭṭham khvāham, āvuso, anāyūham oghamatarīnti. 'Yathā katham pana tvaṃ, mārisa, appatiṭṭham anāyūham oghamatarīti? 'Yadākhvāham, āvuso, santiṭṭhāmi tadāssu samsīdāmi; yadākhvāham, āvuso, āyūhāmi tadāssu nibbuyhāmi [nivuyhāmi (syā. kam. ka.)]. Evam khvāham, āvuso, appatiṭṭham anāyūham oghamatarīnti.

Translation: A deity standing to one side asked the World-Honored One: "How did you, sir, cross the flood?" "Friend, I crossed the flood without halting (or: without standing still) and without straining." "How is it that you, sir, crossed the flood without halting and without straining?" "When I halted, friend, then I sank; when I strained, friend, then I was swept away. It is in this way, friend, that I crossed the flood without halting and without straining."

I understand this principle intellectually, *release takes no efforts*. But how do I do it? There are so many things in life.

Wind 2021-07-26 15:37:36 This passage is a teaching of the Buddha recorded in the Pali Canon. The principle it expounds, the Buddha summarized as the Middle Way. When the Buddha was still Siddhartha, he studied with various masters of his time and reached the highest stages of meditation.

===== Page 124 =====

His mind... But he found that those suppressed feelings were like sediment sinking to the bottom of a river. When he was in absorption (*samadhi*), they were all suppressed. But when he came out of that高度 (highly) focused state, feelings and thoughts again surrounded him, like stirred-up river water. Subsequently, Siddhartha continued on and heard the teachings of asceticism from the Jain ascetics. He underwent six years of ascetic practice but did not experience liberation. The idea of the Middle Way came to him when, in a moment of great disappointment, he heard it from a lute player. When the string is too tight, you need to loosen it. When the string is too loose, you need to tighten it. This way, you can understand that passage. When your releasing stops, you need to remind yourself to do it. But when you are suppressing, you need to remind yourself to relax.

Yun Piao Xiao De Sheng Yin 2021-07-26 15:45:25 @Wind Yes, I understand. Thank you very much, teacher.

2021-07-26 Emotions are a way to locate yourself; *wants* are your intentions

Zhang 2021-07-26 15:41:00 @Wind May I ask what is the difference in feeling between the fear of death and the emotion of fear? Is it just a difference in degree?

Wind 2021-07-26 15:45:17 Emotions are a way to locate yourself. *Wants* are your intentions. When Lester Levenson developed the Release Method near death, he didn't刻意 (deliberately) release emotions. The first question he asked himself was "What is真正的 (real) happiness?" When he focused intensely, he spontaneously entered what is called *Samadhi*. Some memories came into his consciousness, which gave him the answer: To love is happiness. Being loved by others is not happiness. This led him to release *wanting approval* for the first month. The second month, he discovered *wanting control*. The last month, he released the fear of death. So later, Lester Levenson told his students that if he had had the Six Steps, it would have taken him less than three months. Why is that? Because the Six Steps don't require you to search for a specific *want*. When Lester Levenson was releasing, he sometimes stopped because he didn't have the Six Steps. When *wanting control* came up, he still tried hard to make himself feel *wanting approval*. But the Six Steps tell you that all feelings are *wanting control*, *wanting approval*, *wanting safety*. Release immediately. It only takes one to two months.

===== Page 125 =====

Why does the course say that if you notice a *want*, you will automatically let it go, because it's innate? I find releasing *wants* feels shallower than releasing emotions. I know I'm releasing incorrectly, but the feeling of a *want* is still hard to detect. Teacher, is it due to lack of practice? @Wind

Wind 2021-07-26 15:55:54 This is a problem I also encountered before. Releasing *wants* is even more natural than releasing emotions. Lester Levenson told you that this method has one benefit – actually two benefits. But one of them everyone should have heard of, which is efficiency.

Tiancheng 2021-07-26 16:05:02 Releasing once equals months of meditation.

Wind 2021-07-26 16:05:06 The other benefit is that when you change the way you feel your feelings, facing them feels less糟糕 (terrible). So, releasing *wants* has these two major benefits.

Tiancheng 2021-07-26 16:05:58 @Wind Why is that?

Wind 2021-07-26 16:05:59 The真正的 (real) Release Method is to only release the three *wants*. Meditation here refers to methods that quiet the conscious mind through a series of ways.

Tiancheng 2021-07-26 16:07:01 Releasing continuously for one day really equals the effect of 6000 years of meditation? @Wind Isn't that exaggerated?

Wind 2021-07-26 16:07:19 Of course. Natural evolution takes millions of years to reach the state of being able to accept perfect consciousness.

Tiancheng 2021-07-26 16:07:51 Isn't it one million years? One million years is a cycle.

Yun Piao Guo De Sheng Yin 2021-07-26 16:14:29 Teacher, I didn't understand "changing the way you feel your feelings." Does it mean replacing releasing emotions with releasing *wants*?

Wind 2021-07-26 16:14:44 Yes, this is what I want to重点 (emphasize) as an issue. Just now someone asked a very practical question. This is also a problem I encountered early on. That is, releasing *wants* feels less深入 (deep) than releasing emotions.

===== Page 126 =====

This means that you haven't learned to release *wants*.

Yi Tian 2021-07-26 16:16:47 You mentioned that接触 (contacting) a "*want*" requires practice. How exactly does one practice this? @Wind

Susan Lee 2021-07-26 16:16:56 16:09

text[[547, 138, 640, 154]]

X Original Sedona Release Method>

Wind 2020-10-12 09:20:17 The easiest way to learn is to use release cases. To learn how the process works, the best way is to experience it yourself, watch how others operate, follow along, or have someone guide you. You'll learn quickly. So you'll see that Sedona Institute has very little theory teaching, and the practical part is entirely example-based guidance. The whole eight videos are just constantly showing you how others release.

There's a word to着重 (emphasize): *stir up*. This is a term often used in later videos. What is the current feeling? What *want* does it stir up? Because using "comes from what *want*" earlier might make people subconsciously use their minds to analyze the reason. So it's worth emphasizing: use *stir up*, look at your current feeling, see what *want* it stirs up – *wanting control*, *wanting approval*, or *wanting safety*.

Group member "Jing Di": I feel like I still don't know how to release. How do I allow a *want* to leave? If I allow it to leave, will it definitely leave?

"Wind": Yes, it wants to push itself out. You just need to release the force of suppression.

"Jing Di": I understand intellectually, but I don't know how to do it myself.

Wind 2021-07-26 16:17:03 Actually, the course exercises are sufficient. However, I can add a little more.

===== Page 127 =====

Teacher, is this *stir up* very important?

Wind 2021-07-26 16:17:41 This word can be a useful tool.

Xin Shi 2021-07-26 16:17:58

Xin Shi 2021-07-26 16:17:58 When noticing a *want*, I just feel a small inclination, not a very strong *want*. Do I need to notice this slight feeling more, make it stronger, or directly release this slight *want*?

Wind 2021-07-26 16:17:58 Directly release this slight *want*. Some releases are very subtle. The course actually tells you that some releases are very subtle. After you release, you can ask yourself, "Do I have any remaining *wanting approval/control*?" Even a faint inclination counts.

An Xin Zi Zai 2021-07-26 16:19:47

An Xin Zi Zai 2021-07-26 16:19:47 @Wind When I started releasing *wants*, I noticed them and they were gone instantly, too fast to even ask the questions. I released like this for a while, but now I don't have this feeling at all. Why?

Wind 2021-07-26 16:20:05 It's normal to forget how to release sometimes. Releasing is a person's most natural ability. But enough mental content can obstruct this ability.

Susan Lee 2021-07-26 16:20:57 So forgetting how to release is all because of the mind.

Wind 2021-07-26 16:21:13 Forgetting to release is not because you haven't learned enough. It's not because you haven't accumulated enough knowledge. It's because you have accumulated too much. When you accumulate a lot, you are developing your mind. This obscures/weakens your ability to release. This is also why I suggest not modifying/exchanging release experiences.

2021-07-26 Releasing is not about having a deity next to you counting

Wind 2021-07-26 15:59:22 I mentioned a principle earlier.

===== Page 128 =====

Releasing is not about having a deity next to you counting. Each time you release, it's best to ask yourself how you feel. You can feel yourself becoming lighter and lighter.

2021-07-26 The issue of survival programs

Yi Tian 2021-07-26 16:02:29 @Wind Is feeling the survival program of the physical body or the survival program of the ego?

Wind 2021-07-26 16:08:33 I'll穿插 (interject) an answer to the question about survival programs. Lester Levenson said all feelings are survival programs. Because you set up a mind, the mind is the ego. The ego created the three bodies. Each time you create one, you identify with it. When you identify with a body, you necessarily develop a fear of death. Because the body is limited. This fear of death is *wanting to survive*, the most basic survival program. *Wanting approval* and *wanting control*, and all emotions, are developed on this basis.

2021-07-26 All physical experiences are not releasing itself

Zhou 2021-07-26 16:08:16 @Wind Teacher Wind, when I release, I feel expansion sensations in my nasal cavity, forehead, or eardrums – a throbbing sensation. My chest and abdomen seem to contract. Is this releasing correctly?

Wind 2021-07-26 16:11:52

All physical experiences are not releasing itself

There is only one physical experience that continuous releasing will necessarily bring. That is the surging of vitality/energy throughout the body. Releasing the fear of death might bring physical pain. But that's not necessary.

Tiancheng 2021-07-26 16:13:42 Did you have such experiences back then?

Wind 2021-07-26 16:14:12 I only experienced it twice, and it wasn't particularly strong.

2021-07-26 Regarding goals, you need to release until it is completely yours

Wind 2021-07-26 16:20:05

===== Page 129 =====

It's normal to forget how to release sometimes.

Z0EY 2021-07-26 16:22:26 After releasing continuously for a while, I feel very deep and joyful and light. But as soon as I stop, even for a few hours, I feel the *wants* coming back in full force. Does this mean one step forward, two steps back?

Wind 2021-07-26 16:22:43 You didn't fall back that much. It means deeper feelings are coming out.

Z0EY 2021-07-26 16:23:26 When this happens, I feel particularly frustrated, like I'll never reach the终点 (destination).

Wind 2021-07-26 16:23:28 Regarding goals, you need to release until it is completely yours.

Z0EY 2021-07-26 16:23:54 Are you speaking specifically to me?

Wind 2021-07-26 16:24:32 I'm speaking generally.

Yun Piao Guo De Sheng Yin 2021-07-26 16:25:03 Do you need to reach the level of certainty like knowing whether you are male or female?

Wind 2021-07-26 16:25:27 Yes. Your analogy is very good. You don't need to confirm repeatedly whether you are male or female.

2021-07-26 When reaching cap, you are more capable of facing the fear of death

Susan Lee 2021-07-26 16:25:27 Does the fear of death only appear after releasing to *cap*?

Wind 2021-07-26 16:26:05 Not exactly. It's just that when you reach *cap*, you are more capable of facing the fear of death. You are more daring to face it.

2021-07-26 What is the key to releasing illness?

Xin Shi 2021-07-26 16:27:24 What is the key to releasing illness?

Wind 2021-07-26 16:27:41 Regarding releasing illness, you need to allow the pain to express itself. You need to continuously release the situation of the illness not getting better. You need to face the possibility that "the illness may never get better." Release all the feelings evoked by this thought.

===== Page 130 =====

Wind 2021-07-26 16:29:29 Need to release the feeling that this illness won't get better?

Wind 2021-07-26 16:29:51 Yes, see how many feelings it brings up.

Susan Lee 2021-07-26 16:30:19 So, the feeling about the outcome, like he might pass away, also needs to be released? This feeling is very strong. Does it need to be released until love?

Wind 2021-07-26 16:31:14 Yes, you release. However, note one point.

Susan Lee 2021-07-26 16:31:32 Okay, it's so hard. Hard to face.

Wind 2021-07-26 16:31:44 This is a misunderstanding. You don't need to convince yourself to face that outcome. What you need to pay attention to is your feeling. Sometimes you use mental struggle to replace releasing.

Susan Lee 2021-07-26 16:33:21 Teacher, if I continuously release on this goal, will he gradually get better, or will he suddenly get better once I succeed in releasing?

Wind 2021-07-26 16:34:50 This depends on your mind. There's no formula for goal achievement. This thing we call the world just follows your thoughts.

Susan Lee 2021-07-26 16:35:58 Of course, I hope he becomes healthier during the continuous releasing process. But the current situation is very bad.

Wind 2021-07-26 16:36:24 If you try to look outward for my feedback, it means your subconscious thinks the situation is very bad. This subconscious picture constitutes the manifestation of the world. So both situations you mentioned are your own creations.

===== Page 131 =====

2021-07-26 Freedom is not about creating something, it's just ending an illusion

Lan Ruo 2021-07-26 16:36:58 @Wind Wind, Lester Levenson said, "Nothing exists outside of your thoughts." So, you are also a picture in my mind. But since I can project a free you and Lester Levenson, why am I still not free?

Wind 2021-07-26 16:37:37 You are originally free, just obscured by the mind. Freedom is not about creating something. It's just ending an illusion.

2021-07-26 Lester Levenson supports everyone who uses the Release Method

SH 2021-07-26 16:37:17

image[[334, 317, 727, 828]]

Wind, can you inject a little of this into all of us?

Tiancheng 2021-07-26 16:39:56 Better yet, let the master make you free directly [laugh].

Wind 2021-07-26 16:40:15 If you truly want freedom, Lester Levenson will inject it into you.

===== Page 132 =====

2021-07-26 When you release the mind, you will, like the metaphor, suddenly see "the back of the comb"

An Ge Elekson 2021-07-26 16:30:06 @Wind Teacher, after freedom, is it necessary to leave Earth? I'm just reluctant to leave my parents. I'm afraid they'll be sad if I leave. After freedom, parents should also be liberated, right?

Tiancheng 2021-07-26 16:43:38 @Wind After you leave Earth, did you go to the *Suddhavasa* (Pure Abodes)?

Wind 2021-07-26 16:44:08 Regarding the question of leaving Earth after freedom, the传达 (transmission) of this information has caused many mental misunderstandings.

An Ge Elekson 2021-07-26 16:44:29 重磅 (Heavy news) coming!

Yun Piao Guo De Sheng Yin 2021-07-26 16:44:32 @Wind After freedom, won't you need your family anymore? Can you choose to use superpowers to make their lives better? [laugh]

Tiancheng 2021-07-26 16:44:34 Many people fear freedom.

SH 2021-07-26 16:44:36 Most concerned about this.

Tiancheng 2021-07-26 16:44:43 After freedom, you have to leave Earth. This is why I don't talk about this with many people.

Xin Nian 2021-07-26 16:44:50 Wasn't it said that you can still live a householder life after freedom?

Yun Piao Xiao De Sheng Yin 2021-07-26 16:45:28 I've always been afraid of this, of leaving.

Wind 2021-07-26 16:45:30 First, masters are aligned. This is because when you release the mind, you will, like the metaphor, suddenly see "the back of the comb." So this information itself is not important.

Tiancheng 2021-07-26 16:46:28 And then?

Wind 2021-07-26 16:46:51 When you reach "*Nirbikalpa* Samadhi", you will intuitively know everything. However, don't fear freedom. You can watch Lester Levenson's videos.

===== Page 133 =====

He said a passage: You can possess the entire universe, you can even replicate this universe and create another universe. Therefore, although according to the plan, masters have to leave Earth, you can quietly move your family to that replicated universe. In fact, many masters do this, creating a picture where they themselves have not left.

An Ou Elekson 2021-07-26 16:49:28 That's great [laugh]. I was just afraid of leaving, afraid my parents would be sad.

Yun Piao Guo De Sheng Yin 2021-07-26 16:49:37 I'm so happy today I could explode [laugh]. Thank you @Wind. Thank you very much.

Tiancheng 2021-07-26 16:50:53 First time hearing this. The master is invincible.

Wind 2021-07-26 16:51:31 This is not new knowledge. Lester Levenson's intensive course videos told you this.

Yun Piao Guo De Sheng Yin 2021-07-26 16:52:06 I feel like I have no worries at all now, haha [laugh].

2021-07-26 Information is not important, what's important is the path

Yi Man 2021-07-26 16:50:18 @Wind, Teacher Wind, I'd like to ask about Anastasia in the meditation cedars. Who is she really? Does she exist?

Wind 2021-07-26 16:50:40 Don't focus on too many spiritual messages [laugh].

Susan Lee 2021-07-26 16:51:16 @Wind Teacher, I really want to know if Mozi from Taiwan is enlightened? His messages are very different.

Wind 2021-07-26 16:52:29 Why do you look at these messages? Information is not important. What's important is the *path*. The only important message is the message from "*Nirbikalpa* Samadhi". The messages you read are not very meaningful for you.

Susan Lee 2021-07-26 16:54:48 @Wind Okay, I won't纠结 (dwell on it) anymore. Only the Release Method can make me free.

Tiancheng 2021-07-26 16:55:06 @SusanLee He is definitely not an enlightened being. Free people all live in隐居 (seclusion).

Wind 2021-07-26 16:55:32 Currently, there are only three awakened people in China, including Taiwan. In the future, there might be more among those practicing the Release Method.

===== Page 134 =====

But he will not come out and say he is free.

Tiancheng 2021-07-26 16:56:26 Absolutely not? So, if someone says it, they must be fake.

Wind 2021-07-26 16:56:53

Wind 2021-07-26 16:56:53 Because a master willing to come out as a master has a reason. The reason I am willing to communicate with people in this capacity is that I am the transmitter of the Release Method. And the Release Method only needs one transmitter. So, even if someone becomes free, they will absolutely not come out and let people know.

Tiancheng 2021-07-26 16:59:15 Is this your karma?

Wind 2021-07-26 16:59:34 You could say this is my karma. Like Lester Levenson said, a bad karma [laugh].

Tiancheng 2021-07-26 16:59:56 Why didn't that lady and Kam transmit the method? @Wind They became free earlier.

Wind 2021-07-26 17:00:41 Because Lester Levenson is not an *Avatar*. He is not a public-type teacher. Therefore, he mainly returned to help his past students. Those who接触 (come into) contact with the Release Method, if they are not Lester Levenson's students, are related to Lester Levenson. This is why Kam and that lady didn't transmit the method at that time. Because Lester Levenson's students haven't returned yet.

Tiancheng 2021-07-26 17:03:15 What does that mean? It means Lester Levenson's students from past lives haven't returned to Earth. There's no need to talk too much about this information. Because in "*Nirbikalpa* Samadhi", you will know everything.

2021-07-26 Continuous releasing is necessary, it's one of the Six Steps

Yi Tian 2021-07-26 17:06:07 As long as you keep releasing continuously, does that count as implementing the Six Steps? @Wind

Wind 2021-07-26 17:06:26 Yes, look at the three steps summarized at the end of the course.

Tong 2021-07-26 17:07:17 @Wind Is continuous releasing the only way to reach "*Nirbikalpa* Samadhi"? Or will you enter *Samadhi* after releasing enough *wants*?

Wind 2021-07-26 17:07:56 Continuous releasing is necessary. That is one of the Six Steps.

===== Page 135 =====

2021-07-26 17:08:30 When releasing, feelings leave like waves. Does this "waves" refer to physical sensations? Is it feeling increasingly joyful?

Wind 2021-07-26 17:08:35 Not physical sensations. But feelings are composed of *life particles*. The emotional body is composed of *life particles*. *Life particles* is Yogananda's translation of the yogic concept *Prana*. Therefore, when releasing, you feel the dissipation of energy. If you release continuously, it's like waves.

2021-07-26 When you allow deeper garbage to come out, your emotions will go down

Yi Tian 2021-07-26 17:08:45 If each release is "more"轻松 (effortless) and joyful than the previous one, wouldn't you just float to the sky after a few dozen releases? So, what's going on when someone says they've released thousands of times with little change?

Wind 2021-07-26 17:10:44 It's not like that. *dig down*. When you allow deeper garbage to come out, your emotions will go down. But that's good. That's facing deeper garbage.

Yi Tian 2021-07-26 17:13:04 My understanding is that lows get lower, highs get higher, like swinging on a swing.

Wind 2021-07-26 17:14:03 Yes, Lester Levenson talked about this. In the intensive course, the word he used was *roller coaster*.

2021-07-26 Process: Let the feeling come up, categorize it as wanting control or wanting approval, let it out

Xin Nian 2021-07-26 17:10:51 @Wind Wind, is everyone in our group releasing correctly now? Just need to continue? Or need to change?

Wind 2021-07-26 17:12:05 Need to relearn, not change.

SH 2021-07-26 17:12:44 I've always vaguely felt that the Process I'm using is wrong.

Wind 2021-07-26 17:13:08 Process, *release process*. It's what Lester Levenson said.

===== Page 136 =====

Let the feeling come up, categorize it as *wanting control* or *wanting approval*, and then let it out. This process is the release Process.

2021-07-26 The questions are tools

Tong 2021-07-26 17:14:17

Tong 2021-07-26 17:14:17 @Wind Is the *want* also located in the *feeling center*? When I release a *want*, I don't feel a specific location. Is the emotional body made of *life particles*? Is the *want* like the workbook – a tool you can pick up and use? Is this it?

Wind 2021-07-26 17:14:39 The *feeling center* is a tool. Actually, there is a problem: many of you treat the tools provided by the course as limitations. Like the workbook – it's a tool you can pick up and use. But that doesn't mean you *have to* use it. Paying attention to the *feeling center* can help you better接触 (contact) your feelings. But that doesn't mean, after you have already become aware of your emotions and *wants*, you must still force yourself to focus on the *feeling center*. Does this make sense?

Z0EY 2021-07-26 17:16:47 I find that when releasing in a relaxed state, there's no time to consider where the *want* is located. I identify it instantly and release. Is this correct? @Wind Got it.

Wind 2021-07-26 17:17:57 Yes, you don't need to complicate it. This is why following the course is necessary. The course itself is a good design. You'll find that it emphasizes the

feeling center at the beginning. Because before you learn the Release Method, you rarely接触 (contact) your feelings. You need this tool to help you. But later in the course, the *feeling center* is rarely mentioned. Because when you want to feel your *wants*, you can easily feel them. You no longer need this crutch.

Xin Shi 2021-07-26 17:19:33 After asking "Can I let it go?" is it more beneficial to release if the answer is "yes" or "no"? Or does it not matter, the answer doesn't affect it?

Wind 2021-07-26 17:19:45 At the end of the course, questions are asked very little. The questions are tools. When you need them, of course, pick them up and use them.

===== Page 137 =====

But when you become aware of a *want* and it's already released, why would you still look for a tool everywhere? [laugh] Course videos, workbook – use them when you need them. But in the end, you only need the Six Steps. When you only need the Six Steps, this one tool, you are on the path.

2021-07-26 Only return on Dasin Day

Tiancheng 2021-07-26 17:22:07 Teacher, can you stay a little longer and help me?

Wind 2021-07-26 17:22:37 Before today ends, all masters will leave again until the next *Dasin* day.

Tiancheng 2021-07-26 17:22:54 What do you mean, leave again?

Wind 2021-07-26 17:23:03 They will all leave. Haven't they already left?

Wind 2021-07-26 17:23:13 We only return once on *Dasin* day.

Tiancheng 2021-07-26 17:23:48 So you will come back in the future. Did Master Babaji also return today?

Wind 2021-07-26 17:24:04 But I won't reveal the time. Not all masters choose to return today. It's optional. Like us with *bad karma* [laugh].

Tiancheng 2021-07-26 17:24:31 You are already ultimately free, do you still have karma? Isn't it all completely released?

Wind 2021-07-26 17:24:56 Of course, with not a trace of karma, I would merge into the Infinite. I am no longer controlled by karma.

Tiancheng 2021-07-26 17:25:18 There is still the desire of no-desire.

Wind 2021-07-26 17:25:18 I can decide to release it at any time.

===== Page 138 =====

Tiancheng 2021-07-26 17:25:24 Is it after today?

Wind 2021-07-26 17:26:46 Before today. Before today ends.

Tiancheng 2021-07-26 17:27:27 For me [facepalm], selfishly, please help me.

Wind 2021-07-26 17:27:50 Sorry, it's God's plan.

Tiancheng 2021-07-26 17:28:04 Okay.

Wind 2021-07-26 17:28:07 Even for you, I must leave.

Tiancheng 2021-07-26 17:28:17 Why?

Wind 2021-07-26 17:30:13 You already have the method. If I stay here, I will bind you and hinder your growth.

Tiancheng 2021-07-26 17:31:00 Yes. I will relearn. Teacher, before you leave, can you give me a blessing? Meet me once. Even for five minutes. [facepalm][facepalm][facepalm] You promised to meet.

Wind 2021-07-26 18:24:23 I won't meet you as a master. After I finish and truly return, I won't give any guidance.

Tiancheng 2021-07-26 18:25:01 What do you mean?

Wind 2021-07-26 18:25:38 I will return, but then I won't let people know I am Wind.

Tiancheng 2021-07-26 18:26:00 So you will return to this Earth. "After you finish" – what does that mean?

===== Page 139 =====

Wind 2021-07-26 18:26:47 Finish those plans.

Tiancheng 2021-07-26 18:26:55 God's plan.

After finishing, then return to Earth and live in隐居 (seclusion)?

2021-07-26 Follow your inner feeling

Zhang 2021-07-26 17:27:28 ⊕ Wind After releasing a *want* once, will the next one definitely come out automatically? Is there a delay? If after releasing one, I don't notice the next one, does that mean I'm stuck?

Wind 2021-07-26 17:28:33 Follow your inner feeling. Each time you release, you can experience the feeling after the release.

Yi Man 2021-07-26 17:29:07 ⊕ Wind After each release, while轻松 (relaxed) and joyful, wait for the next feeling to automatically surface, then release again?

Wind 2021-07-26 17:29:10 You can see what this feeling is. You can also look at your goal, or the thing you want to release. As long as you can continue releasing, follow your own rhythm.

2021-07-26 The real feeling of the fear of death always surfaces suddenly, without preparation

Yi Lin 2021-07-26 17:29:29 ⊕ Wind May I ask: When I actively and directly release the fear of death, I also feel feelings surface and leave. But I know it's not the真正的 (real) feeling of the fear of death. It always surfaces suddenly, without me being prepared. Have I not released enough *wanting control and approval*?

Wind 2021-07-26 17:31:29 Let the feeling come out. Then, identify whether it's *wanting control*, *wanting approval*, or *wanting safety*. Allow it to leave. Whatever feeling you become aware of, release that. If you can't feel the emotion, you can use this method to help you feel it.

Yi Lin 2021-07-26 17:33:16 ⊕ Wind Thank you.

2021-07-26 When you directly feel the *want*, you don't need to go back to feel the emotion

Xin Shi 2021-07-26 17:35:43 To release a goal using releasing *wants*, should I directly release my *wants* about the goal, or first feel the feelings towards the goal and then trace up to the *wants*? Which is better?

===== Page 140 =====

The *Emotion Chart* is a tool. When you can't feel the *want*, you first feel the emotion, and then feel the *want* driving it. When you directly feel the *want*, you don't need to go back to feel the emotion. These are all in the course.

Xin Shi 2021-07-26 17:37:44 Okay.

2021-07-26 Proceed according to your inner feeling

Yi Lin 2021-07-26 18:02:53

Yi Lin 2021-07-26 18:02:53 @Wind To release all feelings towards a person, can I just write down the person's name, look at the name, and repeatedly release the different feelings that surface?

Wind 2021-07-26 18:03:06 If it's useful for you, that's also okay.

Yi Lin 2021-07-26 18:04:04 @Wind Can I use methods I like, as long as they are within the Six Steps?

Wind 2021-07-26 18:04:29 Proceed according to your inner feeling.

Yi Lin 2021-07-26 18:04:26 Thank you.

2021-07-26 *Wants* are also *feelings*

Zhao Jiaman 2021-07-26 18:06:17

Zhao Jiaman 2021-07-26 18:06:17 @Wind Lester Levenson said that ultimately we must all come to the place of being continuously identified with our *beingness*. Is this state of identification particularly related to the Six Steps or one of them?

Wind 2021-07-26 18:06:46 Lester Levenson said the only barrier between you and *beingness* is your *feelings*. Release them, and you are it.

Yi Tian 2021-07-26 18:08:08

Yi Tian 2021-07-26 18:08:08 Why is the only barrier "feelings" and not "*wants*"?

Wind 2021-07-26 18:09:05 Because *wants* are also *feelings*.

Yi Tian 2021-07-26 18:11:45 Could "*want*" be said to be a feeling of unease?

===== Page 141 =====

2021-07-26 Your only guru is yourself

Wind 2021-07-26 18:13:24 Don't worship external masters. Your only guru is yourself [laugh]. Go and be self-reliant. This is also one of the reasons masters leave.

Note 1: The chat log for 2021.07.26 comes from the "Tiancheng" small group, forwarded by "Yi Tian";

Note 2: The three steps Wind mentioned for practicing the Six Steps are exactly the content on page 85 of the practice book:

"**Implementing these three things, you will quickly reach imperturbability.**

1. **Only release these three *wants*.**
2. **Make it continuous and release immediately. Allow *wanting approval*, *wanting control*, and *wanting safety* to come into your awareness and immediately let them go.**

3. **Make it a do-it-yourself tool. You now have everything you need to complete the journey and reach imperturbability."**

===== Page 142 =====

Q: When a *want* is brought out, it is released. If not, you return to the beginning of the Process. Relax the body, feel it again. Identify what *want* it is, let it leave. Keep it simple and easy; repeated practice will help you master it. Thinking and analyzing will make it increasingly difficult to release. Because the mind only plays back past experiences.

Q: What if I don't want it to leave?

Wind: Then say "no," and proceed to the next Process.

Q: Is the inner child the mental body?

Wind: You introduced a psychotherapy concept. But those concepts are all inaccurate. Our current psychology is based on some incorrect assumptions.

"Everyone is combining other things with releasing. When you do this, it slows down releasing. If you need other things, you are slowing down the method." When using the Release Method, all additions weaken its power.

Q: After彻底 (thoroughly) releasing, do you know where you are going?

Wind: Yes.

Q: Is it truly knowing, or just a direction? Will the physical body suddenly disappear?

Wind: No, unless you consciously make it disappear.

Q: Is it a direction or something very specific?

Wind: Very specific, but it's intuition, not thinking, more certain than thinking. (Because I am preparing to go into隐居 (seclusion) in a few days, I will try to answer questions related to actual releasing. Seclusion: for me, it's returning to normal life.) After this, there are the Six Steps, course videos, and Lester Levenson's audio materials. They are enough to support everyone in completing the journey. No teacher is needed.

Q: Releasing fear feels very accurate?

Q: Releasing emotions is so important. In Pa Auk meditation, they don't release emotions, yet they can still become liberated. Why? Is it only those with few emotions suitable for meditation?

Wind: Releasing anything is not difficult, just treat it as a feeling to release. There are 112 paths in total. The Release Method is the most suitable for the current era.

Q: I also want to ask, what incorrect assumptions is psychology based on? This question一直 (keeps) bothering me.

Wind: Lester Levenson talked about this issue. Psychology believes emotions are normal; you just need to adjust them. But emotions themselves are programs. These survival programs are actually反生存 (anti-survival).

===== Page 143 =====

Wind: Because I also said before that I have been exposed to spiritual practice for many years, but I never涉入 (got involved in) spiritual circles. I always practiced meditation quietly, and after接触 (encountering) the Release Method, I released quietly. So I don't have a tendency to be a teacher.

Q: Teacher Wind, you're here. I can't think of questions. Can you give me guidance based on my situation? I believe you understand everyone.

Wind: Better to use the standard Process to release.

Q: Must I release by asking questions? Or can I just release directly?

Wind: Releasing *wants* is very simple, just one or two sentences. But these one or two sentences contain a complete process. (Follow the videos. In the learning阶段 (stage), following the video practice is the best way.) When releasing consciously, use it.

Q: As soon as I ask, my mind feels very blocked.

Wind: You mentioned feelings surging out like waves.

Q: At this time, just knowing it's a *want*, a mental program, without further分辨 (distinguishing) which *want* – is that okay?

Wind: Once you are truly used to releasing, you will release very easily. You need to spend more than 50% of your day releasing for the releasing habit to exceed suppression.

Q: What should I do when I cry a lot during releasing?

Wind: Then just cry well.

Q: When releasing *wants*, I always cry. Should I wait until I finish crying to release? After releasing a *want*, shouldn't the emotion be gone? Crying all the time – does that mean my releasing is incorrect?

Wind: The efficiency of the Release Method is beyond imagination. If you are truly using the Release Method created by Lester Levenson.

Q: When is it time to stop using the questions?

Wind: At that time, you will naturally know not to ask. When you stop, you need to use the Process to operate.

Q: In *A Love Story*, Lester Levenson recalls past scenes. Is this necessary?

Wind: Using回忆 (memory) to stir up emotions is one way. But this is the elementary school way. The graduate student way is to *release the stuckness only*. Only release the feeling stuck there in the moment. Release one, then release another. When feelings of *wanting control and approval* surface, release them. Until the fear of death surfaces, you allow them to surge out, like waves surging out.

Q: This graduate student way generally doesn't bring up images, right? Because releasing is too fast. The elementary school way容易 (easily) leads to getting caught up in the story.

Wind: The graduate student way generally doesn't produce images.

===== Page 144 =====

Q: Reading the group leader's diary, it's joyful every time. I feel some轻松 (ease) and mental quiet each time, but joy hasn't come yet. And I'm very清楚 (clear) that I need to use the Release Method. But after the scheduled release time, the rest of the day, I always逃避 (escape), play with my phone, or find things to do. Is it because the surface layers haven't been cleared enough yet?

Wind: You are releasing a bit slowly. Or rather, there's still something wrong with the way you use this method.

Q: I release every day and still end up like this. I also feel something is wrong.

Q: I always demand that I have a very确定的 (certain) feeling of control and approval. Only then does my mind think it's releasing control and approval. What's going on? And what should I do?

Wind: No need for this. Just follow the Process simply.

Q: Just follow the Process simply – what is the Process?

Q: When I release, I only take the first two steps and then start burping. If I sit for two hours, I burp for two hours. Is this normal?

Wind: I shouldn't use analysis to answer your questions, because the method is experiential. No need for this. You just need to answer and then proceed. If the效果 (effect) is not good, go back to the beginning. Practice the Process once, then practice it again, until you truly master it. The more单纯 (simply) you do this, the faster you learn. A little assistance is okay. But try to keep the operation simple.

Q: Take a look at my Process – is it qualified?

Do you feel impatient? Yes. Do you want to drive away this impatient feeling? Yes. This feeling is *wanting control*. Can you let it leave? Yes. Has it left? Yes.

Wind: It's okay.

Q: I've been practicing for a while, but I don't feel明显的 (obvious) relaxation or joy. Does that mean I haven't released yet?

Wind: Just follow the Process simply.

Q: Okay. Thank you, teacher! In the video, the teacher says to feel in the chest and abdomen area. Are the three questions asked by the mind? I feel like it's the mind asking?

Wind: It is the mind asking. Of course, it's the mind asking.

Q: How does that relate to the chest and abdomen? I'm a bit迷糊 (confused).

===== Page 145 =====

Wind: Don't summarize the Process with any words. Lester Levenson never wrote a book introducing the Release Method during his lifetime. Practice with the videos. You can only learn releasing by watching others release and experiencing it with them. The chest and abdomen are the *feeling center*. The precise *feeling center* is at the heart chakra, but there are also feelings in the chest and abdomen.

Wind: The purpose of my隐居 (seclusion) is because the Release Method actually doesn't need a teacher. If I stay here answering a large number of mental questions, it反而 (on the contrary) becomes an obstacle. The method is actually very simple. When you try to交流 (communicate), you are actually trying to find a mental understanding. So I say communication is actually using the mind to mutually误导 (mislead). If you ask me, I can't give anything new. Implement the Six Steps, release continuously. The Six Steps are everything you need to know at the knowledge level.

Q: I've been practicing for a month, actually very diligently every day. But I haven't found joy. I'm thinking maybe I need to learn releasing *wants* from experienced fellow practitioners.

Wind: Better not to do that.

Q: I've watched the videos, but for those who haven't reached that level, they need a crutch to hold onto. Otherwise, some people can't even persist. Your existence at least gives them confidence.

Wind: If you haven't mastered it, use the Process again, until you master it. But if your head is filled with others' conceptualized experiences or tricks, you will go astray. So I do not recommend that people summarize their experiences into methods. Always return to the original Process.

The complete Process

First, you need to relax your body. Once you find yourself用力 (using effort) to release, you need to stop and relax your body. Do this every time you用力 (use effort). Because many people, due to past wrong habits, are used to用力 (using effort). When releasing, if you try to find a feeling, that is avoiding the current feeling. You are avoiding the current feeling 24 hours a day, 7 days a week.

Q: I only release at a scheduled time each day, and the rest of the time I always avoid releasing. I really want to change, but I can't. What should I do?

Wind: Release on it.

Q: I always want to avoid practice, what should I do?

Wind: Notice it and release. Releasing is very simple, very轻松 (easy). Releasing is not an activity that requires you to expend a lot of energy. Some people may have wrong concepts about releasing due to previous wrong practice methods.

Q: Feelings are always unclear. Then trying to find the feeling just adds thoughts.

===== Page 146 =====

Wind: Accept unclear feelings. An unclear feeling is a kind of feeling. You need to recognize this. There is no moment when you don't have a feeling. There are only moments when you don't treat a feeling as a feeling. Lester Levenson specifically mentioned this *vague feeling*. The *vague feeling* is because you are avoiding the feeling. Go feel your vagueness.

Q: Have you practiced the Release Method in all your past lives?

Wind: No. The Release Method is appearing for the first time.

Q: My biggest challenge is how to feel a *want*. Right now, I feel it with my mind or physical sensations.

Wind: When you ask yourself the questions, are they thoughts in your mind?

Q: For example, right now I ask myself: the inner失落 (loss) – is it *wanting control*? Yes.

Wind: In the stage from releasing emotions to releasing *wants*, you can trace up from emotions to *wants*. This is also the way of the course. Once you are familiar, you can directly release *wants*.

Q: When I release, I also feel energy flowing, but it's a large area flowing, not like a "whoosh" going out all at once. What's the reason?

Wind: Relax a bit more.

Q: What is everyone's progress speed directly related to? In other words, two people with similar habits practice the Release Method together. What determines the difference in their progress? Buddhism says progress speed, besides diligence, is related to the foundation cultivated in past lives, accumulated *paramis*. If one has practiced correctly in past lives, it will be faster in this life.

Wind: *willpower*. Only related to this.

Q: How to increase *willpower*?

Wind: Just be willing.

Q: What if I'm not very willing? But I know this is the right direction. How to increase willingness?

Wind: *get everything by releasing only*. As long as you have a *want*, get it through releasing.

Q: I feel very relaxed now, basically not stuck, but it's still a large area flowing. Is this still stuck?

Wind: Use the Process. Don't mind the experiences. They will change as you release. But the most basic experience of releasing is becoming lighter and happier. Choosing to identify with your infinite existence or with the body is completely free will. To release is to choose to identify with your infinite existence.

Q: *move up* = emotional energy level提升 (increases) = Sixth Step (lighter, happier, more joyful). Is this understanding correct?

Wind: Yes, every release makes you *move up*.

===== Page 147 =====

Q: When releasing, energy flows to the edge and then stops, doesn't flow out and disappear. It should be dissolving, right? Is this being stuck?

Wind: This is being stuck. In fact, if you pay too much attention to physical sensations, you will get stuck. Because *feeling* is a psychological thing. That's what you truly release. The physical sensations you experience – coolness, heat, energy dissipating, tightness becoming通畅 (clear) – those are伴随 (accompanying) the release of emotions.

Q: If I just feel the emotion, without using the Process, will the emotion automatically transform?

Wind: It will have a little effect, release a little, but far less than the power of the release Process.

Q: What is the relationship between feeling and thought? For example, asking yourself, "Do you want to accelerate your release?" This is realized by the mind, so I ask myself.

Wind: Feelings drive thoughts.

Q: So can I use thoughts to trace back to the feeling?

Wind: Wanting is a kind of feeling, a basic feeling. For example, the exercises in the workbook: Where do you want to get control from? Where do you want to get approval from? Doing these exercises is feasible.

Q: When stuck at the edge, still use the fifth step? Using the fifth step is effective when first getting stuck, but when stuck at the edge, using the fifth step has no effect. What should be done?

Wind: Pay attention to psychological feelings, not physical sensations.

Q: What does "*get everything by releasing*" mean?

Wind: Get everything you want solely through releasing.

Q: Recently, when I release, I focus on my chest and abdomen. I don't feel anything, but I know there is *wanting control* or *wanting approval*. Can this be released? Using the Sixth Step to verify, I can't verify it either.

Wind: Pay attention to your "no feeling."

Q: Every time I feel like I've released an emotion, I burp or pass gas. Is this normal?

Wind: These reactions are normal.

Q: Is it energy coming out?

Wind: Just accompanying physical sensations.

Q: What does it mean when Lester Levenson always asks you to confirm your *gain*?

===== Page 148 =====

Wind: This is confirming the role of the Sixth Step. Every release brings you a benefit. For example, after releasing a heavy emotion, you become happier. A long-standing habit released. A goal achieved. These are all gains. Record them. They provide motivation for continuous releasing. This is also a relatively important point.

Q: "No feeling" means wanting to have a feeling, right?

Wind: "No feeling" is a *vague feeling*, or a不明显 (not obvious) feeling. Consciously pay attention to your vagueness. This will bring great help.

Q: How to pay attention to this feeling? Release the *wanting control* over it?

Wind: First, notice it. Don't be so急 (anxious). If, when you go to feel, your feeling is "no feeling," at this time, don't look for another feeling. Just allow this "no feeling" to be here.

Q: At this point, I look at thoughts and then infer my *want*.

Wind: First, don't do that. First, pay attention to this "no feeling," or blank feeling. Consciously pay attention to it, until you recognize it as a feeling. "No feeling," the *vague feeling*, is just you avoiding the feeling. It's not that there really is no feeling. The first feeling you suppressed is the fear of death (*wanting to survive*). Then you developed *wanting approval and control*. They developed the nine *emotion categories*. And many, many individual feelings. When we say *feeling*, individual feelings, emotions, *wants* – all are feelings.

Q: I just observed for a while and found anxiety in this blankness. But to find the *want*, I need to trace back with my mind. I traced it back to me being anxious about not having learned to release *wanting control* yet. Is this method correct?

Wind: This method is not a problem. Continue the Process. You can also directly release this anxiety. Get familiar with releasing emotions. Many people, in the stage of releasing emotions, don't treat many emotions as emotions. For example, the *vague feeling*. They think it's no feeling. It's impossible for you to have no feeling. You are avoiding feelings 24 hours a day. You need to锻炼 (exercise) sensitivity. You can release the *want* to change this *vague feeling*. Then it will become clear.

Q: After releasing everything, completing the whole process, is there a feeling of both joy and sadness?

Wind: Only joy. If you feel sad, that's a feeling, you can release it. Joy can also be released. What happens after releasing? You become happier.

Q: I find that sometimes thoughts and feelings are not in sync. For example, in my thoughts, I think I want to control something. After failing to release it, I later discover that I actually want to change something else. But this feeling is藏 (hidden) very deep. It seems to require very deep insight.

Wind: No need. If you掺入 (mix in) other things, you will make this method highly复杂 (complicated). Then it loses its effectiveness. Don't analyze. Try to use intuition to answer those questions.

Q: If we take the state of eating as an example.

Wind: Try to use intuition to answer those questions. Feel your *want*. Ask yourself if it's *wanting control* or *wanting approval*?

Q: I want to eat.

Wind: Intuitively answer one.

Q: Control.

Wind: Okay, allow yourself to become more aware of this *wanting control*. Then ask yourself if you can let it leave? This process ends.

Q: If the current emotion cannot be found on the *Emotion Chart*, can I directly judge whether it's control or approval and release? Or must I find a similar expression on the *Emotion Chart*,明确 (clarify) which emotion it is, and then release?

Wind: Once you are familiar with releasing emotions, you can practice releasing *wants*. Once熟练 (proficient) at releasing *wants*, you can directly release *wants*.

Q: Is wanting a feeling of effort?

Wind: Wanting is just wanting.

Q: Is wanting a feeling of grasping?

Wind: *Wanting control* is often accompanied by a feeling of effort. *Wanting approval* is wanting to be approved by others, wanting to be understood, wanting to be praised, wanting to be loved... These concepts are already very simple, so don't analyze them. Using a series of other concepts to explain one concept is just a mental game. Language转换 (conversion) cannot bring you experience.

Q: Can you guide us in the future? It's easy to get stuck or go astray.

Wind: My guidance is always very similar. Remember the principles. All you need to complete the journey are the Six Steps. Use the original Process. In the learning阶段 (stage), you can use the workbook as a辅助 (aid). Keep it simple.

Q: What happens after releasing joy?

Wind: More joy.

Q: May I ask if Yang Dingyi is free? I've always wanted to ask but didn't dare.

Wind: Don't ask me to make such认证 (certifications). Free or not free, experience it for yourself. Ramana Maharshi is free, Lester Levenson often mentioned him, but his method is no longer applicable.

Q: Okay, allow yourself to become more aware of this *wanting control*. I don't quite understand this. Can you explain?

Wind: Just allow yourself to feel it.

===== Page 150 =====

Q: Self-inquiry, surrender, Advaita – theoretically possible, but in practice, not as efficient as the Release Method. Is this understanding correct?

Wind: Very few people on this planet can use this method. Before the Release Method emerged, *Kriya Yoga* was the fastest method. Yogananda called it the airplane path.

Q: Can this method be completely self-taught and reach the终点 (destination) without a teacher?

Wind: Of course. Currently, those who become free through the Release Method all complete it themselves. The students Lester Levenson kept by his side, teaching,反而 (on the contrary) did not become free. Because they developed dependence. This拖累 (holds back) their own progress. The Release Method is the rocket path. Yogananda left his body after seeing that Lester Levenson was about to awaken. Lester Levenson awakened in April 1952.

Q: Is the timing of awakening related to past life practice?

Wind: There are *Avatars* and *Jivanmuktas*. An *Avatar* is someone who has already attained complete freedom and descends. It's not *Surya Kriya*. It's *Kriya Yoga* from Babaji to Yogananda.

Q: Are those who awaken through the Release Method now predetermined before birth?

Wind: Awakening is a matter of completely free will. In other matters, there is no free will. Only one thing has free will: choosing to identify with your infinite existence, or identifying with your body.

Q: Religions are all in the name of liberation. Why haven't these methods originated within religious sects today?

Wind: It's not about the form of religion. Buddha and Jesus were great teachers. But after many generations of传承 (transmission), their later disciples did not accurately transmit their teachings. Lester Levenson talks about this in the videos. If you don't want freedom, even if you encounter the Release Method, you won't use it according to the Six Steps. Hale Dwoskin himself is a Release Method teacher and指导员 (instructor), but he chose to follow his beliefs, changed the simple Process, instead of releasing continuously. Then mix in a little something, mix in a little more something. Filling the mind with concepts. This replaces actual releasing to freedom. The will to want freedom is beyond karma. Anyone can make that decision at any time.

Q: Regarding thoughts and intentions, should I use the Release Method on them? Or on the feelings after thoughts and intentions arise?

Wind: The Release Method works on the *feeling* level. However, if you release from the level of *emotion categories*, clearing one *emotion category* would take hundreds or thousands of lifetimes. Releasing from the level of the three basic *wants* takes only a month. Because when you release a basic *want* once, all the emotions above it are gone. If you release thoughts, it would take hundreds of thousands of lifetimes multiplied by hundreds of thousands – this is too inefficient. The真正的 (real) Release Method releases the basic *wants*. *Wanting control*, *wanting approval*, *wanting safety/survival* (fear of death).

Q: This is what特别 (particularly) troubles me. Why do I still feel like crying after releasing a *want*? Shouldn't this emotion be gone?

Wind: Continue releasing.

===== Page 151 =====

Q: Lost a lot of money in business,产生 (generating) emotions like regret, frustration,失落 (loss), etc. Seeing behind the emotions is *wanting safety*. Then release the safety *want*. Is that correct?

Wind: Yes.

Q: I tried an experiment today. Releasing in the mind容易 (easily) uses effort. So I wrote down the problem and wrote repeatedly, filling seven or eight large sheets. Self-question and self-answer. Felt like the mind wasn't用力 (using effort) so much.

Wind: No need to write.

Q: Self-dialogue?

Wind: This also counts as changing the release process. Because the Release Method doesn't need any self-dialogue. Face one feeling at a time and release. If they all surge out at once, of course you'll lose control. So don't be急 (anxious) when releasing, relax. Release one feeling at a time.

Q: How to release a goal?

Wind: Releasing a goal is very simple: release all your feelings about the goal.

Q: Are these also control and approval?

Wind: Of course. If *wanting safety* emerges, release that. Once mastered, you only need to release three things. *Wanting control*, *wanting approval*, *wanting safety*. These cover all feelings. *Wanting safety* is underneath *wanting control and approval*.

Q: Why not directly release the *want for safety*?

Wind: You can only directly face *wanting safety* after releasing enough *wanting control and approval*. Otherwise, you will constantly want to逃避 (avoid). *Wanting control and approval* will keep surfacing.

Q: Is the material world意识 (consciousness) using energy to manifest?

Wind: The material world is just the manifestation of thoughts. All your thoughts, subconscious thoughts plus conscious thoughts. Then it becomes easier to face *wanting safety*.

Q: "Easier" in what aspect?

Wind: You won't immediately shrink back. *Wanting safety* is again the fear of death.

Q: From your高度 (perspective), any advice on children's education?

Wind: Lester Levenson gave advice.

Lester Levenson's advice:

A child should never be left to cry. It is not lung exercise. It's cruel to let a child cry without finding out what he wants and taking care of it. This taking care of the needs of children would alleviate much of their insecurity in adulthood.

Education today is a total miseducation.

===== Page 152 =====

You take an infinite being and you try to jam rote stuff into him, stifling his capacity to evolve and be creative. You're also stifling his evolution.

Do you have to teach a flower how to grow beautiful? We should have the same attitude toward a child. We should allow the child to evolve naturally, to express his inner abilities. When you look at it that way, you can see how confining our educational system is. Take the colleges. They tell you must learn to think for yourself. But if you think differently from the professors, you flunk.

In my first term in college, I was told, "Now that I'm in college, I should think for myself." So I started doing it. The first two marking periods I flunked all the subjects where I had to think for myself.

I really struggled with it, until finally I asked one of the professors if he would allow me to see the exam papers of the others who got good marks.

I read the mind discovered that they were giving him back exactly what he was telling us. Then I saw the whole picture if I thought the way he thought, I was smart; if I didn't, I was dumb, even though he told me to think for myself.

So it's not true that they want you to think for yourself; they want you to think the way they think.

After that, it was easy. kept excellent note sand made sure I always gave back the prof his ideas. With the least amount of studying, I got the best marks.

Q: Does it mean the heart has more strength to face *wanting safety*?

Wind: It can be said like that.

Q: Are the *wants* for control and approval easier to face than the *want for safety*?

Wind: Yes, because they are on the surface. Anytime, if *wanting safety* surfaces to the surface, you release it. If there are still many *wanting control and approval* on the surface, then you release *wanting control and approval*.

Q: Releasing all feelings about a goal, why is there eventually a feeling of love? What's the difference from the feeling of already having it? Does "no feeling" count as releasing all feelings? I often feel believe I have it, or好像 (as if) I've released all feelings. But I can't go further. How should I guide myself? Ask myself if I want to feel that I already have it?

Wind: Releasing is not uncomfortable, it's simple and轻松 (easy). Pure love is your infinite existence itself. After feeling that you have it, you can continue releasing. If you're stuck here, there is a feeling of stuckness. You feel this stuckness, and want to change it? Then you release this *wanting to change*. A very simple Process.

Q: What appears after releasing the stuckness? Love? Or no feeling?

===== Page 153 =====

Wind: There won't be "no feeling." Complete no feeling is *Nirvana*. Release all your feelings about the goal until the goal is achieved.

Q: "If the day is unknown, does it need to be daily? Or is goal achievement a feeling, not the day it happens?"

Wind: When you completely release on the goal, you will feel that it is already yours. Actually, at this moment, the goal has already been achieved. Completely released, you will feel complete possession, and the mind will no longer revolve around it. You will naturally let it go. Soon it will arrive. Because it has already been achieved, the material world just delays displaying it.

Q: How to release the feeling of impossibility?

Wind: The feeling of impossibility is also a feeling. Same Process. The fastest is to release the three basic *wants*. How could there be no feelings? This is the same problem. It's impossible for you to have no feelings. Unless you are already completely free, you are infinite existence. "No feeling" is also a feeling. A *vague feeling*. Just continue releasing it.

Q: This is the hardest to release.

Wind: Relax. Treat it as a simple feeling to release.

Q: Can I release the *wanting control* over this feeling of impossibility? Can this also be released?

Wind: When stuck, you can release like this.

Q: Are the *wants* for control and approval easier to face than the *want for safety*? Yes, because they are on the surface. Why are they easier to face because they are on the surface?

Wind: Because you only need to allow them to surface. Some you might not have identified. *Wanting control* is wanting things to happen your way. *Wanting approval* is wanting others to 认可 (approve of) you.

Edited by Omi 2022.06.22

[File Name]: 05- (English Language en) - Wind Feng -- China -- Wind Feng - Lester Levenson -- Lester Levenson Six Steps -- TSM – Lester Levenson Original 1992 Sedona Method – Lester Levenson Release Method Technique .pdf

THE END.

Wind (Feng 风) talks on ‘Six Steps’ – Lester Levenson, Lester Levenson’s Six Steps & Lester Levenson’s Original Release Method (Original 1992 Sedona Method Release Technique)

Source (original in Chinese language):

https://github.com/deng-bowen/6-steps

https://drive.google.com/drive/folders/1WICTqnPtCVDKt8gc2YVA4fpBWee4QHac

Title: Chat Log Document 6 of 6
2021.8.17

Translation Date: 25 February 2026 (thanks to DeepSeek).
Version : 2.0

Language: English (en)

The Six Steps (Lester Levenson - Original Sedona Method 1992) :

1 - You must desire freedom, happiness, and absolute security more than life itself.

2 - Decide that you want to be free and do the method.

3 - See that all your feelings culminate in two wants, the want of approval and the want to control. See that immediately and immediately let go of the want of approval and the want to control.

4 - Make releasing constant 24/7. Release all your wanting approval and wanting to control when alone or with people.

5 - If you are stuck, let go of wanting to control the stuckness.

6 - Each time you use the Method, you are lighter and happier. If you release continually, you'll be continually lighter and happier. Go back to Step 1.

For permanent shift in Consciousness – attaining (i.e. remembering) Spiritual Enlightenment / Freedom / Awakening (“Being your Beingness “ - “Simply Be” - “Beingness”) .

Who is Wind (Feng 风 in Chinese **) in relation to Lester Levenson, Lester Levenson Six Steps, and Lester Levenson’s Release Method (Sedona Method) ?**

"Wind" (Feng), holds a very important and unique position within the Chinese spiritual seekers community for Lester Levenson's Release Method (often known as the Sedona Method). Wind is not an official teacher, but rather a contributor who, through deep research and personal practice, is dedicated to restoring and disseminating Lester Levenson's original teachings.

"Wind's" relationship with the Six Steps, Lester Levenson, and spiritual awakening can be understood from the following aspects:

🌬️ Who is "Wind"? His Relationship with Lester Levenson

"Wind" is an experienced practitioner and researcher of the Release Method within the Chinese community. Over several years, by engaging with Lester Levenson's later audio recordings and original Sedona Method course materials from 1992, he attempted to reconstruct a map of the Release Method that he believes is the most concise and closest to Lester Levenson's original intent (total freedom).

His core view is that many versions of the Release Method circulating today may have been altered. Therefore, he is dedicated to **presenting the "original release process purely for everyone."** His contributions are primarily shared online through the "Wind Talks on the Six Steps" series of articles, dialogues, and translations – collected by volunteers.

📜 "Wind's" Translation and Interpretation of the "Six Steps"

"Wind" believes that the "Six Steps" are "the key to everything" in Lester Levenson's teachings. By piecing together Lester Levenson's scattered original words, he compiled and translated a version he calls the "Original Six Steps to Freedom," which he believes is closer to the source. Its core content is as follows:

- **Step 1:** You must want freedom more than you want the world (more than you want approval and control).
- **Step 2:** Make a decision to be free.
- **Step 3:** All feelings come from wanting approval and wanting control. They are survival programs. Release them.
- **Step 4:** Release continuously.
- **Step 5:** When you are stuck, release the wanting to change the feeling of being stuck.
- **Step 6:** Each time you release, you feel happier, lighter, and more unlimited.

Wind (Feng) emphasizes that the "Six Steps" are a perfect map, and answers to all questions arising in practice can be found within them.

💡 "Wind's" Core Insights on Spiritual Awakening following Lester Levenson’s Six Steps

"Wind's" dialogues and interpretations contain many insights on how to practice the Release Method in daily life to move towards "awakening" or "freedom."

- **Emphasizing "Getting Everything Just by Releasing":** He considers this one of the most practical aspects of Lester Levenson's teachings. He encourages learners to write down what they want (whether material, relational, or otherwise) and then aim to achieve it **solely through releasing**.
- **"Turning Around" by Achieving Goals:** He points out that suppressing desires for the world is not true "wanting freedom." The real turning point comes from achieving a goal through releasing and discovering that the joy and happiness doesn't come from the goal itself, but from the **emergence of your inner "Infinite Being" when the mind is quiet**. When you experience this repeatedly, your orientation naturally turns inward toward freedom.
- **Valuing "External Confirmation (Gains) ":** "Wind" proposes a unique perspective: the first step to freedom is **mastering the world**, and then releasing attachment to it. If you feel great inside but nothing changes in your external world, it indicates a subconscious program of "I can't do it" is still suppressed. Changing the world through releasing serves as **"external confirmation"** of your own capability.
- **Maintaining the Purity and Free Nature of the Teachings:** He strongly advocates that the dissemination of the Release Method (Sedona Method) should **remain free**.

He believes any form of charging would harm the pure presentation of the method and could potentially hinder the growth of the disseminator themselves.

- **Not Fearing Freedom:** He repeatedly reminds people that the reason many cannot make continuous progress is an unconscious **fear of freedom** – a fear of losing feelings or losing the body. In reality, after attaining freedom, you don't lose anything except your suffering.

In summary, "Wind" can be seen as a key **compiler, translator, and pioneering practitioner** within the Chinese spiritual seekers community studying the Release Method (Sedona Method). Through his own research and experience, he provides fellow Chinese learners with what he believes is a purer, more direct version of Lester Levenson's original teachings, encouraging people to verify this path to freedom through their own practice.

In China (population : 1.4 billion people) , the TSM (The Sedona Method Release Technique) and Lester Levenson (The Sedona Method) (1909-1984) are wildly popular , because it is free, simple, requires no belief system, no external authority/guru or teacher.

As of February 2026, it appears that Lester Levenson (The Sedona Method) and TSM (The Sedona Method) is more popular in China, than in the rest of the entire world combined.

Wind (Feng 风 in Chinese) 's personal direct awakening experience of inner freedom , is one important historical factor (Wind's chat logs document) that catalyzes the popularity of Lester Levenson (The Sedona Method) and TSM (The Sedona Method) among Chinese spiritual seekers. Wind (Feng) never charges any fee or money in sharing his experience.

Wind (Feng) : his commentary and interpretation of each of the Lester Levenson (The Sedona Method) Six Steps to Freedom, as reflected in his discussions, explanations, and guidance within the WeChat (Weixin) groups (" Shortcuts to Freedom " and "The Sedona Method Liberation Release Diamond Island) .

[PS. Not sure , if this is the correct name of the WeChat (Weixin) chat groups , this is what Google Translate provided]

In the Chinese speaking community, there is this person with the ID **"Wind" / “Feng” (風 in Chinese /** 风 **in Chinese**) who claimed to have been thrown into spiritual awakening / freedom (Nirbīja Samadhi) after constant release (every moment 24/7) for about over a month in 2020.

Wind applied the following pointers:

* 1992 Original Sedona Method
https://archive.org/details/sedona-method-1992-audiobook

Wind - Feng – Lester Levenson - Lester Levenson Six Steps - Lester Levenson Original Release Method - 1992 Original Sedona Method - Letting go Technique - Wind - Feng - 风 風(Translated from Chinese to English)

* Lester Levenson (The Sedona Method) Levenson's the Way Lecture
https://archive.org/details/Lester Levenson-levenson-magnum-opus

* The key is, according to Wind/Wind (Feng): have an intense burning desire for Beingness (Freedom) , determination and priority / direction for Freedom, follow 24/7 the Original Lester Levenson (The Sedona Method) 6-steps for Freedom , as a form of constant reminder to release both any repressed subconscious negative feeling and positive feeling (as well) .

All intellectual understanding or discourse is an obstacle and hindrance toward Freedom (Beingness), not a help.

Lester Levenson (The Sedona Method) (Original 1992 Sedona Method) 6-steps to Freedom
Six Steps to Freedom

Note: Content begins on ***Page 6, after Table of Contents.***

Lester Levenson's quotes from his talks:

" Feelings Are Suppressed Energy Under Pressure. Allow them to be and decide to release them, up and out."

" If you are stuck, let go of wanting to change or control (effort) the stuckness or vague feeling. "

" Even more simply, release the feelings as soon as you notice them. "

" Allowing feelings to surface , float up and out , and decide to release / let go of them instantly . "

"Releasing is simply allowing the suppressed feelings to come up and go out—without resistance, without effort, without identification.
It's not thinking it away; it's feeling it and letting it float away.
When you do this consistently—especially from a high state—you dismantle the entire structure of ego, and what remains is your Infinite Beingness. "

"You hear that word **allow**? That's just the way it happens.
Instead of holding it down or toying with it, you **allow** the feelings up and out."

"There is so much of it -- releasing occasionally helps but if you want to get it all out a huge accumulation, it's got to be constant it's in the Six Steps, you got to make it constant and all day long it's floating up and out you see the feeling and you see it release sort of like sitting back and watching the show go on."

"The way is simple and the way is easy. Let the feelings come up. Get them under approval or control and let them out."

"Taking a feeling up is tracing a feeling to a more basic feeling until you get the source feeling of wanting to control or wanting approval."

"The feelings comes up in waves, goes out. The waves stop and then you're finished."

Lester Levenson's description of the core of ego (false self) – 3 wantings

3 core wantings (3 ego's false needs) described in The Original 1992 Sedona Method

Category	**Description**	**Synonyms - Positive Polarity /Wanting**	**Synonyms - Negative Polarity /Fear**
Wanting Approval or Disapproval	Feeling of not being worthy Feeling of not good enough Fear of others' disapproval Intense neediness	Wanting love Wanting acceptance Wanting to be admired Adulation from others to be noticed to be understood to be stroked to be nurtured to be liked to be recognized to be popular	Wanting to be disliked Wanting to be rejected Wanting to be looked down on Wanting to hide Wanting to be misunderstood Wanting to rebel Wanting to be ignored

Category	**Description**	**Synonyms - Positive Polarity /Wanting**	**Synonyms - Negative Polarity /Fear**
		to be praised	
Wanting Control or to be Controlled	Feels rigid, controlling, hard-edged and pushy . To be controlled: feels like wanting to be taken care of .	Wanting to change Wanting to make this into a “problem” to be solved Wanting to understand, make sense Wanting to manipulate Push, fix, force struggle, effort, strain, strive, seeking, inner violence Wanting to have it my way Wanting to be right Wanting to be on top Wanting to dominate or be superior Wanting to make it happen Wanting to coerce	Wanting to change Wanting to be changed to be confused to be manipulated to be fixed to be forced to follow to be the underdog to blame to be the victim
Wanting Security / Safety / survival or fear of death	Feels threatened and unsafe Insecure, uneasy Feels like wanting to give up	Wanting safety to survive to get revenge to protect ourselves and others	Wanting danger to end it all to expose ourselves and others to be attacked

Category	Description	Synonyms - Positive Polarity /Wanting	Synonyms - Negative Polarity /Fear
	Rejecting life .	to attack to defend to kill or eliminate to be safe	to be defenseless to be killed to be annihilated to be threatened

Lester Levenson defines "resistance" or "resisting" as:

The mechanism of holding suppressed feelings/energy down, preventing them from naturally rising up and releasing themselves. As stated by Lester Levenson:

> "Resistance turns out to be that mechanism of holding the suppressed garbage suppressed. If you could throw your resistance out, all the suppressed feelings would come up and expend themselves and you would be free."

Key aspects of **resistance** according to Lester Levenson:

1. **Energy expenditure to suppress**: "Every piece of suppressed feeling is under pressure to expend itself... You're using that much energy plus to hold it down."

2. **Fear-based avoidance**: Resistance stems primarily from the fear that "*if I let go of my feelings I will die"* – the mistaken belief that releasing feelings (especially the fear of dying) threatens bodily survival. It is not true.

3. **Habituated running away**: "The tendency to run away from it [feelings] is very strong and very habituated... Instead of holding it down, you allow it up and out."

4. **The barrier to freedom**: "When your resistance is zero, you are free." Resistance is explicitly identified as what prevents liberation.

5. **Ego preservation**: "Holding it down is holding on to the ego programs. You've got to recognize that first you want to be a limited ego."

Lester Levenson emphasizes that resistance requires constant effort to maintain suppression, whereas releasing is simply "allowing" the natural upward movement of suppressed feelings – "it comes up in waves, goes out" – without fighting them. Resistance is not a feeling itself but the act of blocking feelings from releasing.

Key leading questions to stir up suppressed feelings - to to let go of any feeling or emotional charge (resistance):

1. Do you try to control this person ?
2. Does this person try to control you ? Do you automatically wish to rebel against this person?

3. Do you try to get approval (or love or acceptance or validation) from this person ?
4. Does this person want to get approval (or love or validation or acceptance) from you ?

5. Do you wish to be controlled (dominated) by this person (so you can feel safe or avoid responsibility or blame) ?
6. Does this person wish to be controlled (dominated) by you ?

I am writing this summary from the provided PDF transcripts (2020.09–2021.08), to document general approach of Wind Feng's (风 in Chinese) detailed account and commentary (following " **Lester Levenson (The Original 1992 Sedona Method) -- Six Steps** ") on how Wind (Feng) arrived at the state of abiding peace and freedom—what he identifies as **Nirvikalpa Samadhi** or the **complete fulfillment of Step 1 of Lester Levenson's Six Steps**.

🧭 The Core Realization: "Complete Fulfillment of Step 1 = Nirvikalpa Samadhi"

Wind consistently equates **fully achieving Step 1** ("Want freedom more than anything else") with entering **Nirvikalpa Samadhi**—a permanent, irreversible shift in orientation where every subsequent choice naturally moves toward freedom. He explicitly states:

"Nirvikalpa Samadhi in the Six Steps is simply the complete fulfillment of Step 1. After that, your every choice, decision, and action naturally turns toward freedom because the seeds of worldly desire no longer function."

This is not a temporary peak experience but a **fundamental reorientation of life's direction**—what Buddhism calls *Sotāpanna* (Stream-Entry).

📅 The Timeline and Process

Phase 1: Early Practice (2014–2019)

- Wind began practicing the Sedona Method around **2014**, but initially used distorted versions from books by Hale Dwoskin and Larry Crane (Lawrence Crane).
- His practice of The Sedona Method Release Technique was **intermittent and ineffective**: "I released for six years (2014-2019) , on and off, constantly regressing."

- Wind accumulated vast theoretical knowledge (Buddhism, spirituality, philosophy, psychology, theology) but found it **useless without direct release**.

Phase 2: Encounter with Original Teachings (Early 2020)

- In early 2020, Wind discovered Lester Levenson's **original 1992 course videos** and the **"The Way" audio series**.
- He realized that later interpretations had **diluted or altered** the method -- for having a happy comfortable life , etc - which in itself is nice but does not lead to TRUE FREEDOM.
- Wind committed to **strict adherence to the Six Steps as Lester Levenson originally taught them**.

Phase 3: Intensive Release Retreat (October 2020)

- Wind entered a **one-week intensive release retreat**.
- He did **not sit in passive meditation** but actively **released continuously** while testing goals:

"I listed things I wanted to achieve, then just kept releasing. Most of them happened. But more importantly, after each release, I felt higher—more joyful, lighter, freer."

- He used **Step 6 as constant feedback**: "If I didn't feel lighter after a release, I knew I wasn't doing it right."
- When stuck, he applied **Step 5**: "I'd notice my wanting to change the stuckness—and release *that* wanting."

Phase 4: The Breakthrough (~Day 5–7 of Retreat)

- After several days of **continuous releasing**, a profound shift occurred:

"I directly *knew* that **all joy comes only from within**—from the quieting of the mind and the revealing of Infinite Being. The world offers nothing but suffering."

- This insight matched **Buddhist "seeing dukkha and its cause"** (*dukkha-sacca*, *samudaya-sacca*).

- At that moment, his **life's direction permanently reversed**: "My every next decision—automatically, effortlessly—moved toward freedom. I could no longer choose the world, even if I tried."

He later recognized this as **Nirvikalpa Samadhi** (as described by Yogananda) and **Stream-Entry** (as described in the Buddhist Āgamas/Pali Canon).

🔑 Key Practices That Led to Enlightenment of Wind (Feng)

1. **Exclusive Use of the Lester Levenson Six Steps**

   Wind abandoned all other methods, affirming:

"The Six Steps are the complete map. You don't need anything else. Adding anything slows you down."

2. **Relentless Application of Step 6 (Gains)**

   He used the **joy, lightness, and freedom after each release** as proof of correct practice:

"Step 6 isn't optional—it's the engine. The Momentum proves release works, which fuels more release, which strengthens Step 1."

3. **Using Goals to Validate "Get Everything by Releasing Only"**

   Wind (Feng) tested Lester Levenson's promise by releasing to achieve worldly goals (e.g., passing exams, improving relationships). Success proved that **release—not effort—delivers results**, reinforcing his trust in the method.

4. **Immediate Handling of Stuckness via Step 5**

   Whenever resistance arose, he didn't analyze it—he released **the desire (wanting) to change the resistance itself**.

5. **No Stopping ("There Is No Stop in the Six Steps" as Lester Levenson said in "The Way Lecture")**

   He emphasized **continuity**:

“After my first week in 2014, I stopped for six months—and all progress vanished.

The negative feelings AGFLAP returned. Never stop until you’re free.”

🌟 The State of Abiding Peace and Freedom

After the breakthrough, Wind describes his state as:

- **Imperturbability**: “Nothing can disturb me. Not people, events, or thoughts.”
- **Automatic Release**: “Releases happen like waves—feelings float up and out without effort.”
- **Freedom from Worldly Pull**: “I see the world clearly as *miserable*. No attraction remains.”
- **Constant Contact with Infinite Being**: “I frequently enter Samadhi. Each time, more desires drop away.”
- **Irreversibility**: “Once Step 1 is fully done, you cannot fall back. The seed of worldly desire is dead.”

Wind (Feng) clarifies this is **not emotional numbness** but **pure, unshakable presence**—what Lester Levenson (The Sedona Method) called **“ imperturbability --freedom beyond happiness.”**

💬 Wind (Feng)'s Final Advice on Six Steps

“You don’t need my story. You have **Lester Levenson’s Six Steps**.

Just **do them—exactly, continuously, without adding anything**.

One month of true practice can bring you to Nirvikalpa Samadhi.

If you’re not free in 1–2 months, you’re not in the Six Steps.

Stay in them—and freedom is guaranteed.”

In essence, Wind (Feng) attributes his enlightenment solely to the faithful, uncompromising application of Lester Levenson’s original Six Steps (The simplest 1992 Original Release Method - Sedona Method) —nothing more, nothing less.

Wind (Feng) on Six Steps (Lester Levenson), Lester Levenson, and Lester Levenson's Original 1992 Release Method (1992 Sedona Method)

Chat Log Document 6 of 6

Marching Towards Freedom

Shared by / Wind
Edited and typeset by / Yiman

2021.8.17

===== Page 3 =====

Gratitude to Lester Levenson, Founder of the Sedona Method

(1909.7.19—1994.1.18)

Whenever you want help, I will never leave you.

Right now the "real me" sees you as the "real you". When I'm not here, not in this body with you, it is the real me helping you.

Anytime you call upon the real me, you will find the real me right there. What happens is you are lifted up so that you can get the answer yourself, you have to get it.

——Lester Levenson

===== Page 5 =====

Gratitude to Wind for his candid, patient, and detailed sharing of the Release Method. You have brought me infinite inspiration and motivation. You are the best example on my path to freedom. Thank you for spreading the original Release Method. My heartfelt thanks for your selfless sharing and guidance.

Gratitude to the teachers who taught and spread the original Release Method.
Gratitude to the operator of the "Original Sedona Release Method" public account: I am Infinite.
Gratitude to the operator of the "Shortcut to Freedom" public account: Tian Cheng.
Gratitude to all other self-media sharing the Release Method.

Gratitude to the subtitle translation team for the 1992 original Sedona Method teaching videos:
Video 1, 4, 5, 7, 8 Subtitles & Translation: Tong
Video 3 Subtitles & Translation: Fay
Video 2, 6 Translation:晖- Lucky
You have made tremendous contributions to the spread of the original Release Method.

Gratitude to all netizens who selflessly translate and create learning materials.
Gratitude to netizens who practice and promote the Release Method.

Gratitude to all the people who have guided and accompanied us on our learning journey.
Thank you all.

===== Page 6 =====

Editor's Note

I started getting into spirituality around mid-October 2019, and by March 2020, I had already encountered the Release Method. Although my first attempt made me feel that using it to release emotions was both simple and fast, since I hadn't been exposed to the original Release Method at that time, learning to release through the texts in Larry and Hale's books felt roundabout and not very direct. This made me give up releasing midway, and I stuck with clearing methods instead.

Although I temporarily stopped releasing, I was still thinking about the Release Method in my heart, and I also knew it was the more fundamental method.

Later, Wind appeared. Like his name "Wind," he himself was like a gentle spring breeze that blew away the confusion and stuffiness in the release circle, bringing clear guidance and bright hope to companions groping on the path of release.

Not only did he clarify the key points of the release operation and unravel my various doubts about releasing, but he also made me see the core key needed to walk to the finish line—**implementing the Six Steps**.

Whenever netizens asked questions about releasing, Wind always answered very patiently and in detail. Because he possesses a powerful memory, coupled with his familiarity with Lester's teachings, he always relied on and quoted Lester's previous explanations to answer questions. Although he dabbles extensively in spirituality, he rarely quotes other methods or theories to highlight himself. He has made a tremendous contribution to spreading the original, pure Release Method.

===== Page 7 =====

His attitude towards people and things, his erudition and wisdom, his unremitting pursuit of freedom—all of these have inspired me and given me the motivation to persistently practice releasing.

His real-life example of *"getting everything by releasing only"* also greatly encouraged me during times of slackness. Ultimately, his reaching the finish line through continuous release made me feel, for the first time, that "enlightenment" was so close to me.

Wind, who physically practiced the Release Method and ultimately achieved freedom, is, after Lester, the window that once again turned my attention to infinite existence.

It can be said that it was Wind's sharing that pulled me back to the Release Method. Without him clarifying the method and repeatedly and patiently emphasizing the key points, it would have been difficult for me to get on the right path of releasing.

We also have to thank the operator of the **Original Sedona Release Method** public account, "I am Infinite." It is your strict and selfless sharing that allows more people to access detailed and original Release Method materials. Thank you very much for your continuous dedication.

It was your rigor that created an atmosphere more conducive to learning the Release Method, thereby attracting Wind into the group to share, finally giving the original Release Method an opportunity to be disclosed to netizens interested in releasing.

Additionally, special thanks to Tian Cheng. He earnestly followed Wind's teaching that the Release Method should be spread for free, and selflessly shared Wind's chat records with everyone. He is a person very good at asking questions. Without him being an excellent "questioner," many key points and reminders about releasing might have remained unknown to us.

===== Page 8 =====

On the path of exploring release, I am very grateful for his help, reminders, and encouragement. Thanks to his public account "Shortcut to Freedom."

Wind's explanations and sharing on the original Release Method in the six months from September 2020 to March 2021 are undoubtedly a treasure trove for learning release.

Initially, I started organizing out of a self-help attitude. Later, using the Six Steps as the main thread, I selected some content, stringing together the pearls of sharing scattered in various places, and compiled them into a book. This is convenient for myself and others to not only

have an overall understanding of release but also to constantly remind ourselves to **implement the Six Steps**.

I hope this book, *Wind Discusses the Six Steps*, can guide you to learn how to use the Six Steps, help you better help yourself, and **implement the Six Steps until you reach the finish line**.

However, any informational material ultimately needs to be let go of. There's no need to accumulate content in the mind to develop the intellect. The intellect is an obstacle; learning requires personal experience.

As Wind said: "**Releasing is a person's most natural ability, but enough intellectual content will obstruct this ability.** Forgetting to release isn't necessarily because you haven't learned enough or accumulated enough knowledge, but because you've accumulated too much. When you accumulate a lot, you develop your intellect, which obscures/weakens your ability to release."

So, this book also ultimately needs to be let go of. Simply return to the Six Steps and keep releasing simple.

===== Page 9 =====

Reading, talking, sharing, etc., cannot replace actual releasing. Only continuous releasing is true progress.

Lester once said that the Release Method is the only simple method in the world today that can lead to ultimate freedom. In the process of understanding other spiritual methods and practicing release, I have indeed personally experienced this.

In the state of continuous release, I have felt how the Six Steps are interlocked. It truly is a clear map guiding oneself on the correct path of release.

Welcome to embark on the release journey. **Value the Six Steps, continuously release, persistently release until ultimate freedom.** I wish you success.

The only way to express reverence and gratitude to Lester and Wind is to implement and practice what they taught, walk towards the direction they always pointed to, reach the finish line, and attain freedom.

Finally, let's conclude with Lester's words: *"The path we are on starts here and goes all the way to complete freedom. That's the first point I want to emphasize. The second point is, we can achieve it in this lifetime! For many with the same goal, it usually takes many lifetimes to reach. However, we can do it in this lifetime."*

Blessings to all companions on the road. Keep going.

Yiman
Mid-Autumn Festival, September 20, 2021

===== Page 10 =====

The Release Method is the only simple and efficient method to achieve freedom in this era.

Q: Was the Release Method specifically prepared for this era?

Wind: Yes. Yogananda chose to leave after Lester's complete awakening, which also formally announced the end of the guru era.

Lester could only help a small group of people. In this era, only a very few people will awaken. **Everyone who has this method has the opportunity.**

There will be many false masters in this era, but in this era, **only the Release Method can lead to freedom.** Therefore, anyone claiming to be free through other means is a false master.

I mean after 1970. Besides those who awakened in the last century, only the Release Method can do it since 1970.

And someone who has awakened through other means will recommend the Release Method to you, regardless of the method they used themselves, because a master knows all.

Q: Can't Ramana's ultimate method do it?

Wind: Theoretically, the ultimate question is the fastest, but in reality, no one on this planet can use it currently.

Q: What about the Kriya Yoga taught by Yogananda?

===== Page 11 =====

Wind: Not achieving freedom in this lifetime. The requirements of Kriya Yoga are too high. It belongs to Raja Yoga, a comprehensive path.

The Release Method is the only simple and easy method for this era.

Look at the video above. Lester actually told students many times that the Sedona Method is the only one effective now. Most people who don't know the Sedona Method will take a very, very long time to reach freedom.

Q: If we don't use it to its fullest, we really are the most foolish people in the world.

Wind: You have no reason not to use the Release Method. Whether it's moving towards awakening or obtaining a better world, it's the most efficient. Not only efficient, but also simple.

Because you will all experience low points, and when you do, it's easy to give up. If something seemingly tempting appears at that time, you'll be drawn to it.

So what I emphasize is the one thing I know: **Currently, in this era, starting from 1970, for these 120 years, only the Release Method can take you to the finish line.**

Abandoning the Release Method equals giving up freedom in this lifetime, no matter what other spiritual methods you switch to.

===== Page 12 =====

Explanation Regarding the 1992 Original Sedona Method Course Videos

[2020.10.12]

Wind: This (referring to the release method) is the one used in the 1992 Sedona Institute videos, the original process of the Release Method organization founded by Lester.

Later, Hale and Larry both established their own organizations. Because they couldn't teach the same thing, they both made some deletions and modifications to the method, but indeed, **the original process is the most effective.**

Originally, the Release Method course was divided into four days. The first weekend was for learning to release emotions, and the next weekend was for learning to release desires. So there's no need to stay too long in the stage of releasing emotions. Once you're familiar with it, you can try releasing desires.

The Release Method doesn't require reading books. The videos also have basically no theoretical explanations. They just continuously guide students to release. If you follow along, you'll naturally learn, and you'll be amazed at the method's conciseness and effectiveness.

Learning through release examples is the simplest method. To learn how the process works, it's best to experience it yourself. Watch how others operate, follow along yourself, or

have someone guide you. You'll learn quickly. That's why you'll see the Sedona Institute teaches very little theory, and the practical part is entirely examples and guidance. All eight videos continuously show you how others release.

===== Page 13 =====

The Release Method is indeed very simple at first: **identify the feeling. Feel the feeling. Could you let go? Would you? When?**

The earlier ones (referring to the first four videos) are all about using the workbook, including setting goals, etc. The fifth (video) starts releasing desires. If you don't set goals, you'll push your desires deep into the subconscious. **Setting goals allows them to surface,** which differs from many people's understanding.

A superficial "desirelessness" is not true desirelessness; it's the result of suppressed desires. Well, you can find the feeling on the feeling chart. The basic use of the feeling chart is quite simple.

Actually, the earlier parts (the first four videos) are for newcomers. Once familiar with releasing, you still need to trace back to releasing the **wanting of control and wanting of approval**, as the course states.

As I understand it, the purpose of the earlier course setup is to get you more *in touch with* your feelings. Because ordinary people tend to ignore their feelings too easily; the instinct to suppress is too strong. So several methods are used to get you to notice your feelings.

===== Page 14 =====

For example, after the first lesson, Hale gives an example: you have certain particular habits, like enjoying eating, smoking, or playing games. Behind all these are feelings. Release before you are driven by these habits.

The second video talks about **suppressed feelings** and **success**, getting you to consciously recall when you suppressed feelings – this allows the subconscious to surface. Why do they discuss success? Because people suppress many feelings around the theme of "success."

The next video should be about **goals**. Goals make it even harder for you to avoid feelings. I remember many people claim to have no desires or wants. But if you ask them: "Isn't there anything you want to achieve? Anything you want? Anything you want to change?"

Upon reflection, they seem to have quite a few. Looking deeper, behind all of them are feelings. So the importance of goals lies in **drawing out those suppressed feelings**.

This point is something Lester talked about in an audio. So the first four videos repeatedly get you to touch the feelings in the corners. It's the fifth video that truly lets the method deepen, making you look at the "wanting" behind your feelings.

===== Page 16 =====

2020年10月3日

Wind 13:45:52

The Process for Releasing Emotions

Step 1: Allow yourself to feel the current feeling and trace it back to an emotional state (Apathy, Grief, Fear, Lust, Anger, Pride).

Step 2: Ask yourself, **Could you let this feeling go?**

Would you let it go?

When?

Step 3: Observe how you feel now and repeat the previous process.

===== Page 17 =====

Wind 13:45:58

The Process for Releasing Desires

Step 1: Allow yourself to feel the current feeling.

Step 2: Notice whether it comes from **wanting approval** or **wanting control**.

Step 3: Can you become aware of this wanting control (or wanting approval)?

Step 4: Could you let it go?

Step 5: Is there any remaining wanting control (or wanting approval)?

Can you become more aware of it?

Could you let it go?

Repeat the awareness and release until you are completely free.

Wind 13:46:09 Just now, someone in the other group asked about the basic process.

Wind 13:46:21 I briefly summarized the content from the video.

Wind 13:46:30 The guidance in the video is like this.

Wind 13:46:44 This process can be referenced.

===== Page 18 =====

2020.12.20

Emotions are the entry point, allowing you to learn releasing. The workbook's final summary of the course is: **release three wants only**

只释放三大欲望

Wind 3:38 PM

Lester's Explanation of the Release Method

We first enter the conscious mind and release control and approval. Whereas those other things you try to release, like fear – you know – you would spend hundreds or thousands of lifetimes releasing fear. After that, you would still have anger, you would still have other feelings. **But when you release the wanting of control, everything underneath it is let go of all at once.**

Then when you release wanting security, you release all the wanting of approval and control and everything underneath them. You are now too low to attack wanting security. You are overwhelmed, you are terrified by death, so you let it operate you. But when you release a fair amount of control and approval, you have the ability to face the fear of death.

If you release feelings, it would take hundreds or thousands of lifetimes to clear just one type.

Releasing desires is the way to reach the finish line within one or two months.

This is how you enter the high efficiency of the Release Method.

===== Page 19 =====

2021年7月26日

Wind 17:22:24

The course videos, the workbook – pick them up and use them when you need to.

Wind 17:23:29

But, in the end, **you only need the Six Steps.**

Wind 17:23:54

When **you only need this one tool, the Six Steps, you are on the path.**

===== Page 21 =====

Freedom requires no steps other than the Six Steps.

——Wind 2020.10.23

===== Page 22 =====

The Six Steps to Freedom

Step 1: You must want freedom more than you want the world. You must want freedom more than you want approval and control. Wanting approval and wanting control = the world.

Step 2: Make the decision to be free.

Step 3: All feelings come from wanting approval and wanting control. They are survival programs. **Release them.**

Step 4: Release continuously.

Step 5: If you are stuck, let go of the wanting to change the stuckness.

Step 6: Each time you release, you are **happier, lighter, more unrestricted.** As you release, you become increasingly happier, lighter, and more unrestricted.

**Lester: There is no stop in the six steps. **

Note: Because Hale and Larry later modified the expression of the Six Steps, the absolute original version cannot be confirmed. This version of the Six Steps is translated by Wind from scattered original remarks made by Lester when discussing release in the advanced course *The Way*. Provided for reference.

===== Page 23 =====

2020.12.2

Wind 21:47:38

The Six Steps are achieved through **continuous release**.

Wind 21:48:05

You must continuously gain the joy from the Sixth Step to accomplish the First Step.

Wind 21:48:24

Initially, all Six Steps are useful.

Wind 21:48:37

When you don't want to release, remind yourself of **Step 1**.

Wind 21:48:45

Then **decide to release**, this is **Step 2**.

Wind 21:49:03

Directly **release the wanting of control and approval**, this is **Step 3**.

Wind 21:49:16

Release continuously, maintain continuity, this is **Step 4**.

Wind 21:49:34

When stuck, **release the wanting to control the stuckness**, this is **Step 5**.

Wind 21:49:50

Each release feels **more joyful and lighter**, this is **Step 6**.

Wind 21:50:16

Implementing the Six Steps, doing them continuously, will gradually strengthen the motivation for freedom, thereby completely achieving **Step 1**.

===== Page 24 =====

1) Want freedom more than anything else.

2) Decide you can do the method and be free.

3) See all your feelings as expressions of three basic wants: the want of approval, control, and survival. Release the want of approval, the want of control, and lastly the fear of death.

4) Release continuously.

5) If you are stuck, let go of wanting to change the stuckness.

6) Release more and more and become happier and lighter, until you move beyond happiness into imperturbability and freedom.

===== Page 25 =====

The Six Steps

1) Want freedom more than anything else.

2) Decide you can do the method and be free.

3) See all your feelings as expressions of three basic wants: the want of approval, control, and survival. Release the want of approval, the want of control, and lastly the fear of death.

4) Release continuously.

5) If you are stuck, let go of wanting to change the stuckness.

6) Release more and more and become happier and lighter, until you move beyond happiness into imperturbability and freedom.

Yiman's note: This version of the Six Steps was found online and may be close to the original Six Steps. It is provided for reference and understanding. For practical operation, please follow the version translated by Wind.

===== Page 27 =====

Again, the Six Steps are a key to everything.

===== Page 28 =====

People who come to Earth, this advanced classroom, already have very, very good karma.

Wind 00:47:36

Because you **want freedom**, you come to this advanced classroom.

Wind 00:48:00

Then, among those who become human here, many are here to experience pain and pleasure.

Wind 00:48:18

Only after gaining enough experience will they turn inward.

Wind 00:48:54

After turning inward, because of the strong influence of their tendency towards the world, they will encounter similar false paths that satisfy their intellect.

Wind 00:49:18

You need **very good karma to encounter the true method.**

Wind 00:49:38

And after encountering the true method, you need a **strong tendency towards freedom** to discern it and persist.

Wind 00:49:52

So reaching this point indeed requires very, very good karma.

===== Page 29 =====

2021年3月16日

Wind 20:29:20

If you want freedom, also release. If you want the world, also release.

Wind 20:29:23

It's that simple.

Wind 20:29:40

If you want freedom, releasing is the only thing that can free you.

Wind 20:30:08

No matter how much you talk about freedom, it won't get you there. Studying topics about freedom won't free you.

Wind 20:30:26

If you want a better world, releasing is the only thing that can give you a better world.

Wind 20:31:26

No matter what action you take, every action is within the karmic program, within a driven reaction.

Wind 20:31:44

Therefore, if you want freedom, also release. If you want the world, also release. It's that simple.

===== Page 30 =====

2021年3月12日

Wind 18:48:50

You have no reason not to use the Release Method.

Wind 18:49:14

Whether it's moving towards awakening or obtaining a better world, **it's the most efficient.**

Wind 18:49:25

Not only efficient, but also **simple**.

Wind 18:49:36

Cannot find a single reason not to use it.

===== Page 31 =====

2020.12.31

Wind 10:53:26 *There is no free will in worldly living.*

Wind 10:53:39 Note, in worldly life, there is no free will.

Wind 10:54:55 There is only one thing with free will: **choosing to identify with your body or with infinite being.**

Wind 10:57:50 Working hard to make money won't make you richer. Studying hard won't necessarily improve your grades. Working hard on health preservation won't make you healthier.

Wind 10:57:57 Understand? These are all pre-set.

Wind 10:58:11 Only undoing the program is useful.

Wind 11:33:58 Trying to change something through action is just a delusion people have; it's completely useless.

Wind 11:34:09 Yet most people don't understand this.

Wind 11:34:48 Karma drives action, but your attempt to change karma through action is also driven by karma.

Wind 11:36:34 Ma Yun (Jack Ma), Bill Gates don't know why they earned money and lost money. Their summaries of their success experiences are just guesses after seeing the surface phenomena.

===== Page 33 =====

2021.1.11

Wind 21:13:47 Well, as Lester said, **you need to release enough wanting of control and approval.**

Wind 21:14:19 It's not about watching; it's about following along with practice.

Wind 21:17:34 When a desire is brought out, it is released at that moment.

Wind 21:18:23 If not, you go back to the beginning of the process.

Wind 21:18:37 Relax your body, and feel it again.

Wind 21:18:54 Identify what desire it is, let it go.

Wind 21:19:09 Keep it simple and easy. Repeated practice will let you master it.

Wind 21:19:21 Thinking and analyzing will make it increasingly difficult to release.

Wind 21:19:30 Because the intellect only replays past experiences.

===== Page 34 =====

11月7日 23:54:38

[Image of text: "You release first"]

Wind

There's nothing difficult about releasing.

Wind

It's just whether you do it or not, how many times you do it.

Wind

If you can do it once, you can do it a second time.

Wind

Then a third time, a fourth time.

Wind

Keep doing it continuously, and you'll completely release it.

Wind

So the difficulty lies in **you not doing it.**

===== Page 35 =====

1. "I can't" means I don't do it. 2. "I can't do it" – this very thought stops you from doing it. 3. Those who think they can't do it actually don't want to do it. 4. As long as you get to do it, it will happen. 5. Wishing and intending are useless, you must act! 6. Don't try it out, just do it!

——Lester, *The Ultimate Freedom Path*

===== Page 37 =====

2020.12.29

Wind 18:32:44

Make the decision to do it, try releasing.

Wind 18:33:03

Disappointment, even despair, is just a feeling.

Wind 18:33:23

As long as it's a feeling, it can be released, and the attitude after release is completely different from before.

Wind 22:03:36

If you're used to suppressing, you'll need a bit more time to undo the habit of suppression.

Wind 22:04:00

Practice releasing more, and this will also go quickly.

===== Page 38 =====

想轩 **22:06:28**

When I don't want to release, reminding myself of Step 1 doesn't give me much feeling. Instead, reminding myself that I want to change myself, that I want everything to get better, gives me more motivation.

[Image of a chat reply from Wind]

Wind 22:07:31 That works too.

Wind 22:07:49 Releasing can make you freer.

Wind 22:07:53 Freedom includes everything.

Wind 22:08:02 Just provide a motivation to release.

Wind 22:12:27 Wanting approval can develop into wanting control.

Wind 22:15:34 If you feel wanting approval, release wanting approval.

Wind 22:15:45 After releasing wanting control, wanting approval becomes obvious.

Wind 22:16:03 After releasing enough wanting approval and wanting control, wanting security becomes obvious.

Wind 22:16:27 If you don't release wanting security, wanting approval and control will be developed again, and so on ad infinitum.

===== Page 39 =====

So only by continuously releasing wanting control and approval, and then continuously releasing wanting security, can you reach the finish line.

Implement the Six Steps, everyone can be free.

If you keep releasing continuously, you are always in the Six Steps, and you will become free.

Wind	Wind	Wind	Wind	Wind	Wind	Wind	Wind	Wind	Wind

Wind	**Wind**	**Wind**	**Wind**	**Wind**	**Wind**	**Wind**	**Wind**	**Wind**	**Wind**
As long as you are in the Six Steps, you are releasing continuously. Can it be understood this way?									
Wind	Wind	Wind	Wind	Wind	Wind	Wind	Wind	Wind	Wind
As long as you are in the Six Steps, you can be free.									

===== Page 41 =====

Wind 2020-10-15 12:24:48

Release wanting control, and you will no longer suppress the fear of death. It will surface for you to release.

Lester said, release the mind, and what remains is infinite being. It's that simple.

The mind is nothing but the collection of your feelings and thoughts.

Wanting control, approval, security (survival). The Three Wants.

Lester sometimes uses *fear of death* to mean wanting survival. It's the same meaning.

Wanting to change is also a form of wanting control.

So just release three things: **Wanting control, approval, wanting survival (fear of death).**

===== Page 42 =====

2021.3.11

Wind 13:31:09 Running off to force yourself all night, leaving groups, shouting slogans – that's useless.

Wind 13:31:20 Because that's trying to eliminate karma through action.

Wind 13:31:32 This merely creates new karma.

Wind 13:31:42 Only releasing is useful.

Wind 13:32:14 If you don't release, your programs will continuously drive you to do those things.

Wind 13:32:36 Therefore, **don't think any action you take can bring you freedom.**

Wind 13:32:48 Deliberate action, deliberate inaction.

Wind 13:32:57 Those are not what needs attention.

===== Page 43 =====

2021年3月16日

Wind 22:37:58 Unless you **release the drive of those programs.**

Wind 22:38:10 If you don't release, it will continuously drive you to 'stir up trouble' (engage in activities).

Wind 22:38:35 All brilliance, all creativity, comes from **infinite being.**

Wind 22:38:49 The intellect is a mechanized program; it only repeats.

Wind 22:39:31 Perhaps it can be said this way: a person **free from the intellectual program truly begins to live.**

Wind 22:39:44 Before that, they were just constantly driven robots.

===== Page 45 =====

2021年7月26日

Wind 17:11:08 When you allow deeper garbage to come out, your emotions will go down.

Wind 17:11:13 But that's the best thing.

Wind 17:11:20 That's **facing deeper garbage.**

Wind 17:13:08 Process, release process.

Wind 17:13:46 Let the feeling come out, categorize it as wanting control or wanting approval, and then let it go.

===== Page 46 =====

2020年11月17日

Wind 18:52:49

Rely on the **Six Steps**.

Wind 18:53:12

Start with the Six Steps, end with the Six Steps.

Wind 18:53:31

Use your **gains** to confirm your direction.

Wind 18:54:18

It's not good if continuous release becomes your "task".

Wind 18:54:31

Continuous release happens because **each release has benefits.**

Wind 18:54:56

This is what the **Sixth Step** says: each release is lighter and happier.

Wind 18:55:14

You feel good, so you continue releasing.

Wind 18:57:02

If you only force yourself to release, you will stop.

Wind 18:57:09

You won't be able to continue.

Wind 18:57:20

Because while you are suppressing your desire for the world...

===== Page 47 =====

Wind 18:57:54 ...my method is that I constantly confirm my **gains** and my direction.

Wind 18:59:17 For example, she just wanted to listen to music. What was she seeking to gain from music?

Wind 18:59:27 Can this be gained from releasing?

Wind 18:59:33 Can we try it?

Wind 19:00:02 Continuously confirming your gains can keep you releasing continuously.

Wind 19:00:35 If you say "I must do it, I must release, I cannot listen to music," this won't work. Because one direction in your subconscious is to listen to music, and you've suppressed it.

Wind 19:00:48 Your conscious and subconscious minds are pulling against each other.

Wind 19:00:56 If you don't look at it, this won't succeed.

===== Page 48 =====

You actually don't need to enjoy anything.

19:01:46

Wind 19:02:13 *you don't need enjoy anything, be joy!*

Wind 19:04:16 Write down the possibilities where you think you can find happiness.

Wind 19:04:27 Where do you think happiness lies?

Wind 19:04:35 Not intellectually.

Wind 19:04:46 It's about **where you actually seek happiness.**

Wind 19:05:10 If you suppress these desires, it's impossible to achieve **Step 1**.

Wind 19:08:29 You can force yourself to do homework and work, but **you cannot force yourself to release.**

Wind 19:08:31

Wind 19:09:58 Let me elaborate on Lester's favorite teaching: ***get everything by releasing only.** *

Wind 19:12:53 What do you want? How do you plan to get it? **Why not get it through releasing?**

Wind 19:13:02 This is how you practice.

Wind 19:13:11 You choose to release.

===== Page 49 =====

Wind 19:13:54 Sometimes you might spend an afternoon doing other things, not releasing.

Wind 19:14:10 That's because the subconscious is seeking something.

Wind 19:14:25 You cannot force yourself to release.

Wind 19:15:11 You need to see **what you are seeking**, and ask yourself "Can I get it from releasing?" See which way is easier, lighter, happier.

Wind 19:15:17 Thereby **choosing to release**.

Wind 19:15:47 This is why I say **successful experiences are important.**

Wind 19:15:51 You have to get benefits first.

Wind 19:16:12 Without benefits, you won't do it. This is your intellect.

Wind 19:16:38 It will find every way to avoid release, to resist release.

Wind 19:18:34 I remember I said before: **My attention to the Sixth Step is what truly led me into continuous release.**

===== Page 50 =====

2020.12.23

Wind 16:36:42 When releasing reaches the point where **"the only source of happiness is infinite being" becomes your complete experience**, you will naturally cease the action of seeking happiness anywhere in the world.

Wind 16:36:56 At this moment, your flow direction changes, and you automatically enter ***Nirbikalpa Samadhi***.

Wind 16:37:08 Once you enter, you won't come out again.

Wind 16:37:30 You will no longer fall back.

Wind 16:37:37 Because the seeds for retreat have lost their power.

Wind 16:43:42 You must implement the Six Steps.

Wind 16:43:51 This way, you can gain all happiness from within.

Wind 16:45:28 Or, achieve goals through releasing to redirect your direction.

Wind 16:45:39 ***get everything by releasing only.*** *

Wind 16:45:47 This can also keep you on the Six Steps.

===== Page 51 =====

To use this method.

Wind 11:29:26 Release wanting control and approval. Release those programs covering the **fear of death**.

Wind 11:29:38 Then allow the fear of death to surface and release it completely.

Wind 11:30:26 Initially, you release the programs of wanting control and approval.

Wind 11:30:33 You are only releasing these two types of programs.

Wind 11:30:52 As you release, those feelings, those thousands upon thousands of thoughts about the body, disappear.

Wind 11:31:35 When you release the deepest fear of death, your entire intellect disappears.

Wind 11:31:51 Your sense of separation dissolves, and what remains is **infinite being**.

Wind 11:32:02 You will naturally identify that you are infinite being.

Wind 11:32:15 Is that clear enough?

Wind 11:32:17

===== Page 52 =====

2021年3月13日

Wind 18:43:27 The most complete map is the **Six Steps themselves.**

Wind 18:51:58 The Six Steps are already the least simplified; they take care of every aspect. Because it can be even more simplified.

Wind 18:52:30 Which is what Lester said: ***release all feelings, your mind quiet, that's it.** *

Wind 18:52:51 If you want a complete map, it is the Six Steps.

Wind 18:53:07 Accomplish each step, and you succeed.

Wind 18:53:41 You don't need anything else, you just need to remind yourself to keep it simple.

Wind 18:53:56 When you complicate it, you are moving towards failure.

Wind 18:54:07 Because you are moving towards accumulating intellect, which is the opposite of releasing.

Wind 18:55:58 More simplified is Lester's sentence.

Wind 18:56:12 Release all feelings, your mind quiet, and you are there.

===== Page 54 =====

2021年3月11日

Wind 15:34:09

Implement the Six Steps, it's very simple.

Wind 15:34:23 Maintaining limitation is difficult.

Wind 15:34:33 See the feeling, let it go.

Wind 15:34:54 Clear out all feelings that drive your thinking.

Wind 15:34:57 That's it.

2021年3月14日

Wind 18:24:45 Implement the Six Steps.

Wind 18:25:52 When I say this, what I really mean is, **if you still need something else, it's impossible to be free.**

===== Page 55 =====

2021年1月2日

Wind

In the Release Method, **implementing the Six Steps allows you to reach the finish line.**

Wind

If you don't implement the Six Steps, you won't reach the finish line.

Wind

Do it, or don't do it.

Wind

Just like Lester finally said to Ralph:

You either do it, or you don't. I hope you do it.

Wind

Simple, or impossible.

===== Page 56 =====

2020年12月31日

Wind 21:21:46

In the Six Steps, you can release continuously.

Wind 21:22:01

Not in the Six Steps, you will stop.

Wind 21:22:19

Keep it by your side, remind yourself constantly.

Wind 21:23:04

Continuity means not stopping.

Wind 21:23:06

You might not understand now, because you are making an effort to release.

Wind 21:23:33

But when releasing becomes your normal state, releasing is as natural as breathing.

Wind 21:24:24

As long as you decide to achieve freedom, feelings will continuously surface and flow out.

Wind 21:28:12

Everything you need to know at the intellectual level is in the Six Steps.

Wind 21:28:47

Use them to the fullest!

Wind 21:28:58

This method is extremely efficient.

===== Page 57 =====

In Lester's audio *Keep It Simple*, (he talks about) he noticed wanting approval, wanting control, and wanting security. But in his first month, he only noticed wanting approval, in the second month only wanting control, and in the third month only then did he notice the fear of death.

That's why he said that if he had the Six Steps back then, he would have reached the finish line faster. "You have the Six Steps now, so you should be faster than me."

**If you do it, it's simple. If you don't do it, it's impossible. Simple, or impossible. **

Just a few weeks, at most a few months, to freedom.

——Wind 2020.10.23

===== Page 58 =====

Wind 22:54:03

If you can't do it in one month, and you still can't do it in two months, then for you, **freedom is impossible.**

Wind 22:54:09 You cannot drag it out for a very long time.

Wind 22:54:29 You cannot say, "I'll release a little every day, and then become free in over ten years."

Wind 22:54:51 Implement the Six Steps. Either you solve it within one or two months, or you will never achieve it in your lifetime.

Wind 22:55:09 Because if you haven't achieved freedom in one or two months, then you are **not on the Six Steps.**

Wind 22:55:24 Not being on the Six Steps, how could you possibly be free?

Wind 22:57:16 Release according to the Six Steps, and in one week you can reach an extremely high state.

Wind 22:57:22 You could even enter ***Nirbikalpa Samadhi.*** *

===== Page 59 =====

If you drag this process out for a long time, you are definitely not in the Six Steps.

Wind 22:58:39 Lester tells you: releasing once is equivalent to meditating for several months.

Wind 22:58:45 One release only takes a few seconds.

Wind 22:58:58 You only need a few seconds, which equals several months of meditation.

Wind 22:59:11 This method is extremely efficient.

Wind 23:00:21 You can look at the Six Steps and know whether you are in them or not.

Wind 23:00:46 If you are in the Six Steps, your release will be continuous, and your joy will continuously increase.

Wind 23:02:00 Make the decision to be free.

Wind 23:02:13 Decide **not to stop until you achieve freedom.**

===== Page 60 =====

You only need one week to implement the Six Steps to reverse the strong past habits. Releasing can then speed forward like a racing car. The key point is to conform to the process and implement the Six Steps. There's nothing else I need to add.

The map drawn by Lester is clear; just keep walking.

I remember in the first week of releasing, each release brought forth a surge of immense energy.

Later on, not only did I not need sleep, but I also only needed one meal a day. By the second week, I no longer needed to eat, and I even had to run on the overpass every day to consume the continuously surging energy. It was only in the last few days that I ate a little again.

——Wind 2020.10.23

===== Page 61 =====

In the second week, feelings continuously surfaced and then left, like waves.

But when I stopped, a glance at the Six Steps immediately showed me which step I had a problem with, and then releasing resumed immediately.

The process didn't change; it just became more direct, with fewer operations.

I felt I was continuously on the Six Steps, and these six steps formed a huge driving force, keeping the release going.

Realizations occurred frequently. At that time, you might be carried away by them, but as long as you continue to remind yourself of the Six Steps, you will continue releasing and reach higher peaks.

——Wind 2020.10.23

===== Page 62 =====

The fear of death is the root cause of the two major wants, all emotions, and all thoughts. As long as the fear of death has not been completely released, it will continuously develop wanting approval and control.

Because people don't want freedom badly enough, it's hard for them to be free. They will stop at an extremely beautiful state.

But whether it's a beautiful dream or a nightmare, you are still in the dream. If you don't transcend the dream, you will fall back down.

——Wind 2020.10.23

===== Page 63 =====

Later in the releasing process, wanting survival (fear of death) becomes quite obvious. This is my main object of release now. The wanting control and approval above it have already been cleared away very sparsely.

Saying "later in the releasing process" – does it sound like something very distant? But in reality, it's just continuous releasing for one or two weeks. Don't extend it to units of "years," because it doesn't need that.

This time, there's only one goal: freedom.

——Wind 2020.10.18

===== Page 64 =====

2020.10.22

Wind 16:56:15 The reason my releasing works so well is really only one thing.

Wind 16:56:23 That is, **I conformed to the Six Steps.**

Wind 16:56:30 I understood this method.

Wind 16:56:39 As long as you also use this method, the effect will be the same.

Wind 16:56:46 There's no personal talent involved here.

Wind 16:59:41 My slightly special point is that my memory is very good.

Wind 17:00:07 After experiencing something, I can immediately find the corresponding original text Lester said.

Wind 17:00:18 Therefore, I don't describe experiences in my own words.

Wind 17:00:24 Instead, I rely on Lester's teachings.

===== Page 65 =====

Wind 17:03:26 I have encountered many severely suppressed minds.

Wind 17:03:39 They may need to operate the process many times before feeling it.

Wind 17:04:30 This kind of situation also appeared many times in Lester's original courses.

Wind 17:04:45 It's like riding a bike. Some people can ride immediately upon trying.

Wind 17:04:55 Some people need to practice a bit longer to master the balance.

===== Page 67 =====

Wind 18:36:35 I love you very much, but **dependency is fatal to growth.**

Wind 18:36:58 I hope that after I leave, you will no longer rely on those words or anything else.

Wind 18:37:13 Instead, **go straight to the finish line.**

===== Page 68 =====

22:22:30 When you seek help from the outside, that is an opportunity.

Wind 22:22:40 Become aware of it, release.

Wind 22:22:51 Find everything you want from within.

Wind 22:23:05 Absolute security exists only in your **infinite being.**

Wind 22:23:51 Among all kinds of help, there is no better help than destroying all your supports.

Wind 22:25:20

Lester told me the world would "knock down his supports," so everyone would be forced to find answers from within. "That's good," he said. "Not an explosion, but an ascension," he laughed. Currently, people always seek happiness externally using various escape routes provided by the world. Eventually, when external escapes are exhausted, he predicted, we would be forced to turn inward. "This is really a good thing," he said, "because people will be forced to find the answer, know who they really are, just like me." He always told me he was especially grateful for his heart attack.

Wind 22:26:00 When external escape routes are all knocked down, you will be forced to go inward.

===== Page 69 =====

Don't wait until a gun is pointed at your head to do it.

Wind 22:27:29 You all know yourselves very well.

Wind 22:27:51 Although not so deeply, you will know your own behavior.

Wind 22:28:06 If there is dependency, you will cling.

Wind 22:28:31 If you depend on the outside, you cannot discover the infinite within.

Wind 22:28:37 These things are all very simple.

Wind 22:29:01 As someone who has achieved ultimate freedom, I cannot stay here.

Wind 22:31:31 The Release Method, as a self-reliant method, doesn't have that many problems.

Wind 22:31:42 All problems arise when you **deviate from the Six Steps.**

Wind 22:32:00 Therefore, either you return to the Six Steps and continue releasing, or you move towards limitation.

===== Page 70 =====

15:19:05 自依止，法依止，莫异依止 (Dwell with yourself as an island, dwell with the Dharma as an island, and nothing else as an island.)

15:19:15 自依止 (Dwelling with yourself) comes first.

15:19:19 You must rely on yourself.

15:19:27 Star of Bethlehem

15:19:40 Gosh!

15:20:23 Star of Bethlehem

15:21:24 Actually, there is no teaching that relies on others for achievement.

15:21:32 Wind

15:21:37 That step can only be taken by yourself.

===== Page 71 =====

Wind 3:27 PM The 法依止 (Dhamma-refuge) the Buddha spoke of is not relying on a method.

Wind 3:27 PM *dhamma* means relying on truth.

Star of Bethlehem 3:27 PM What does it refer to?

Wind 3:28 PM Ultimate reality.

Wind 3:28 PM Rely on yourself, rely on the universal truth, rely on nothing else beyond these.

Wind 3:28 PM 自依止，法依止，莫异依止 (Dwell with yourself as an island, dwell with the Dharma as an island, and nothing else as an island.)

Wind 3:28 PM The Buddha's last words.

Star of Bethlehem 3:29 PM Indeed the Buddha.

===== Page 72 =====

Q: If a person is sincere about this but has not succeeded, will the Guru extend a helping hand?

Lester: An enlightened Guru can offer the greatest help, but **if you don't help yourself, he cannot help you.**

This is the most important point. **If you don't help yourself, he cannot help you.**

When you try to help yourself, He joins you and helps you to a realization that you're ready for.

Q: He will help us?

Lester: When you are ready to awaken, he will help you achieve that. If you open your chest and receive the infusion of cosmic consciousness, it's because you are already ready.

Of all the help, the Guru's help is the greatest, because he has been through it, and he can lead you along the same path.

——*The Ultimate Freedom Path*, Chapter 32: Enlightenment – Letting Go of the Unconscious

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===== Page 73 =====

Wind 9:53 AM Now all the Masters are paying attention to people practicing the Release Method.

Wind 9:53 AM Because it is the only method for this era.

Wind 9:54 AM Other methods cannot guarantee you reach the finish line in this lifetime.

Wind 16:37:37 You are originally free, just obscured by the intellect.

Wind 16:37:44 Freedom is not creating anything new.

Wind 16:37:51 It's just **ending the illusion.**

Wind 16:40:15 If you truly want freedom, **Lester will infuse you** (注: referring to infusing inspiration for practicing release).

Wind 16:40:37 I'm not joking, **Lester has been supporting this work.**

Wind 16:40:56 He supports everyone using the Release Method.

===== Page 75 =====

2020年12月22日

Wind 20:56:24

Regarding questions like "can I achieve this or that," I hope you can remember Lester's words:

Wind 20:56:50

*__every impossible, no matter how impossible, become immediately a possible, as you completely released on it.__ *

Wind 20:57:17

Every impossible, no matter how impossible, immediately becomes possible, once you completely release on it.

===== Page 76 =====

2021年7月26日

枫林风华 **15:13:35**

When stuck, release the feeling of wanting to change. You know now you want to change, you release wanting to change, but no progress. Should I just keep releasing wanting to change (wanting control) like this, asking questions continuously?

Wind 15:13:46 No.

Wind 15:14:37 You don't always need to ask yourself questions.

Wind 15:15:07 The questions are a teaching method. At the end of the course, if you have mastered the method, he will tell you the **Six Steps**.

Wind 15:15:16 Why does the course tell you the Six Steps at the end?

Wind 15:15:29 Because, before you learn to release, these words are just words to you.

Wind 15:15:49 And after you learn, you have already experienced those things.

Wind 15:15:59 Therefore, **you don't need any extra explanations to explain the Six Steps.**

===== Page 77 =====

Actually, in 1992, Lester had already further simplified the Six Steps into **Three Steps**.

These three steps are the way to **practice** the Six Steps.

You can find these three steps at the end of the workbook.

It's what I posted today. Just learn anew each time.

Actually, the Six Steps also serve this purpose.

Don't let the words obscure their true meaning.

[Image of text: You said it's getting vague again.]

I am Infinite You said it's getting vague again.

Lester also thought you would get vague.

So at the very end, two years before he left, he summarized **three**.

Those three are a further concentration of the Six Steps.

===== Page 78 =====

1. Release only the three wants.

2. Make it continuous and release immediately. Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.

3. Make it a Do It Yourself Tool.

You now have all you need to go all the way to imperturbability.

===== Page 79 =====

Your ticket to reach imperturbability (freedom).

Implement these three things, and you will quickly reach imperturbability.

1. Release only the three wants.

2. Make it continuous and release immediately. Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.

3. Make it a Do It Yourself Tool.

You now have all you need to go all the way to imperturbability. (The ticket to freedom is right here.)

===== Page 80 =====

Let me say a key point: Don't fear freedom.

Lester often talked to his students about this: **Don't fear freedom.** From Lester's time until now, almost everyone who uses the Release Method but doesn't use it to the fullest is **afraid of freedom.**

The reason you don't release is that you are afraid of losing your feelings, you are afraid you will die, but actually, you won't.

Therefore, Lester constantly emphasized: **You will not lose anything; you will only lose your pain.**

The things you do, seeking help from external "masters," you should know that those things you do seem related to freedom, but in reality, they are just **procrastination.**

Including organizing materials about me, including sharing. When you avoid looking inward, you will go tidy up, you will do anything – **except release.**

Your intellect will tell you it's beneficial for freedom or beneficial for the world, but it just makes you stop releasing.

As long as you stop releasing, no matter what you do, you are going in the opposite direction. I constantly emphasize this: **Talking about freedom does not make you free; continuous releasing does.**

You must remind yourself: Am I on the Six Steps?

——Wind 2020.3.11

===== Page 81 =====

Once you release the feelings, you will no longer have thoughts driven by compulsion. You can freely choose what you want. This will make your world manifest exactly as you wish.

The world is just a manifestation, just a display screen. When you want to change the picture, smashing the display screen is useless. Only releasing is useful.

Outside, there is nothing. Only a bunch of your thoughts. It is you who created that picture, without exception. The picture is merely thoughts; it is nothing else.

Clear out the feelings, and you will have no thoughts; your intellect will be completely quiet. You will recognize that you are infinite being, and then you will never lose this knowing. You can intentionally put in feelings and thoughts, but you will no longer be operated by them; they will be used only for communication with others.

In fact, once you reach the astral plane, you won't see any matter, only bright, blazing light. When you reach Samadhi and experience infinite consciousness, there are no feelings or thoughts.

After freedom, you can decide to let the body run its pre-set course, or you can leave directly. That is your choice, completely free choice.

——Wind

===== Page 82 =====

On this path, you will never lose anything; you will only have more and more of what you truly want, until you have everything.

Apart from the bandages and pains we impose on ourselves, we find that on the spiritual path, we never lose anything.

You let go of limitations, you let go of pain, but you never lose anything valuable, anything beautiful.

You know, when you are infinite, you can retain the finite. You will not lose anything.

We worry about giving up our bodies, giving up our families, but that won't happen.

Those who are enlightened just let go of the attachment to the body and family, letting go of the binding feeling that attachment brings, replaced by complete freedom.

(After freedom) You can do anything, but you will not disappear.

You will never be affected again, because you already possess undisturbed peace.

——Lester

===== Page 83 =====

Q: I think you attained enlightenment more easily because you didn't have too many preconceived notions before.

Lester: Yes. I was very lucky, because **knowing too much about this subject is an obstacle.** The ego will use intellectual knowledge to replace real experience. So I knew nothing about it before that; I was truly, truly lucky.

Q: People all think it's difficult, but you didn't know it was difficult back then.

Lester: Yes. But saying this can help you see the need to **let go of the obstacles brought by intellectual knowledge.** My experience might inspire you to walk this path.

I say: **Don't believe anything. Start from zero. Build your knowledge on the solid foundation of personal verification, step by step. Everyone must walk through it this way.**

Q: You cannot take away someone else's experience?

Lester: Yes. You can learn through hearsay, but the only thing that's useful is what you experience yourself.

Take driving as an example. If I say I've read books on how to drive, I already know how to drive. Do I really know how to drive? No, unless I've actually driven a car, I won't know how to drive. The same principle applies to this path; we must personally experience everything.

===== Page 84 =====

2021年3月17日

[Image of text: Teacher, does this mean that if I achieve ultimate freedom, I cannot continue to stay in the world?]

天成 **00:45:40** Teacher, does this mean that if I achieve ultimate freedom, I cannot continue to stay in the world?

[Image of text: Up to you.]

Wind 00:46:02 Up to you.

Wind 00:46:06 Freedom is freedom.

Wind 00:46:16 No compulsion whatsoever.

[Image of text: Can I still continue to be with my family?]

天成 **00:46:20** Can I still continue to be with my family?

[Image of text: Of course.]

Wind 00:46:25 Of course.

[Image of text: I see myself fearing freedom, afraid of losing my family after freedom.]

天成 **00:46:41** I see myself fearing freedom, afraid of losing my family after freedom.

[Image of text: There are quite a few householder masters.]

Wind 00:47:02 There are quite a few householder masters.

Wind 00:47:30 A master can even be a king.

===== Page 85 =====

天成 **00:47:35** So, after freedom, a master can still live with family?

Wind 00:47:39 For example, William the Conqueror.

Wind 00:48:08 Krishna exemplified a householder master.

Wind 00:48:23 You will not lose your family, you will not lose your dear world.

天成 **00:48:32** In this era, a master must be a hermit.

Wind 00:48:55 'Hermit' means not being known as a master.

Wind 00:49:08 'Hermit' doesn't necessarily mean you must retreat into the mountains and forests.

Wind 00:49:19 Living in the world like an ordinary person is also a form of hermit life.

===== Page 86 =====

Regarding the Six Steps

Hale introduced the Six Steps in his book like this:

"The Golden Six Steps are a high-level summary of the Sedona Release Method. Lester created the concept of the 'Golden Six Steps' in 1974 to summarize the entire release process. At that time, he was doing theoretical research on the Sedona Method with a small group of people, training them, and together with them systematizing the teaching of the Sedona Release Method, incidentally exploring methods for self-study of the Sedona Release Method.

The concept of the Golden Six Steps suddenly appeared in his mind, and he immediately wrote it on a bookmark in the book he was holding. This concept has not undergone significant changes since its creation; it is classic and perfect.

It is very useful to practice releasing following the Golden Six Steps. Many people write these six steps on a small note and carry them in their wallets, and some even put them on their daily to-do list. You can also paste them on the wall in front of your desk or set them as a screensaver. In short, any way that reminds you to release anytime, anywhere is fine.

I also suggest that when you focus on practicing the Release Method, you should have a copy of the Golden Six Steps in front of you to rescue yourself when stuck. As I said, these six steps represent the most core and essential part of all the practices you have done or not done."

[2020.9.17] Wind: According to Lester, **all the knowledge needed for the Release Method is contained within the Six Steps.** You only need a simple and direct path, and then walk it unswervingly.

So, anything that encourages you to continue releasing, you can look at. Anything that makes you stop releasing, you should be wary of. Once I stop releasing, I know I am wrong, at least not on the path. Anything that makes you stop progressing, no matter how sacredly it's packaged, is useless.

===== Page 87 =====

I roughly hold this view: just practice simply and practically. The truth will unfold before you; there's no need to embellish it with words while still on this shore. As long as you haven't experienced it, no matter how many ways you describe it, it's not yours.

[2020.9.30] Wind: Lester liked to express those abstruse concepts in the simplest language, so in my translations, I also try to be colloquial and avoid using big words as much as possible. I can't find the original version of the Six Steps. Lester never talked about the Six Steps in a concentrated way; he would just mention them during teaching, or say *sixstep*. But roughly piecing them together should be about right. Let me try to re-translate one using his original words.

Step 1: You must want freedom more than you want the world. (You must want freedom more than you want approval and control. Approval and control = the world.)

Step 2: Make the decision to be free.

Step 3: All feelings come from wanting control and wanting to be approved. They are survival programs. Release them.

Step 4: Release continuously.

Step 5: If you are stuck, let go of the wanting to change the feeling of being stuck.

Step 6: Each time you release, you are **happier, lighter, and more unrestricted**. As you release, you become increasingly happier, lighter, and more unrestricted.

Okay, this is the version of the Six Steps I've pieced together from scattered original statements by Mr. Lester, for reference.

[2020.9.30] Wind: For the knowledge part, we only need to know the Six Steps and the release process. The rest is to continuously operate and experience. If there are disagreements on conceptual things, put them aside for now and go release practically.

===== Page 89 =====

Wind Discusses the Six Steps

Step 1

Step 1: You must want freedom more than you want the world.

***You must want freedom more than you want the world (approval and control).** *

你必须想要自由超过想要被认同和想要控制。想要被认同和想要控制 **=** 世界

Lester: *Yes, that's the first step, and it's the first step of the method, isn't it? You must want freedom more than you want this world.*

Let me slightly change the wording, but this is indeed what it looked like initially. Because it seemed to have no practical meaning for people, we modified it to "You must want freedom more than you want approval and control," because approval and control equal the world. But I think it's better to use "You must want freedom more than you want the world."

If you do, your behavior will then be: turn your direction towards the world, focus back on yourself, do what needs to be done to depart from the world, and allow your infinite being to simply be here. So the first step is you must want freedom more than you want this world.

——Excerpt from *The Way* Part 1

===== Page 90 =====

Q: How can one turn direction and truly achieve Step 1 at the experiential level?

[2020.11.17] Wind: The way to turn direction in the Release Method is by **continuously confirming your gains. You get benefits from releasing, and then you will want to release.**

For example, if you have an exam today, and you have past experience of studying hard and succeeding, you will study hard. But if you succeed once through releasing, you will release.

You need to confirm that all your gains come from releasing.

***get everything by releasing only.** * Getting benefits initially is very important; let the gains support you in achieving higher gains.

Simply put, **only when you see that the world = pain and all happiness comes from within will you turn direction and achieve Step 1.** As long as you think there is happiness in the world, you will stop and pursue it.

If you often listen to audios and watch videos, you should see Lester frequently asking two questions: one is "Have you ever experienced the inner picture changing and the outside immediately changing?" and the other is "Have you ever discovered that all happiness comes from within?"

You truly only discover this point, then you will achieve Step 1. In ancient texts like the *Agamas*, this is expressed as seeing suffering, seeing the origin of suffering. But Lester says it casually in plain language, and you will overlook it.

===== Page 91 =====

So turning direction really isn't achieved by shouting "I want freedom," but by gradually confirming that your gains come from releasing, that nothing lies outside the Six Steps.

You can't just resist the world, detest the world. That's useless. Unfortunately, when most people shout "I want freedom," they are suppressing their aversion to the world. But aversion and craving are the same thing; they are two directions of desire.

You must actually achieve Step 1 at the experiential level for it to work. By continuously releasing, continuously confirming your gains. Confirm your source of happiness.

OK, release. From gaining a little benefit, to gaining all benefits. There's nothing else to say.

===== Page 92 =====

Wind: Mainly, you need to achieve **Step 1**. Achieving Step 1, the rest are achieved. Mainly, the flow direction completely changes.

You haven't noticed the other way of stating **Step 1**: wanting freedom more than wanting control and approval. *more than*. You can want control and approval, but you must want freedom more than them.

I posted Lester's explanation of "entering the stream":

Lester: *Yes, that's the first step, and it's the first step of the method, isn't it? You must want freedom more than you want this world.*

Let me slightly change the wording, but this is indeed what it looked like initially. Because it seemed to have no practical meaning for people, we modified it to "You must want freedom more than you want approval and control," because approval and control equal the world. But I think it's better to use "You must want freedom more than you want the world."

If you do, your behavior will then be: turn your direction towards the world, focus back on yourself, do what needs to be done to depart from the world, and allow your infinite being to simply be here. So the first step is you must want freedom more than you want this world.

——Excerpt from *The Way* Part 1

===== Page 93 =====

Wind: Achieve **Step 1**, and you will fall into the subsequent five steps. Lester indeed said that. The ancient and modern expressions (referring to Lester's words just cited and the two passages from the *Agamas* below) can be compared.

"Venerable sir! What is called 'light' (vijja), 'light'? Venerable sir! What is 'light'? What is 'that which accompanies light'? Bhikkhu, knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the path leading to the cessation of suffering – this is called 'light'; such is 'that which accompanies light'."

Origin is the cause. The origin of suffering is the cause of suffering. Knowing suffering, knowing the cause of suffering, knowing that suffering can cease, knowing the path to the cessation of suffering – this is the first turning of the **Four Noble Truths**. This knowing is called "light" (vijja). It's like turning on a lamp inside a house. At this moment, the "supramundane Noble Eightfold Path" will immediately appear before you – the knowledge of the path leading to the cessation of suffering.

"A noble disciple, reflecting on suffering, reflecting on its origin, reflecting on its cessation, reflecting on the path, reflects on phenomena in accordance with the taintless, chooses, discriminates, investigates, realizes, penetrates, opens up, observes – this is called Right View. This is noble, supramundane, taintless, unattached, leading to the complete cessation of suffering, turning towards the end of suffering."

Every one of your choices, discriminations, investigations, realizations, penetrations, openings, observations will naturally turn (this is called "turning towards the end of suffering"), corresponding with the taintless. *Taintless* is an ancient translation, meaning perfect, without flaw. You will no longer pursue

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===== Page 94 =====

the flawed (imperfect, flawed) happiness. This stage, within the **Seven Factors of Enlightenment**, is from the factor of mindfulness to the factor of investigation of phenomena. Within the Six Steps, it is **Step 1** and **Step 2**.

But currently, no school of Buddhism knows this anymore. If you go to any school of Buddhism for their explanation of the Seven Factors of Enlightenment, it will be wrong. Yet Lester, using plain language, explains this very clearly.

Simply put, only when you see that the world = pain, and all happiness comes from within, will you turn direction and achieve Step 1. As long as you think there is happiness in the world, you will stop and pursue it.

If you often listen to audios and watch videos, you should see Lester frequently asking two questions: one is "Have you ever experienced the inner picture changing and the outside immediately changing?" and the other is "Have you ever discovered that all happiness comes from within?"

You truly only discover this point, then you will achieve Step 1. In ancient texts like the *Agamas*, this is expressed as seeing suffering, seeing the origin of suffering. But Lester says it casually in plain language, and you will overlook it.

If you retain the possibility of seeking happiness in the world, you will not achieve Step 1. Because any place where you think you can find happiness, you will decide to go. All happiness comes from within, but you truly need to discover this yourself; you need to experience it. You can't just resist the world, detest the world. That's useless.

===== Page 95 =====

Wind: The reason you pursue happiness in this world is... Because at the experiential level, you mistakenly believe there is happiness in the world.

Therefore, Lester asks you to discover that this world equals **miserable**. Fully experiencing this develops a wisdom that the Buddha called **seeing suffering, the wisdom of seeing suffering**. Then you will see the cause of suffering. The reason the world is suffering is because of your craving and aversion (craving and aversion are the two directions of your

wanting: wanting security, wanting approval, wanting control). As soon as they cease, your suffering will completely disappear, and all happiness lies within you.

This knowing, this wisdom, the Buddha called the **wisdom of the origin of suffering** and the **wisdom of the cessation of suffering**. Knowing that the world is suffering, knowing how suffering arises, knowing how suffering ceases – this constitutes a correct observation. The Buddha called it "Right View," or "light" (vijja) and "noble wisdom." (Knowing suffering, knowing the origin of suffering, knowing that suffering can cease, knowing the path to the cessation of suffering – this is the first turning of the Four Noble Truths, which is reaching Stream-Entry.)

With Right View as the forerunner, all eight parts of the path appear before you. The Buddha called this the **supramundane Noble Eightfold Path**. The direction begins to turn. In the Six Steps, this corresponds to achieving **Step 1**. So, the Six Steps are initially an operational guide.

At this point, every one of your choices, discriminations, investigations, realizations, penetrations, openings, observations will naturally turn. Your whole being turns and attunes to the direction of liberation, corresponding with taintless thought. *Taintless* means perfect, without flaw. You no longer seek happiness in an imperfect world, so wholeheartedly,

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naturally, in every choice, the direction turns.

So achieving **Step 1** of the Six Steps is actually what Buddhism calls the stage of a **Stream-Enterer, Sotapanna, one who has entered the stream, liberated by wisdom**. One has entered the stream of the noble ones. One naturally cuts off three fetters:

The first fetter is **doubt**. Because the entire path appears before you, you cut off all doubt.

The second fetter is **personality view**. Because you see the imperfection of the world, you do not seek a "self" anywhere; you do not mistake the body for the self.

The third fetter is **attachment to rites and rituals**. Because you see the source of everything, you no longer entertain the idea that rituals or external powers are effective, that they can lead one to the goal.

At the same time, the karma that could lead you to the lower realms is completely cleared. Up to here, this is the result of completing **Step 1**. The remaining five steps will naturally fall into your experience.

Besides in *The Way*, in other audios, Lester described "achieving Step 1, and then every one of your actions will tend towards freedom." It's the same.

Before truly entering the Six Steps, having doubts is all normal. This goes back and forth. Because before the path appears, you won't truly cut off the fetter of doubt. After the path appears, faith-root is established. The ancient translation called it **unshakeable confidence**. Actually, it's the achievement of **Step 2**.

===== Page 97 =====

2020.12.11 Only by continuously releasing and contacting infinite being, feeling that it is the sole source of happiness, will you completely turn direction.

Wind: When Lester reached Samadhi, he didn't know there was such a thing as Samadhi. So knowing the concept of Samadhi or not doesn't affect you reaching there.

What I repeatedly explain is that **Nirbikalpa Samadhi** is actually the complete achievement of **Step 1** of the Six Steps.

Why? Because you only achieve it completely when you contact the infinite.

Continuously contacting the infinite through releasing will suddenly make you discover that those seeds no longer function. Your motivation to seek happiness elsewhere in the world is completely gone. Because at the experiential level, you discover the sole source of happiness. At this point, the seeds no longer function.

If you don't contact infinite being, you will always feel there is happiness in the world.

As long as you feel there is happiness in the world, your direction could still turn towards the world again. It's very simple.

===== Page 98 =====

Lester: *I won't give you any more guidance right now. I've already given you too much. How do you feel about what I've said? How do you feel about the things I've given you so far? These are the key points:*

*The first is, **you want freedom more than you want the world.** *

*The second is, **get all your happiness from within yourself, by releasing.** *

*The next is, **decide to be free, and do it.** *

*The next is, ***directly release the fear of death*** – for you, this is the hardest one, because you think that if you release it, you will die.*

——Excerpt from *The Way* Part 4

The first lesson is you want freedom more than you want this world. Consequently, you should get all your happiness from within yourself, get it only by releasing.

——Excerpt from *The Way* Part 2

Wind: Get all your happiness from within yourself. Doing this completely is the achievement of Nirbikalpa Samadhi.

Lester says it so plainly that people overlook his meaning.

===== Page 99 =====

Before you completely release the intellect, you will have a preview of infinite being. That is to say, although you haven't completely released the entire intellectual program, there will be moments when the intellect steps back. At these times, your intellect is completely still, temporarily. So at that moment, you can experience infinite being, have a preview of it. This can greatly increase your longing for freedom.

Because you will discover that no matter what you gain in the world, it cannot compare to even one ten-thousandth of that happiness. Every moment in the world, compared to that state, is torment.

After this, your releasing is different. **You no longer need to remind yourself of the Six Steps, because you are in Step 1. Every one of your decisions naturally tends towards freedom. Releasing simply cannot stop, and you will frequently enter Samadhi, frequently contact the infinite. Each time, it will take away many of your desires.**

I mentioned before that reaching Nirbikalpa Samadhi through some methods might leave you with more habits, requiring more time to release karma. That's why Lester took three months – the process involved exploring the release method.

If you don't use the Release Method, and just try to burn off karma by entering the infinite, it will take much longer.

The spiritual circle likes to use the phrase "**cultivation after enlightenment**." Realization, maintenance, corresponding action – this is actually a Zen concept. Because Zen is an intellectual method, you need to maintain it. You need to use infinite awareness to correct your habits in every aspect of life, recognizing that you are not the *doer*, but that your infinite being is acting through you. This process is releasing karma.

===== Page 100 =====

Releasing karma only happens when you recognize that you are not the *doer*, and cannot happen through action itself.

Roller: Meaning that truly becoming a noble disciple is "after enlightenment."

Wind: Of course. Buddhism's distinction here is quite accurate. Before Stream-Entry, no matter what psychic powers or states you have, you are still just an ordinary person, flowing in the stream of ordinary people.

After Stream-Entry, you are in the stream of the noble ones, a noble disciple.

Beings of the desire realm, beings of the form realm, beings of the formless realm – all are ordinary people.

===== Page 101 =====

Wind: Lester said that aversion is often suppressed even deeper.

Aversion to the world and craving for the world are both wanting the world. So in terms of releasing towards a goal, you must actually do it.

If you cannot achieve your goal, there must be a "I can't" program suppressed deep inside.

So, when Lester emphasizes **"getting everything by releasing only,"** you need to actually achieve it, not replace it with a limiting belief.

(Roller then quoted a passage from *Get High to Release*)

Lester: *It's hard to see the aversions to this world. Your attachments are very obvious, and you're always chasing them, but the aversions also keep you out.*

Therefore, when you pursue a goal, you'll get "Oh, I'm afraid," "I can't," and all that stuff.

So, bring up the aversions to this world and then you can let them go. If you're not aware of this, you won't be able to see or deal with it. Therefore, achieving success in the world can bring out your negative programs and thoughts.

The only reason the world cannot serve you with abundance and richness is that

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===== Page 102 =====

you have opposite thoughts, and they are suppressed.

Work to make the world better, let the opposite feelings surface, and then you release them. Because if you cannot succeed, it's because you are holding onto programs that disappoint you and cannot see them.

Wind: For every attachment, there is an aversion. *attachment and aversion*, they appear as a pair.

Aversion is a layer of desire. This is mentioned in *The Right Path*, *desire (attachment) and aversion*.

The workbook has *want* and *don't want*. What you want is craving; what you don't want is aversion.

But they are both a kind of "wanting," just two different directions, *different direction*.

===== Page 103 =====

2020.11.17 Use goals to draw out suppressed feelings. By releasing, confirm that all your gains come from the infinite within. Only then will you tend towards freedom and achieve Step 1.

Wind: If you have something you want, go achieve it. This is what Lester teaches you. **The more you gain, the more you can discover the true source of happiness.** When you truly achieve it, you won't need to think about whether you want freedom or the world. Every one of your subsequent actions and choices will naturally tend towards freedom.

However, as long as you retain the possibility that "there is happiness in the world," you won't achieve it. You will subconsciously go elsewhere seeking happiness. This constitutes your goal. You need to use this goal to draw out the programs. Achieving the goal, you will discover that programs have been running you all along. Your direction will truly turn.

If you suppress it, it stays inside influencing you, and you will never achieve **Step 1**.

Step 1 is not a slogan. The Six Steps are a very perfect map. You need to confirm what you gain through releasing, until you discover that all happiness comes from one thing – **infinite being** – and discover, as Lester said, ***the world is completely miserable.** *

When you achieve a goal, you will find you haven't gained the imagined happiness. This will draw out the next goal, the next wanting for the world. When you achieve that, you find you still haven't found the happiness you wanted. So your desire will move to the next goal.

You will continuously rise, continuously confirm the source of happiness, until you experience that

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===== Page 104 =====

the source of all happiness is **"your mind quieting down, allowing the infinite being within to manifest more."** Your direction will then turn. This is the complete achievement of **Step 1**. Freedom becomes your only goal.

Next, as Lester said, you will automatically fall into the subsequent five steps. That's it.

[2021.11.19 After truly achieving Step 1, there is no falling back.]

Wind: No longer tempted by self-consciousness, completely tending towards freedom. This is **Step 1** of the Six Steps. In Yoga, they call it **Nirbikalpa Samadhi**, the true beginning of work.

If you haven't reached here, you might fall back. If you have reached it, you won't fall back. **Truly achieving Step 1, you will not sink again. Stream-Entry, no falling back.**

Insight into the source of happiness will lead you to achieve Step 1. After this, every decision you make is inward, releasing your bonds, moving towards your true being. The key is, you are used to struggling within the world to gain things. You need to discover this is foolish, release, and gain effortlessly, making it your normal state.

Charts are very good tools. I also suggest you use charts (referring to the release sheets in the workbook). I strongly recommend the **goal chart**, and I suggest adding records after failures.

===== Page 105 =====

You need to discover your ability to achieve every goal. You need to eliminate your failure programs. The prerequisite for eliminating them is to face them, allow them to surface.

If you truly achieve Step 1, every choice and action you take will naturally tend towards freedom. Then you will decide to be free.

Otherwise, why did Lester and Kam say that achieving Step 1 means nothing can hinder you? Because Step 1 is Nirbikalpa Samadhi; you won't fall back. The seeds no longer function.

——Wind 2020.12.3

===== Page 106 =====

Wind: I deeply understood the meaning of "Stream-Entry" in the *Agamas*. Stream-Entry, entering the stream. **When you completely achieve Step 1 of the Six Steps, every tendency and choice leads towards freedom.**

The wisdom of seeing suffering is the forerunner to achieving Step 1. You will see that the direction of the world = suffering, and the direction of freedom – infinite being is the sole source of happiness – and you will spontaneously stop all attempts to seek happiness by crashing headfirst into the world.

Q: How can one quickly achieve Step 1 experientially? That is, the Stream-Entry stage.

Wind: Implement the Six Steps. Within the Six Steps, the easiest one to overlook is the **Sixth Step**. But the Sixth Step is precisely the key to achieving Step 1.

Because factually, at the experiential level, you are seeking happiness in the direction of the world. So you need to practice Lester's favorite teaching: ***get everything by releasing only.*** * Whenever you want something, achieve it through releasing. This gain will make you want to release more.

Continuously confirming your gains will keep you releasing continuously. Until you discover that even after achieving your goals one by one, you are still not happy. Then, at the experiential level, you will **"discover"** that things fundamentally cannot bring you happiness.

Immediately, you will become aware that the sole source of happiness is within. Immediately, a change in the flow of life will occur, a complete change in the flow of life. You will completely

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===== Page 107 =====

and utterly turn direction. This is the complete achievement of **Step 1**: wanting freedom more than wanting the world.

Next, as Lester said, you will continuously fall into the subsequent five steps.

The complete achievement of Step 1 requires Stream-Entry. But if you don't actively use Step 1 and Step 2, you cannot achieve Stream-Entry either. The Six Steps require you to actively implement them. Then, when you completely achieve Step 1, the subsequent five steps will carry you forward.

So, for you, the most practical thing is Lester's most recommended teaching: ***get everything by releasing only.*** *

everything means everything. * You achieve everything you want solely through releasing. This will also allow you to implement the Six Steps.

——Wind 2020.12.16

===== Page 108 =====

Wind: Releasing can achieve anything. Let it become your experience. During my闭关 (solitary retreat), I also achieved many goals. But I didn't use a goal chart. I just listed the things I wanted to achieve, then kept releasing. Later, I found most of them were achieved.

Roller: When you did the闭关, had you already stepped into Step 1?

Wind: That later time, I confirmed the Six Steps. When I confirmed the Six Steps, I knew something fundamental had shifted. Later, I suddenly realized that was what the *Agamas* call Stream-Entry. After that, looking at the尊者's (venerable's) explanations, I knew it was also what Yoga calls Nirbikalpa Samadhi.

Confirmation is achieving Step 1. Only by achieving Step 1 can you cut off doubt. Cutting off doubt is called "confirmation." The entire path will appear before you. You directly know how to proceed to the finish line – a direct knowing, not requiring thought. Then you discover that none of your actions can go in the opposite direction of freedom anymore. This feeling of the flow direction changing is very clear.

I am Infinite: How did you suddenly confirm the Six Steps?

Wind: You mean directly knowing the Six Steps?

I am Infinite: Mm. How long did you release continuously?

Wind: I released for less than a week, continuously.

===== Page 109 =====

Wind: For example, when the physical pressure on me was released, my body suddenly completely relaxed and straightened up.

Now I know this is bound to happen because it's a prerequisite for entering Samadhi and one of the factors preceding the attainment of Nirbikalpa Samadhi.

===== Page 111 =====

When you reach Nirbikalpa Samadhi, you have completely achieved Step 1 of the Six Steps. Completely achieving Step 1 will spontaneously make you fall into the subsequent five steps. Before that, **you must constantly verify the Six Steps, ensuring you are on the path to achieving Step 1.**

——Wind 2020.11.26

===== Page 112 =====

I'll say something very simple: the use of Step 1.

When you want to speak with someone, suppose you have wanting approval. At that moment, you stop releasing. At that moment, a wanting approval is operating you.

If you remind yourself of **Step 1** – I want freedom more than wanting approval and control – you will be able to let this wanting approval surface.

Otherwise, you will go speak, letting that wanting approval stay inside operating you.

So, try to understand the Six Steps thoroughly, thoroughly clear, so that you can continue releasing.

——Wind 2020.10.24

===== Page 113 =====

Step 1: want freedom more than wanting approval and control. If you don't do this, many feelings might not even surface. At this moment, if your wanting control and approval exceeds your wanting freedom, you won't release.

Because wanting freedom hasn't exceeded wanting control and approval, so you suppress it inside; you won't let it out.

Only when you want freedom will you allow it to surface. So, ensure you achieve Step 1.

If you want freedom, you will decide to do it. You will allow it to surface, rather than letting it stay inside operating you.

Allow yourself to be aware of the current feeling. It is either wanting control or wanting approval. Let it go.

——Wind 2020.10.24

===== Page 114 =====

Wind: Are you more willing to stay stuck in wanting control and such, or are you more willing to release them and be free from them?

D 18:07 Of course I want freedom.

Wind 18:08 So, compared to controlling these feelings, you want freedom more?

D 18:09 Yes, indeed.

Wind 18:10 Could you let go of the wanting to control it?

D 18:12 Stuck.

Wind 18:13 Do you want to keep controlling this stuckness, entangled with it till the end, or do you want freedom?

Wind 18:13

===== Page 115 =====

18:13 Want freedom.

D 18:14 Released.

Wind 18:14 Now can you see this wanting control?

Wind 18:14 Has it left?

Wind 18:14 It's gone.

Wind 18:16 This demonstration shows the use of **Step 1**.

Wind 18:16 Six Steps, Step 1.

Wind 18:17 If you're stuck, use **Step 5**.

===== Page 116 =====

Step 1 can only be continuously affirmed. Initially, you might not achieve it. But after you release, you will feel freer. That's the promoting effect of **Step 6** on **Step 1**. It's also the use of the **gains book**. You record your gains. This will make you increasingly realize the value of freedom, and thus increasingly want freedom.

Step 1 might seem a bit abstract initially. But each time you release, you can experience what "freer" feels like. Gradually, it won't be abstract to you.

——Wind 2020.10.1

===== Page 117 =====

Release according to the Six Steps. In one week, you can reach an extremely high state, even enter Nirbikalpa Samadhi. If you drag this process out for a long time, you are definitely not in the Six Steps. Lester tells you: releasing once is equivalent to meditating for several months. One release only takes a few seconds. You only need a few seconds, which equals several months of meditation.

This method is extremely efficient. You can look at the Six Steps and know whether you are in them or not. **If you are in the Six Steps, your release will be continuous, and your joy will continuously increase.**

——Wind 2020.12.16

===== Page 118 =====

This is very simple and also very easy, you just have to make a choice. When you want freedom, when you decide you want freedom more than you want anything in your life, I mean anything – relationships, wealth... when you want freedom more than you want these things, you will get it very quickly. And, when you see that the only reason you want freedom is to have freedom, this will help you make the decision quickly. But you must keep it simple and start doing it, by releasing your feelings to quiet the mind activity. When you do this, you are in the highest state of love, abundance, and this is your natural state.

——Lester

===== Page 123 =====

Now, because the motivation from Step 1 is so strong, I spontaneously enter releasing. I am pushed to release. Therefore, it's difficult to lower myself to a state where I can guide others.

Because once you release continuously, the intellect becomes very quiet. Then you cannot see others as something outside yourself. This way, you can't see the other as having a problem.

Seeing others again as an object separate from oneself requires a great effort. If you don't do this, the feeling will continue to rise upwards. As it rises, duality disappears.

Keep it pure, use the process, *keep it simple, sweetheart*. This is Lester's KISS principle. Lester said, it's very simple, but what people keep doing is making it highly complicated. We can use many language systems to discuss the same thing. We might transform many expressions. But those are not necessary.

What is necessary? **Learn the release process and the Six Steps.**

This is all the tools and maps you need on this path to achieving freedom.

——Wind 2020.10.23

===== Page 124 =====

Wind Discusses the Six Steps

Step 2

Step 2: Make the decision to go free.

***Make the decision to go free.** *

[2020.10.23 Truly deciding means doing it immediately]

Wind: Deciding to be free is not a prayer, not an affirmation. A decision is a decision. It's like you now decide to get up from your seat and walk to the door. **If you decide, you will do it immediately.**

[2020.10.23 Your decision will take you where you want to go]

Wind: Step 1 is wanting freedom. **Step 2** is deciding to be free.

If you just decide to feel good, or achieve some material goal, then you will stop once you get it.

If you **decide to be free**, you won't stop until you reach freedom.

Because **what you want and decide, you will take yourself there.**

===== Page 125 =====

Wind: Step 2 is just deciding. Decide to be free. Decide to use this release process to achieve freedom.

Sometimes you hesitate, you think "Should I release it or not?" Or you think of using other methods, like awareness, or contemplation. As long as you don't decide to use the release process to achieve freedom, you will keep wandering like this, and you won't be able to do it.

Wanting freedom and deciding to be free are both things you can do directly.

***just want it more, just make the decision.** *

When a wanting control or approval is operating you, if you determine that releasing it would be better than letting it stay inside, you have achieved **Step 1**, and it will surface for you to release.

For example, if you now want to play a game, there is a wanting control operating you. If you feel that releasing this wanting control is more important than going to control, you have achieved **Step 1**, and it will surface for you to release.

Wanting control and approval = wanting the world = moving in the direction of limitation. The direction of limitation has no freedom whatsoever.

===== Page 126 =====

Just released and got a small realization: If you don't release the tendency you use to escape (e.g., subconsciously looking at your phone to maintain control, talking to others to gain approval), then you will escape, suppressing the deeper things you want to escape from underneath.

And this, can be solved by a decision.

***a decision** *

Decide to release this tendency.

Often, due to inertia, you tend not to use release to solve problems, but choose to suppress.

The first reaction upon finding a problem is to cover it up.

For example, my computer just had a problem.

A file wouldn't open.

My first reaction was to suppress the feeling of wanting control and figure out the problem.

Instead of releasing the desire that had already surfaced.

I consciously corrected it.

===== Page 127 =====

2021.1.2 Everyone, at every moment, can decide to achieve freedom. This is complete free will. There is only one thing where you have free will: choosing freedom or bondage.

兰若**:** So, Lester's awakening in this life was also pre-set?

Wind: Only this one thing, awakening, cannot be pre-set. For everything else, you have no free will whatsoever.

There is only one thing where you have free will: choosing to identify with your body or with infinite being. For other things, anything, there is no free will. Every one of your thoughts is driven by past programs. What you want, what you dislike, depends on the tendency of your programs.

Only one thing is complete free will – **at any time, you can identify with your infinite being.**

Releasing is the way.

FREE: Then, us encountering the Release Method should also be pre-set?

Wind: Of course. If you don't have very, very good karma, you cannot encounter the Release Method. Upon reaching Nirbikalpa Samadhi, each of your past lives will surface. Then you realize that in every event, it wasn't you acting; you have always been infinite being. These later things actually don't need to be said. I still want to emphasize the Six Steps. **Implement them.**

To completely complete **Step 1**, you need continuous release. All Six Steps need attention. But if your **will power** is strong enough, you could achieve **Step 1** instantly just by longing.

Everyone can be free, as long as you do it.

If you start very fast but stop midway, you cannot be free. **Implement the Six Steps until the finish line. Implementation is necessary.**

倚天**:** Is deciding to be free the same as deciding to release? Does deciding to release require first seeing that the intellect is the only obstacle to freedom?

Wind: A decision is a decision. Right now, you can release, or you can escape emotions and play with your phone. But **you decide to release.**

When you achieve **Step 1**, you only need to make one decision next: **decide to be free.**

Don't try to break through with any intellectual method. Just follow along with the videos and practice.

Two years ago, I released continuously once for a week. At that time, the agflap within the intellect was mostly cleared. Then I was in a very comfortable state, and the world around me showed unprecedented harmony.

Next, for a full six months, I didn't release even once. Then those agflap came back. I even forgot how to release emotions and desires. I was continuously stuck. That's why I joined the group to communicate.

Later, I found that people in the group seemed unaware of Lester's later audios and the

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existence of the original version of the Release Method. So I translated *The Way* and two parts of the '92 course.

During the translation process, I also reviewed it myself, remembering the key points. So I started releasing continuously again, remembering the lesson from last time, and just went forward all at once.

Before you reach the finish line, you absolutely must not stop.

Because once you stop moving forward, you are moving backward.

If you haven't completely released wanting control, approval, and the fear of death, the root hasn't been cut. Branches and leaves will slowly grow back.

There is no so-called static immobility. **Once you stop moving forward, you are moving backward.**

"I'll do it later" – this is a trick of the intellect. Once you use the future tense, your intellect will let it stay in the future.

"I'll do it later" means never doing it.

In this era, only very few people tend towards freedom.

===== Page 130 =====

Wind Discusses the Six Steps

Step 3

Step 3: All feelings come from wanting approval and wanting control. They are survival programs. Release them.

***All feelings culminate in two wants: wanting of approval and wanting of control.** *

[2020.10.18]

Wind: Step 3 is: all feelings are wanting control and approval. At every moment, you have feelings. The entire world you see is wanting control and approval. You are on guard 24 hours a day, preventing the fear of death from surfacing. The defensive mechanism is wanting control and approval.

[2020.10.23]

Wind: Step 3 is "all feelings are wanting control and approval, release them." **All feelings** means all feelings. You definitely have feelings right now. They must be wanting control or approval. You can release them.

===== Page 131 =====

[Before releasing becomes habitual, follow the process. Don't just be aware.]

[2020.10.24]

Wind: As soon as you recognize wanting approval or wanting control, you will immediately have a natural tendency to let it go. It might dissolve even before you have time to ask.

Q: Sometimes, upon awareness, it goes. Sometimes it's still there.

Wind: So, **use the process.** Don't use a self-invented "just be aware." It won't go. The process is already very simple: allow yourself to be aware of the feeling, be aware if it's wanting control or approval, then let it go.

If you try to skip the process, it won't work. It might work once or twice, but it won't always work. Because the inertia of the intellect is very strong. If you don't use this technique, your habit of suppression will pull you along.

The release process does not conform to people's habits. So initially, you must consciously use the process until you reach a point where the process carries you along.

[2020.10.22]

Q: Wind, when releasing reaches a certain stage, like you, do you still use the process step by step, or does any wanting just leave as soon as you become aware of it, without needing to ask the questions?

Wind: ***floats up and out***, like waves surfacing and leaving.

Later in releasing, the momentum is very strong. As long as you make a decision to release, it will carry you along. You don't need to work as hard as before.

[2020.12.30]

Wind: When you release continuously, the questions become redundant. But initially, you still need the guidance of the questions.

===== Page 132 =====

2021年7月26日

[Image of text: When you finish asking "Could you let it go?", is it better for releasing to answer "yes" or "no", or does answering or not answering not matter?]

新时 **17:19:33**

When you finish asking "Could you let it go?", is it better for releasing to answer "yes" or "no", or does answering or not answering not matter?

[Image of text: At the end of the course, the questions are already very few.]

Wind 17:19:45

At the end of the course, the questions are already very few.

Wind 17:19:49

The questions are **tools**.

Wind 17:20:09

When you need to use them, of course, pick them up and use them.

Wind 17:20:30

But **when you become aware of the desire and it is already released, why would you still look everywhere for tools?**

[Image of text: Understand.]

新时 **17:20:44**

Understand.

===== Page 133 =====

2020.10.23 The key point of releasing is the process, is continuous release. Do not confuse it with awareness and observation from other methods.

清溪**:** Wind, is it feasible to just be aware of the tendency of wanting and release directly, without being aware whether it comes from wanting approval or wanting control? If not, why?

Wind: You need to be aware clearly to release. When it surfaces to the conscious level, you will directly be aware of it, and then there will be a natural tendency to let it go.

倚天**:** The key to releasing is the ability to be aware, right?

Wind: No, it's the **process**. No matter how good your awareness ability is, as long as you are in the process, if you are supposed to release wanting control at that moment but you are aware of something else, you will get stuck.

明空**:** In daily life, do we release when feelings and emotions arise, or do we constantly be aware and proactively ask about the current feeling and proactively follow the process?

Wind: Proactively use the process.

朝颜**:** Do we need to release one thing at a time, one person at a time?

Wind: No, it's not releasing one event at a time; it's releasing one feeling at a time. Consciously be aware of your feeling and the wanting control and approval it stirs up.

倚天**:** That is to say, the key point of releasing is to be able to be aware of that "wanting"?

Wind: The key point of releasing is the **process**. I cannot say it's awareness, because awareness is a concept easily confused.

Become aware of your current feeling, then discern whether it is wanting control or approval, then release.

I have practiced many types of meditation, practiced different methods emphasizing awareness. They are really different from the Release Method. Using those experiences to operate the release process only creates obstacles.

清溪**:** Being aware of wanting control or approval – just being aware of the tendency to want, without needing to be aware of *what* you want approval for, or *what* you want to control. Regardless of the content of approval or control, right?

Wind: Yes. Do you think there must be content? No, the world is not created that way. You first created an intellect. First, there is the tendency of the fear of death. Then there is wanting control and approval. Then there are agflap emotions. Then there are thoughts. Then thoughts project the material world. The material world then connects into event content.

So, event content is the result. Events do not cause the tendency to want; wanting causes events. **Wanting drives every thought creating the world.** Therefore, if you become aware of the wanting, that is the cause. You don't need to correspond it to events.

清溪**:** I see. I had the direction completely wrong before. Releasing wanting is actually letting go at the causal level, right?

Wind: Wanting is the most fundamental cause.

===== Page 136 =====

Wind: When the process says "allow yourself to become aware," it doesn't mean you dig hard. It means what you become aware of when you do nothing at this moment. It doesn't require summoning effort, doesn't require using control.

Why doesn't the course teach you "how to be aware"?

Because "how" implies an intellectual effort.

For example, if you ask yourself now if you want control or approval, you can immediately become aware. If you can't, then you want to be able to, you want things to go your way – that is wanting control. It's very simple.

So, I say again: **Keep the Six Steps in mind. Keep them by your side. Pick them up and look at them anytime. Any question about releasing can be answered in the Six Steps.**

===== Page 137 =====

2020.10.23 Release enough wanting control and approval. The fear of death underneath will automatically surface for you to release.

芳菲**:** Teacher Wind, the Six Steps only mention "wanting control and approval." They don't mention "wanting survival," the third *want*.

Wind: This will surface automatically, so there's no need to deliberately operate it within the steps. Lester talked about this in *The Way*.

[Insert a segment of Wind's sharing from 2020.9.30]

Wind: Yesterday, I happened to re-listen to a couple of Lester's audios. He said that before you release enough wanting control and wanting approval, you won't become aware of the **fear of death** (wanting survival, wanting security). The fear of death is deeper. So initially, you don't need to consider it. I know that later versions of the Release Method ask you to pay attention to all three wants simultaneously. But initially, you only need to pay attention to whether it's wanting control or wanting approval. You release these wants that cover up wanting survival (fear of death). It will naturally surface for you to see, and then you can release it.

So, Lester would say it more concisely: Initially, you won't allow the fear of death to surface because you are so programmed. **All your feelings are survival programs.** Their function is to defend you from contacting the fear of death. So, when you release these defensive

programs, the underlying fear of death will automatically surface. ***That's the way it is.*** * (laughs)

===== Page 138 =====

2021.1.17 The CAP state is not the top. Stopping at CAP will develop AGFLAP. Completely releasing the Three Wants is necessary for freedom.

Wind: Lester often talks about releasing agflap, but doesn't talk about releasing cap.

天成**:** Why is that?

Wind: Because **cap** refers to the so-called positive emotions: Courageousness, Acceptance, Peace. Cap can "eat up" agflap. Under Courageousness, you naturally tend towards good actions. In Acceptance, you accept original harmony and perfection.

But when you reach cap, you haven't removed all agflap. You must release wanting control and approval to remove all agflap.

It's like many people ask: Why should cap be released? Because it's not the top. **Cap is relative.**

Even if you reach cap, before you release the Three Wants, you won't completely eliminate agflap.

Because cap is a so-called good feeling. Good feelings correspond to bad feelings.

If you want to control a good feeling, fear develops – fear of losing it. If you want more, craving develops – craving more good feelings.

===== Page 139 =====

If you don't reach the top, agflap will be continuously developed. Unless you reach **Nirbikalpa Samadhi** and make infinite being your eternal identity, you will no longer develop agflap.

天成**:** Can releasing enough wanting control and approval lead to Nirbikalpa Samadhi?

Wind: You also need to release the **fear of death**.

天成**:** Do you need to release down to the deeper sense of separation to reach Nirbikalpa Samadhi?

Wind: Release the sense of separation that you are this body. At the moment you release that, you will reach Samadhi, because you have identified with infinite being.

Being in cap only means your current emotional state has reached cap. It can be said that your garbage is cleared to a certain extent.

Release the Three Wants, clear all agflap.

That way you are free. Freedom means you can master the intellect.

Clearing all agflap requires reaching **imperturbability**. Just cap is not enough. When you are in cap, it means you still have corresponding negative emotions very deep down. But in the state of cap, you have more ability to **dig down** and release those extremely deep feelings.

===== Page 140 =====

Emotional Energy Scale

Emotion	Energy consumed by suppressing emotion	Remaining usable energy
Apathy	100%-95%	0%-5%
Grief	94%-90%	5%-10%
Fear	89%-85%	11%-15%
Lust	84%-80%	16%-20%
Anger	79%-70%	21%-30%
Pride	69%-60%	31%-40%
Courageousness	59%-35%	41%-65%
Acceptance	34%-15%	66%-85%
Peace	14%-0%	86%-100%

Yiman's note: AGFLAP is the acronym for the first six emotions on the feeling scale. When mentioned in the context of the Release Method, "agflap" usually refers to negative emotions. CAP represents the last three positive emotions on the scale.

From this table, we can also see why we feel we have no energy to act when in negative emotions: most of the energy is used to suppress emotions.

===== Page 141 =====

Wind: So I don't recommend people summarize their own experiences into methods. Always return to the original process, the complete process.

First, you need to relax your body. Once you notice you are making an effort to release, you need to stop and relax your body. Because many people, due to past wrong habits, are used to making an effort.

When releasing, if you try to find a feeling, you are actually avoiding the current feeling. You are avoiding the current feeling 24/7.

Releasing is not an activity that requires you to exert great effort. Some people might have wrong concepts about release due to wrong practice methods in the past.

Accept unclear feelings. Unclear feelings are a kind of feeling. You need to recognize this. You are never without feelings. You only have times when you don't recognize a feeling as a feeling.

Lester specifically mentioned this **vague feeling**. A vague feeling arises because you are avoiding the feeling. Go feel your vagueness.

"No feeling" is a vague feeling, or an indistinct feeling. Consciously pay attention to your vagueness. First, notice it. Don't be so impatient. If, when you go to feel, your feeling is "no feeling," don't go looking for another feeling. Just allow this "no feeling" to be here. First,

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===== Page 142 =====

notice this "no feeling," or blank feeling. Consciously pay attention to it until you recognize it as a feeling.

The first suppressed feeling is the **fear of death** (wanting survival). Then you developed wanting approval and control. They developed into the nine emotional categories, and many, many individual feelings.

In the Release Method, when we say **emotions**, we refer to the nine emotions of agflapcap.

When we say **feelings**, we refer to individual feelings, emotions, desires – all are feelings.

===== Page 143 =====

Wind: Try looking at it more relaxed.

伯利恒之星**:** Okay.

Wind: You don't need to make it very obvious before releasing. If you make releasing a very painful thing, then of course you won't want to release.

伯利恒之星**:** True.

Wind: Have a bit of an exploratory attitude, a relaxed attitude. See what happens after the questions. Don't be so bitter about it (laughs). Releasing is not homework.

伯利恒之星**:** You really understand me. Okay, I'll try to be more relaxed.

Wind: For example, a table of people sitting playing mahjong. Someone says, "It seems a Cadillac isn't bad." You touch a tile with one hand while casually saying, "Oh really? Then let's have a Cadillac."

Hmm, seems a bit impossible? Wanting control or wanting approval? Seems like wanting approval. Could you let it go? Seems like I can.

Check again. Seems a bit lighter. Has my Cadillac arrived? Damn, not yet. Is this wanting control and wanting approval? Just release like this (laughs). You can get a Cadillac in hand while touching mahjong tiles. Finish playing mahjong, released enough. Go outside, a Cadillac at the door.

===== Page 144 =====

冰紫**:** Can we ask about the three wants together in one package?

Wind: No. Asking in a package won't make it faster. The cause of the feeling, of course, involves all three, because approval is the cause of control, and survival is the cause of approval. But you release the one you are more aware of at this moment.

[2020.9.30 From beginning to end, what to release]

Wind: Releasing emotions is the entry point for learning the Release Method. That is, it teaches you how to release, familiarizes you with the release process. After you are familiar, you release the two wants (wanting control and approval). When the fear of death surfaces, you release the fear of death. It's that simple.

===== Page 145 =====

Wind: If you can release wanting control and approval from the beginning, of course, that's fine. But someone who has never experienced release might not know what releasing is, and might mistake suppression for releasing. At that time, you need to start by releasing emotions to gain experience.

Once you master this method, this process, **the Six Steps are the only guidance you need.**

===== Page 147 =====

Wind 09:26 No need, you just need to decide to pick it up.

Wind 09:26 Release the "wanting," let the whole world become your water glass.

Wind 09:26 When you want to pick it up, you can just pick it up casually.

Wind 09:27 At this point, you won't want to save, because everything is yours. Why would you save?

Wind 09:27 You will only create it when needed.

===== Page 148 =====

Wind: Allowing feelings to surface and leave is indeed a simple description of the release process. Therefore, in terms of method, many Release Method practitioners easily turn it into allowing and accepting.

Without entering the Six Steps, you cannot reach freedom.

There is something we call "**pure awareness**" or "**flow of awareness**." Lester, in his early days, talked about the flow of awareness. He described the ultimate state of being, described it in many ways. But the process to reach it is rigorous.

When people try to introspect, or just sit quietly, it's equivalent to trying to forcibly separate the senses and life force. Before a person reaches the stage of **pranayama**, the life force flows outward, towards the senses.

Therefore, before the life force (prana) at the physical and psychological levels is completely under your control, trying to use the intellect to control your pure awareness will not work. Life force flows inward, senses naturally shut down. At this point, awareness can possibly become pure, leading to Samadhi, the two stages of Samadhi.

The Six Steps are a complete map. If any one step is not done, you will stagnate. When people, within their intellect, think they are maintaining "awareness" and accepting everything, they have actually stopped releasing. They have lost **Step 4**: continuous release.

===== Page 149 =====

在焉**:** How is the inward flow of life force achieved in the Release Method?

Wind: Continuously release wanting control and approval at the causal level. Because your flow towards the senses = flow towards the world. The world = wanting control and wanting approval.

If you release continuously, the life force will be completely controlled. It will no longer flow outward.

在焉**:** I feel that putting attention on the abdomen, like straightening the spine, makes releasing smoother.

Wind: Releasing actually doesn't require a fixed posture. Putting attention on the feeling center is correct.

在焉**:** Chest and abdomen refer to the large area of the chest and abdomen, right.

Wind: It's the **heart chakra** in Yoga.

在焉**:** You entering Samadhi must be a very deep state of stillness. Can it be achieved just by releasing anytime, anywhere in daily life? Or does it require a certain length of quiet, concentrated release to possibly enter?

Wind: There are two kinds of Samadhi: one with seeds (*Savikalpa Samadhi*), and one without seeds (*Nirbikalpa Samadhi*). When you reach Samadhi without seeds, you can enter anytime, because as a prerequisite, the life force of body and mind has been completely controlled.

在焉**:** Can you elaborate?

===== Page 150 =====

Wind: You only need a decision to enter. Samadhi with seeds I reached very early, when I practiced the Pa-Auk meditation method in middle school. It suppressed the afflictions.

Nirbikalpa Samadhi in Yogic science is a stage where the direction has already turned, similar to the Buddha's Stream-Entry. The flow of life has changed. In Lester's terms, it's completely achieving **Step 1**.

Next, every one of your choices will naturally tend towards freedom. Only then do you turn from the stream of ordinary beings to the stream of noble ones, and you will never fall back again. There is only one direction to go: freedom.

在焉**:** How can Step 1 be achieved? Is it an intention, or a result of releasing?

Wind: It is the result of continuously implementing the Six Steps. This can be done through a guideline in *The Way*, such as getting everything you want by releasing only. When you do this, you will slowly discover that what you are seeking in everything is happiness. And the only source of happiness is the intellect quieting down, allowing infinite being to manifest more. Therefore, you will increasingly tend towards freedom.

At this point, you will naturally give up attempts in other directions. All life force concentrates in one direction, leaving only one goal: freedom. This is the complete achievement of **Step 1**. You will then naturally fall into the subsequent five steps.

===== Page 151 =====

美丽人生**:** If you release the feeling of hunger, do you not need to eat anymore?

Wind: What you release is not the feeling of hunger. The feeling of hunger is a **physical sensation**; it is already the **result**.

You need to release its **cause**: the **psychological feelings**, and the wanting control and approval that drive them, and the **fear of death** that drives wanting control and approval.

The desire for survival is the fear of death. The fear of death is a term Lester often used.

Hunger is a physical sensation. This is already an expression, a result. When you release wanting control, you can turn off the feeling of hunger anytime.

Again, physical sensations are a result, already an expression.

So, I find that many people release on physical sensations. This is not the Release Method. The Release Method releases **feeling**, which is emotion, and the cause driving the emotion – **wanting**.

When you release these causal-level things, then physical sensations, which are result-level things, will change.

If you target the result – releasing on physical sensations – you will encounter many difficulties. Because you cannot change the posture by smashing the person in the mirror.

If you want to change physical pain, release the **wanting to change (control)** .

===== Page 152 =====

Don't release the physical pain. It is a result. If you release the control over it, it will be corrected immediately.

When you release the fear of death, it can bring up painful physical sensations. But the focus is not on releasing the physical sensation. The focus is on your **emotion** and **basic wanting** towards it.

(Wind quoted a passage from *The Way* Part 1)

Student: Once when I went to operate on releasing this fear of death, I brought up some very heavy physical pain. So I must have done something wrong because it took a long time to get over it.

Lester: You didn't release it. Instead, you expressed it in your body. You were letting your body go towards death. **Pain points towards death.** So, you didn't release it; you let it express on the body.

美丽人生**:** After releasing control, will illness and pain automatically disappear?

Wind: After releasing all psychological feelings towards it, it won't express on the body.

Pain is actually the result of the fear of death expressing in the body. That is to say, if you suppress the fear of death, it will express in the body, forming painful physical sensations. But if you release the fear of death, it will dissipate accordingly. So, **don't do anything outside the Six Steps.**

Besides wanting control and approval, and the subsequently surfacing fear of

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===== Page 153 =====

death, **you don't need to release anything else, because everything is a result of these three.**

Before finishing releasing approval and control, the fear of death will occasionally come out, but not frequently.

Note: Lester said that as long as you continuously release wanting approval and control, the fear of death (wanting security/survival) will automatically surface for you to release. Therefore, releasing wanting security is not mentioned in the Six Steps.

===== Page 154 =====

Wind: Physical sensations are already an **expression**.

The first suppressed thing is the **fear of death**. Then it develops **wanting approval**. Wanting approval develops **wanting control**. Wanting approval and wanting control develop into **nine emotional states**.

The nine emotional states develop into many **subtle feelings**. Feelings develop into all **thoughts**. Thoughts project outwards and become your **material world**. The material world includes your body. Therefore, the body and the entire material world are your "creations," a projected result.

When releasing, you release the **emotions and wants** that are the cause. And wanting survival (fear of death) is the cause of wanting approval and control.

All feelings are survival programs. You release **feelings**, not the physical sensations that are already expressed as results on the body.

When you release the emotions, those physical sensations of illness and disease will also dissipate. Because your body is merely an exact copy of your astral body.

The course uses only two days for newcomers to familiarize themselves with releasing emotions. The emotional chart is an aid to help you identify your emotions. Because many people, apart from physical sensations, cannot identify what their current emotion is. So they need the aid of the chart. Soon you can transition to the stage of releasing wants.

===== Page 155 =====

Directly release wanting approval, control, and ultimately wanting survival (fear of death). Clean out the underlying drive. This is the proper use of the Release Method tool.

Wanting control and approval are feelings that limit you. But sometimes we are this foolish: we would rather have limitation than freedom. Sometimes, when you are stuck, it's really because you are unwilling to release them, ***just want it.** *

When you recognize that wanting control and approval limit you, you will want freedom more.

——Wind 2020.10.18

===== Page 156 =====

2020.12.12

Wind 10:45 PM Basic wants drive emotions. The nine emotions drive hundreds of feelings. Feelings drive thousands upon thousands of thoughts.

Wind 10:46 PM Wanting survival is the root. Wanting approval and control are the trunk. Emotions are the branches. Feelings are the twigs. Thoughts are the leaves.

Wind 10:47 PM Trimming leaves one by one – when would you ever finish?

Wind 10:47 PM

Wind 10:47 PM So, this is just about **efficiency**.

Wind 10:48 PM Lester said, if you release the nine emotional categories, like releasing fear, it would take hundreds or thousands of lifetimes.

Wind 10:48 PM That's just one emotion.

Wind 10:48 PM If you release thoughts, multiply that by millions of times.

===== Page 157 =====

Wind 10:52 PM The perfect map.

Wind 10:52 PM Change even one part and you cannot be free.

Wind 10:52 PM Implement it and you can be free.

Wind 10:52 PM It's that simple.

Wind 10:53 PM Releasing emotions is also useful, but the **Three Wants** are faster.

Wind 11:02 PM Is your current feeling wanting control or wanting approval?

Wind 11:02 PM Can you allow yourself to be more aware of it?

Wind 11:03 PM Could you let it go?

Wind 11:03 PM How many seconds do these few sentences take?

===== Page 158 =====

Wind: Wanting to change is a type of wanting control.

If you really dislike something, you want to change it.

If you really like something, you want to maintain it, want to possess it.

That is all wanting control.

The specific explanation of wanting control is: **you want the world to be the way you want it.**

Wanting control is the most surface wanting.

Why do you want to possess this, want to change that?

Because you want **approval**.

Why do you want approval?

Because you want **security**.

You feel that if others approve of you, you can survive.

Wanting security, survival is the deepest wanting.

Wanting survival develops wanting approval and wanting control.

Wanting approval and wanting control develop agflap.

===== Page 159 =====

Wind: Control is a good thing. **Wanting control is not.** Wanting = lack. Wanting control is a lack of control.

[2020.10.18]

Wind: Continuously release the wanting control and approval on the things you want to achieve, and then you will achieve what you want to do.

===== Page 160 =====

快乐时光**:** What is it like to release control over the body? Are there any signs before that?

Wind: Release control over the body?

快乐时光**:** Release control over all feelings.

Wind: Release all feelings?

快乐时光**:** Mm.

Wind: Imperturbability beyond all peace. That is indescribable. *Imperturbability*. Absolute stillness that nothing can disturb.

Lester said, in Sanskrit it is called **Nirvana**. When you temporarily quiet the entire mind through any method, you can briefly contact it. This is what Yogic science calls **Savikalpa Samadhi**.

But in Savikalpa Samadhi, the power of the seeds still exists, so you can fall back. When you reach **Nirbikalpa Samadhi**, all seeds lose their function. At this point, you still have residual karma, but eliminating it is just a matter of time.

Some masters choose to retain those residual karmas longer, to continuously return to the world to help more people. Some masters achieve **Paramukta** and become a **Siddha** (perfect being), directly merging into the infinite.

===== Page 161 =====

许韬**:** Is this knowledge or knowing?

Wind: For you, it's knowledge.

快乐时光**:** I don't understand the rest. Just foolishly move forward, release continuously, that should be fine, right?

Wind: Mm, **implement the Six Steps.**

Nirbikalpa Samadhi in the Six Steps is merely the complete achievement of **Step 1**. Then the work just begins. You will fall into the subsequent five steps.

Every choice, every decision you make naturally tends towards freedom. Because the seeds no longer function. This means the direction towards the world no longer works. You are completely oriented towards the one direction of freedom.

宏**:** Does resigning from a job count as this kind of thing?

Wind: No. This has nothing to do with any action. This is simply you discovering what Lester called "**the only source of happiness**." When you discover it, you can turn direction. At the moment of complete direction change, you will enter so-called **Nirbikalpa Samadhi**. The seeds lose function, meaning the direction of the world completely loses its effect.

清溪**:** Is it necessary to quit work and leave people? I feel that among people, in interpersonal interactions, the intellect is active.

Wind: Do you want to suppress that active intellect?

===== Page 162 =====

宏**:** I dislike interpersonal relationships. I very much wish I could live a hermit's life.

Wind: That is "**aversion to the world**."

清溪**:** Currently, I need to release this active intellect. But after releasing it completely and thoroughly, would the final outcome be as mentioned above? Leaving people?

Wind: It depends on your choice. **Aversion to the world is not wanting freedom.** You need to understand this. Aversion and craving appear as a pair. For every craving for the world you have, there is a corresponding aversion. I find that many, many people mistake "aversion to the world" for wanting freedom.

清溪**:** Oh, so when truly released and free, merging with people and leaving people are no different? Non-dual? Is that it?

Wind: The eternal peace of infinite being is never disturbed.

===== Page 163 =====

Suppressed feelings continuously drive our subconscious thoughts from the subconscious mind. *Mind is only creative.* Every thought manifests, whether you look at it or not.

Subconscious thoughts are merely those we don't look at now. We program them, letting them run automatically in the background.

So, suppressed feelings are also your feelings. They still drive those thoughts you don't want to see, automatically operating in the subconscious. Therefore, don't suppress feelings. Release them.

——Wind 2020.10.22

===== Page 164 =====

2020.10.15 In daily life, whenever we use the body / use the senses, we can become aware of the wanting behind it and release it.

Note: Step 3 is a huge reminder for our daily release. Behind moving the body, using the body to do something, facing certain sudden events, generating certain thoughts and emotions, etc., there must be the two programs of **wanting control / wanting approval**.

See that all feelings originate from the two wants. Discover anytime, release anytime. Regarding this, how to better practice in daily life? The following sharing might inspire you.

Wind: Yesterday, I had an even deeper experience. I considered it a bit and decided to share it anyway.

It was when I was crossing the street to buy water and food. I noticed my subconscious defense. At a more subtle level, I saw my wanting control. So I released it.

I released continuously for over ten minutes. I naturally closed my eyes and was guided step by step by an inner "**knowing**" all the way back home.

This knowing is not sight, not hearing, not any of the senses. But it is more pervasive than sight and hearing. It was just a very笃定 (certain) knowing, step by step, without hesitation in between.

余生可贵**:** Is it a kind of trust?

===== Page 165 =====

Wind: If you say trust, there is still duality in that. But that feeling wasn't separate. It was one "knowing" after another occurring. I knew I had to go this way. I knew the next step had to go that way.

Today I'm still releasing, because this morning I used my eyes to work again. But I found I can work with **awareness**.

Now it's about half and half. Sometimes I habitually use my eyes to work. But after noticing, releasing the wanting control of trying to see, I can return to working with awareness.

I am Infinite: You are still working, not in闭关 (solitary retreat)?

Wind: By "work" I meant looking at the road, looking at things, like brushing teeth, washing face. The problem here is that these really are wanting control. When you go deeper, you will contact it. I even saw that I consciously operate my internal organs. But these things don't need to be considered initially. When some fear of death is released, I find that control over the body itself becomes more obvious.

For example, a simple sitting posture – sitting up requires using energy, requires summoning control. Maintaining the body also requires summoning wanting control.

紫**:** Does the intellect think that without control, we will die? Because of fear of death, we want control?

Wind: Mm, at the deepest level, it's wanting survival. As you release, it becomes clearer. My biggest problem now is that I easily stop releasing. I have to constantly

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remind myself of the Six Steps. Otherwise, I enter a state of awareness, feeling that things around me are perfectly harmonious.

Whenever this happens, I need to remind myself of **Step 1**. Because this stopping is also due to wanting control.

繁星**:** Wind, through releasing, have you become calm, peaceful, comfortable? Our purpose in releasing is to find our peaceful self-nature, right? Not releasing for the sake of releasing, maintaining the posture of continuous release. If we are already peaceful, why force ourselves to release? It's only when we are not peaceful that we need to release.

Wind: Each time you release, you will feel higher. The previous peace was only relative. It's just that when you reach a comfortable stage, you lack motivation. Earlier, because you lived in pain, you had strong motivation to release.

Later on, you must strengthen **Step 1**: release for freedom. Lester has an audio, *Get High to Release*, specifically criticizing this approach. This way, you will never reach the finish line. Because this is releasing ***to feel good.*** *

When you feel good, you stop. When you stop, you are suppressing. The survival programs will develop. If you are not moving towards freedom, you are moving towards limitation.

Therefore, Lester emphasized: **release when you are feeling good.** When high, go higher, *higher and higher*. Don't stop at the current feeling of perfect harmony.

===== Page 167 =====

Go listen to that audio, *Get High to Release*, then you'll understand. ***you don't have to wait you down then release, get high to release.** *

If you feel peace, release that "peace." You will feel even better. Try it and see.

Wanting to maintain this comfort is also wanting control.

If you don't release, you are suppressing. There is no so-called static immobility.

If you are not moving forward, you are moving backward.

If you are not *undoing* your intellect, making it quieter, then your intellect is becoming noisier. Therefore, until you reach the finish line, you must release continuously. ***make it constant***. This is precisely **Step 4**.

Survival programs are your feelings. Feelings drive feelings. If you suppress them, hide them. If you don't suppress them, you release them.

If you release all feelings, i.e., survival programs, everything ends. You are free.

There is no intermediate point where you need to stop. So when a student asked him how he should proceed, Lester said in an audio: ***"you stopped. There is no stop in the six steps." ** *

(Wind then translated and shared a passage from *Get High to Release*)

===== Page 168 =====

How many of you are releasing just to feel good? How long are you going to wait? That's your problem. You're not doing it.

What are you doing? You just want to stay on the good feeling. So you only release after feeling bad, so you can continue to get the good feeling. Because there's only one kind of good feeling, and that's the feeling after releasing.

After a while, you feel bad again. So you release to get the good feeling. This goes on and on, delaying the whole process.

If the purpose of releasing is freedom, a few months is enough time to clear all the garbage. If releasing is to get out of trouble, then it becomes an extremely long process.

(Note: The article *Get High to Release* has a very good reminder function. Here are some selected paragraphs from it, thanks to translator Roller)

At the beginning you have no choice. You are stuck in a heavy and painful state. You need the motivation to get out of hell to let you release. But now you have progressed and risen. That should be in the past.

The reason for releasing should be to go towards freedom. The highest, best, most wonderful feeling and state you can get is complete freedom. Do you believe that?

Well, then why don't you go all out to reach the highest state, to go to freedom? That's because you are holding on to this heavy state – the "**ego**."

===== Page 169 =====

The reason you can't get out of trouble quickly is that after releasing, you feel good. This causes you to stop releasing after achieving your goal. If you release for freedom, you won't stop. You will cherish every opportunity to gain freedom. Every dip (down) is a perfect opportunity for you. Every dip is a perfect opportunity to release and rise up.

You haven't fallen into the subsequent steps of these six steps because you missed the first thing – wanting freedom. Instead, you want to satisfy the ego, satisfy the "I" – this sense of self.

You don't want freedom. That's why none of you have gone all the way yet.

Chasing the wonderful states of the external world, every time you get a bit of happiness, you will get a bit, then another bit of pain. If you look at it, this is so obvious.

Every day proves it to you. **Your happiness is not about satisfying the intellect. You cannot win! For every bit of happiness gained by satisfying the intellect (body-mind), you suffer great pain!** Every thought has a certain amount of pain attached to it. Why? It diverts your attention from your being. When your intellect is quiet, you will be in the most wonderful place.

Therefore, I suggest you wake up from the dream. ***Release when you're high.*** * It should be written in your notes in capital letters: **RELEASE WHEN HIGH. GO HIGH TO RELEASE.**

===== Page 170 =====

All the suppressed energy is now trying to push up. And you are trying to hold it down. Stop holding it down. Every bit of it will release. It will immediately discharge. Suppressing it is holding onto the ego program.

The sense of self (ego) contains all likes and dislikes, all thoughts. You must shift your attention away from it and place it on being.

***Release when you're high.** * The higher our state, the closer we are to our being.

The peak state and stillness are the same thing.

When you *go high*, you are full of energy. In states of apathy and grief, you have very low motivation.

Up here, your motivation, your energy can reach its peak. Therefore, enter that zone and then dig out the fear of death.

Down here, you will continue to be stuck in it and unable to let go. Going high, you can face the fear of death. And, when you release most of the fear, you can release the remainder relatively easily. Go release.

If I had said these things to you a while ago, it would have been meaningless. Because you were stuck in AGFLAP, unable to see clearly. All you saw was AGFLAP.

===== Page 171 =====

But each of us has already entered this realm. We know how we feel. We can be in it, then dig deep and face the fear of death, the insecurity, the fear of life.

This way, you will get rid of all fear.

Fear is unnatural. What does eternal life have to fear? Especially the fear of death. So, start here. Focus here. ***Feel high****, then dig into the fear of death and release it.*

The intellect must become quiet. Then you can identify with your being. This is the ultimate state.

This is what I want to say to you today. Get out of the pit, rise up, finish the process! It only takes a few months or less. If the **first step** is achieved – wanting freedom more than you want to satisfy the ego – then the other steps can be achieved. And then you will consistently implement the Six Steps.

This is quite exhilarating, because you will go higher and higher until you can go no higher. There's nowhere to go – you are the entire universe, you are infinite. Simply put, you will identify with your being, "**I-am-ness**." Then, you will see the whole truth. Only *I Am* exists. Everything else is imagination, a fantasy.

So, I say, release. Keep this in mind: ***Go high and release. ***

===== Page 172 =====

Of course, if you are in a low state, release to go high, so you can release deeper. Don't stay there. Move on from there to higher.

Don't stop. Go higher. Use the highness to release until there's nowhere to go; you are the entire universe.

===== Page 173 =====

2021年3月13日

@风 If you keep going higher and higher, continuing, continuing, charging forward without stopping, will you not experience low points? Can you charge directly to Nirbikalpa Samadhi?

Wind 01:45:53 So-called low points are heavy emotions.

Wind 01:46:21 When you reach a high point, you invite the fear of death to surface. That is a very heavy feeling.

Wind 01:46:58 Lester described it as a **roller coaster**.

Wind 01:47:12 When you go higher, you can also let lower feelings surface.

Wind 01:47:25 Each time, you will surge high, then have a low point.

Wind 01:47:35 Each low point is an opportunity to surge even higher.

Wind 01:47:58 Until you fall down, and the result lands you in your **infinite being**.

Wind 01:48:19

天成 **01:48:27** So that's how it is.

===== Page 174 =====

Wind 01:48:54

That's because you can no longer surge higher.

Wind 01:49:03 The low points are also released completely.

天成 **01:49:59** Does a low point manifest as being stuck?

Wind 01:50:04 Being stuck is just you **wanting control**.

Wind 01:50:15 A low point is just a heavy feeling.

Wind 01:50:24 You allow it to surface, allow it to leave.

Wind 01:50:27 Then you won't be stuck.

Wind 01:50:34 If you are stuck, just release wanting control.

Wind 01:50:37 It's very simple.

天成 **01:50:50** Are heavy feelings the fear of death?

Wind 01:51:12 Every feeling is heavy.

===== Page 175 =====

Note: Regarding "don't stop releasing just because you've reached a good state," here is a segment of Wind's sharing from 2020.9.20 to remind us. At this time, Wind had not yet entered an excellent stage of continuous release. Soon after, in a week, he made a breakthrough.

Wind: I remember two years ago, that was my peak period. I think I was mostly in cap most of the time. But I knew there was a lot of garbage underneath that I didn't want to look at.

Later, I stopped for a long, long time. I just didn't want to release. I still hadn't decided to go all the way to the finish line. I wanted to stay in that beautiful state. Then soon, those negative emotions came back.

After I stopped releasing, this relatively good state only lasted a few months before returning to the original state. The intellect became noisy again.

But my current feeling is very bad. Because I had experienced a relatively high state before. After falling back down, every day is torment. It's very uncomfortable.

To use a crude metaphor: it's like a pig in a pigsty. After tasting fresh food, it no longer finds swill delicious. Returning to eat swill is much more uncomfortable than when it didn't know fresh food existed.

I always stop. But I did realize that the intellect is a garbage dump. If you live in the intellect for a lifetime, how miserable! The same desires and reactions come and go. It's very programmatic.

===== Page 176 =====

Note: When we generally mention "getting everything by releasing only," our understanding of "everything" might often be things like obtaining money, getting a certain object, restoring physical health, learning a foreign language, acquiring a certain skill or talent, obtaining some superpower, etc.

Actually, "everything" doesn't just refer to a stage-by-stage goal. You can magnify your awareness of "everything" in any matter, big or small. Because every moment, we actually have things we want to do. Just like simply lifting an arm, turning off a light.

Can we effortlessly let the arm lift automatically through releasing? The following dialogue of Wind guiding a group member might give you some inspiration on "getting everything you want by releasing only."

JianWang: Wind, Lester used "raising a hand" to illustrate "*get everything by releasing only*." Can you demonstrate this?

Wind: Want to try it? You can try it now. What do you want to do? What is the next thing you want to do?

JianWang: For example, "raise my hand."

Wind: Mm, can you see if this is wanting control or wanting approval?

JianWang: Control.

===== Page 177 =====

Wind: Did you let it go?

JianWang: Yes.

Wind: Is there any left?

JianWang: Yes, there is.

Wind: Become aware of more. Has it left?

JianWang: More subtle ones are coming out.

Wind: Mm, keep releasing them. As you release, do you see that you are less and less of a *doer*?

JianWang: Slowly, the motivation to raise the hand gets stronger and stronger. Okay, it raised naturally.

Wind: *That's it.* Anything, you do it by releasing. This is *get everything by releasing only*. Literally.

JianWang: Every movement, every action has "control."

===== Page 178 =====

Wind: Regarding goals, the explanation in the fourth video is like this: Write down your goal (in the present tense). Then look at your goal. Release your **first feeling** towards the goal. *first feeling*. Okay, done. It's that simple.

After releasing the first feeling, look at your goal again. Release the first feeling at this moment again. Continue until you **feel that the goal is already achieved**. Note: "**already achieved**."

Actually, I've basically repeated almost all the content above. The rest is just repetitive guidance. The original Release Method is really very simple.

I used to set goals and release many times. Now, I rarely set goals, because I find there's nothing I truly want.

Let me talk about my own experience with goals: "**Goals are a method to keep you releasing continuously.** You look at the goal. As long as you don't deceive yourself, a large number of feelings like 'impossible' will arise. Of course, there will also be some anger, grief, etc. All sorts of emotions. Release them one by one according to the process. After releasing, there is a clear and笃定 (certain) feeling, a 'knowing' that it is mine.

===== Page 179 =====

Just look at the goal. An emotion arises, release one. Look at the goal again. Has it reached an "already achieved" state? If not, then there must be wanting control and wanting approval (emotionally, it's powerlessness, lust, anger, fear, etc.). Release the top feeling again, one by one, until all are cleared.

In my personal experience, if you continue like this, you will reach a state of "I am very confident the goal will succeed." But this state is not okay. This should be around Pride and Courageousness. This state still needs to be released.

I have tested the goal process many times. Generally speaking, underneath this emotion of "I believe it will definitely be achieved," there are many more subconscious emotions. After releasing, many more will arise.

What is the feeling of a completely released goal? It's the moment of "**knowing**" (without thinking, without believing) that the goal is already mine. Very clear, very笃定 (certain). It's as if it's right in front of me. At this time, you won't want to do anything to get it, because you are completely sure it's already yours. At this time, I usually won't think about it anymore. I'll do other things. Then it naturally comes.

This goal process is almost infallible. You can start with small things. Lester said, if you cannot be a **winner**, that feeling of defeat will always accompany you.

So, once you set a goal, you must achieve it. Therefore, don't set goals that are too big at first, making you shrink back. Accumulate release momentum by achieving small goals. Each success, write down the gain. This way, you will become more and more proficient at using the goal process.

===== Page 180 =====

I am Infinite: I haven't really achieved anything through releasing.

Wind: Me too, before. Later, listening to Lester's audios, I found I had a limiting belief: "I cannot release on a goal to the point of achieving it."

Behind this, there was a previous feeling of frustration. In the *Winner* video, Lester said, **"You must be a winner, even if only to draw out the subconscious aversion, you must be a winner."** You shouldn't keep that "feeling of frustration," that "I can't" feeling, in the subconscious.

Because I found that initially, when people start releasing, they are all ambitious and want to achieve goals. After that, an idea develops: "Being too attached to goals makes releasing stuck easily." Haven't most people had this thought?

Later, I realized that this limiting belief is wrong. You are actually saying, "I cannot achieve goals." And "I cannot" is a feeling of frustration, **apathy**. Individuals, in their practice, invent many limiting statements. Lester never said these. So in later audios, I often see Lester correcting students' limiting statements.

The so-called "goals hinder your release" – actually, it's not like that. It's your feeling of frustration (powerlessness) that hinders your release.

Goal setting is part of the Sedona Method process. Its purpose is to draw out the emotions and basic wants you have hidden.

A person who truly experiences perfection and desirelessness is another matter. But

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===== Page 181 =====

if, when you start releasing, you avoid goals and want these things, you are not releasing them; you are avoiding looking at them, suppressing them deeper.

Lester's Release Method has already formed a very practical, gradual system. The method introduces some tools you might use. The purpose of the goal tool is to let your suppressed feelings surface. After you slowly change this habit and release the frustration about goals, you won't need to set specific goals anymore. But "changing your 'cannot' to 'can'" – this thing is very important.

Look at the emotions behind the goal. Trace them back to wanting control and wanting approval. Just let them surface, let them go. Repeat this process. The design of these processes is to help you release continuously.

The so-called goal process is a way to draw out suppressed emotions and wants from the subconscious. If you are already in a very troubled emotion and it's very obvious, you don't need to operate the goal process first. Release what you can be aware of.

Just release. Metaphysical discussions don't really help much. Release, and you will clearly know what's going on. I mean intellectual questions. Those questions are just trying to fill your knowledge with a certain kind of intellectual talk. In this complete system of the Release Method, all questions can be solved by releasing.

Regarding metaphysical discussions, it should be said like this: No matter how many definitions we give to "truth," it is not truth itself. Release, then personally experience it. This is infinitely more useful than discussing it ten thousand times with the intellect.

===== Page 182 =====

Wind: Set a goal for one or two weeks. Goals that take too long will make you lose motivation and, in fact, put you in procrastination.

The feeling of impossibility is you being in an agf emotional state. Behind it are wanting control, wanting approval, and wanting security.

Achieve a very small goal – no more than ten minutes.

Achieve a general goal – half a day is enough.

Achieve a goal you think is very difficult, a big goal – how long does it take? I think no more than a week.

If you can't do it in a week, **you haven't truly used the Six Steps.**

So, don't fool yourself. ***easy or impossible***. Simple, or impossible. Can you grasp this concept?

时代万物互联: There are only these two choices. Either simple, or impossible. No third option.

Wind: Mm.

Cynthia: The releasing you mentioned is continuous release, right? Achieving a very difficult goal in a week, this week should be continuous, uninterrupted release.

Wind: Continuity is key.

===== Page 183 =====

Wind: A major purpose of goal setting is precisely to draw out these suppressed frustrations.

So, I even suggest that when you fail upon the deadline, write down "failure," face the accumulated frustration, and release it.

You cannot achieve success while keeping those opposing programs suppressed in the subconscious. Failure to achieve means there are still programs opposing it within you, that's all.

Previously, you kept frustration in the subconscious, unseen. Now you see it. Therefore, drawing out these frustrations through goal setting is a good thing. When frustration surfaces, you can decide to release it or suppress it back. I decide to release it. Be smart.

If you don't draw it out and release it, you will never have the ability to achieve goals. Therefore, even if you resist it, you must set goals. It's very simple.

If you avoid looking at it, it will stay inside and operate you.

[2021.1.3]

Achieve the goal first. Otherwise, it's hard for you to decide to be free.

===== Page 184 =====

Wind: (If the goal expires without achievement), you must write down "failure" and then release on the feeling of frustration.

Then set a new goal. It can be the same goal. But you must approach it with the attitude of a new goal, like facing that goal for the first time. Otherwise, you will be stuck in a rut and procrastinate.

===== Page 185 =====

2020.11.24 Release on a goal until what extent? Release until you feel the goal is already achieved, very clear and笃定 (certain), completely sure it is already mine.

Wind: Put in some effort. First, achieve a goal.

Go All The Way: Now in apathy, don't want to do anything (laughs). Just thinking about putting it off, release in the evening. Just not now.

Wind: (laughs)

Go All The Way: Previously, when I released, I basically wasn't sleepy. But on the first day of闭关 (solitary retreat), I was particularly sleepy.

Wind: Do you know why?

Go All The Way: Why?

Wind: Because you are **forcing yourself to release** (laughs). Forcing, the intellect will resist. The way it resists is by getting sleepy. When you try to solemnly prepare for a big release, this is what happens. If you insist on putting on an attitude of "I'm ready, I'm going to start releasing now," of course the intellect will resist.

I am Infinite: For example, a goal like a pot, I can accept. It's only 500 bucks. If not, ten bucks. If not, one dollar.

I am Infinite: I feel my frustration isn't very strong. It's quite easy to release.

Wind: Are you used to it?

===== Page 186 =====

伯利恒之星**:** Just smashing the pot in despair. Smashing the pot is just avoidance. As long as I avoid, I won't taste the pain of failure. You must not let failure become a habit.

Wind: The feeling of complete release is, **you will completely know that it is yours.** Then you will naturally let it go. Your intellect will no longer revolve around it. Then it will come. At this moment, you will see, taste what you want, because you are incredibly sure you already have it. So you will no longer have expectations, because you have already obtained it. You will naturally enjoy it and then let it go.

The feeling of complete release on a goal is not that you believe it will come in the future. It's that you see it as yours right now. You *know* it is yours. That is complete release.

I suspect most people have not experienced this kind of complete release on a goal. He will "**know**" that he already has a pot. There will be no doubt, because he knows.

===== Page 187 =====

Wind: How do you feel when you think of the car you own? Even though you don't look at it now, you are clearly and笃定 (certainly) sure it's yours.

倚天**:** The intellect no longer revolves around it. Is that truly letting go?

Wind: Here, "the intellect no longer revolves around it" means there are no sentences. Even if you consciously think about it now, you will immediately perceive, "Oh, it's already there," and then naturally let it go.

Goal release reaches this level, then you have initiative. You're not pitifully releasing and then looking around thinking "Has God bestowed it upon me? Have I completely surrendered?" You release until it falls into your lap.

伯利恒之星**:** You must have initiative, not wait.

Wind: It's like suppose you have a girlfriend. When you wake up every day, you haven't seen her, but you know she is your girlfriend. So every time I ask, "Is the goal done?", I'm not just asking whether the physical object has arrived. I'm asking, **have you completely released on your goal? Is there a clear knowing?**

Roller: If there's still a trace of doubt, not笃定 (certain), it's incomplete.

Wind: Mm. First, you need intention. Then release all feelings about it. Then you get it.

===== Page 188 =====

I am Infinite: I think it will come, but I don't think it will come right now. It will be delayed a few days.

Wind: That's not right.

伯利恒之星**:** It must be now. Wherever you are, it must be realized now.

Wind: Your intellect is making it stay in the future. I'll tell you why. Because the intellect doesn't distinguish tenses. The intellect thinks in images.

Because the intellect thinks in images, when you say "it will come," the picture presented is "not here."

You must release until it is "already there" for it to manifest in the physical world.

伯利恒之星**:** So there is only "have" or "have not." You explained clearly enough this time. I didn't fully understand before.

Wind: The intellect only thinks in images. Creation occurs in beams of light, occurring frame by frame. So our world screen appears continuous.

===== Page 189 =====

伯利恒之星**:** Just now, I released a lot of control and approval. I think we must release for freedom, not to make life better.

Roller: Right. Making life better makes it easy to stop.

伯利恒之星**:** When we release to achieve goals, whether it's a girlfriend, money, or a pot, the purpose is not to make life better. Because that's not enough. It's truly for freedom. Making life better actually complicates things and would definitely take much more time.

Wind: Goals are meant to draw out your **aversion to the world**. What's so good about the material world? What's so good about this car frame? (laughs) Nothing in the material world is particularly good.

伯利恒之星**:** Exactly. Nothing good. Lester didn't stay behind because this place is good, but to let everyone rise to his level.

Roller: Let's transcend the material world first.

伯利恒之星**:** This is a must (laughs). Otherwise, it's just empty talk.

Roller: I see so many of my friends indulging in luxury and dissipation.

Wind: However, you still have to achieve goals. The longing for freedom is not built on aversion to the world.

伯利恒之星**:** Right, you must ***master*** *this world.*

===== Page 190 =====

Roller: Mm, you must become a **winner**, otherwise you'll be *push*ed around by this world.

伯利恒之星**:** So our goals must definitely be achieved, as trophies of freedom.

Roller: Must be achieved. My knees can bear it.

伯利恒之星**:** Wind, even by *get everything by releasing only*, you don't need more than 3 months, right?

Wind: As long as you are on the Six Steps. *get everything by releasing only* is a very good method to operate the Six Steps.

Roller: *bravo*, after all, it's Lester's favorite teaching.

伯利恒之星**:** Mm, you will keep achieving, achieving, achieving.

Wind: Lester said, because you always have wants. You want this, you want that. You won't stop. So you won't stop releasing either.

Roller: I also want to learn to play the piano, learn to play Joe Hisaishi's pieces. Indeed, there are many wants. All get through releasing.

伯利恒之星**:** I think the goal release method suits us best.

Roller: Yes, this way you have the motivation to release. Otherwise, you'll just keep wanting good feelings.

===== Page 191 =====

伯利恒之星**:** Otherwise, you'll just endure being a loser. The most failed thing is this: clearly we can do it, yet we still choose to be a loser.

Wind: The process of releasing a goal to complete manifestation is very wonderful. (laughs)

伯利恒之星**:** Then let's go experience it. (laughs)

Wind: You just release, release, watch it become clear bit by bit, watch all impossibilities vanish.

===== Page 192 =====

2020.3.11 Pay attention to external confirmation. When a real change occurs within, the external world must change accordingly.

Wind: Furthermore, I want to emphasize something completely different from what the current spiritual circle tells you. This thing is: **You should value external confirmation.**

Step 1: ***mastering the world***, then, ***mastering the mind.** *

If you feel very good right now, but you are powerless over the world, then your subconscious is suppressing those agflap. Therefore, Lester's teaching emphasizes **external confirmation**. This is something almost forgotten by all his later students.

大黄猫**:** What is external confirmation? Still not quite understand.

Wind: Think of something, and it happens. An effortless thought, and things appear there, just like in a dream.

Through releasing, don't compromise.

The first step to freedom is mastering the world. Then you release craving and aversion about the world. But if you can't do it, and you hide the "I can't" in the subconscious, you cannot be free. **You must be a winner.**

This is something Lester repeatedly emphasized with his students. But most of his students compromised.

===== Page 193 =====

The reason I say to value external confirmation is that many people mistake a superficially good feeling for freedom. Their world hasn't changed because the subconscious still holds those pictures.

A person who has truly changed their intellect must have their world change accordingly. Because what is the world? The world is merely a projection of your bunch of thoughts.

===== Page 195 =====

Wind Discusses the Six Steps Step 4

Step 4

Step 4: Release continuously.

*__Make release constant.__ *

[2020.10.18 Continuous release, no stopping]

Wind: Step 4 is release continuously. Continuous means continuous. You do it the first time, then you can do it a second time, a third time, a fourth time... until the last time, reaching freedom.

Lester said ***"there is no stop in the six steps." ** * There is no "stop" in the Six Steps. Continuous means continuous.

[2020.10.24 Release continuously, let it become a normal state like breathing.]

Wind: Let me explain **Step 4**, *make release constant*.

Because until now, **suppression is your normal state.**

===== Page 196 =====

So you ask, "Does this need releasing? Does that need releasing?" Do you need to ask, "Do I need to breathe?" Why don't you ask, "Do I need to suppress this?"

Because suppression is your normal state; releasing has become your abnormal state. You need to make releasing a constant, moment-by-moment normal state, just like breathing.

Breathing wasn't automatic initially either. Including your internal organs, initially you operated them consciously. Only later did you hand them over to the program to run automatically.

It's not necessary to do nothing else, but **releasing cannot stop.** Once you stop, like an airplane accelerating for takeoff, you need to get it running again.

Lester said, make release constant, let it become your new habit (*make release constant, let it become your new habit.*)

First, take all the time you can to release. Then, you will find that you don't need to "do" anything; things happen naturally. You watch the body move. So you can release continuously without needing to distract yourself by operating the body to do things.

Releasing is letting feelings surface and leave. Release once. New feelings emerge. You then release a second time. This is called continuous release. If, at this moment, you don't let the feeling leave, but push it down, this is called stopping. This is very simple.

You yourself will know if you are releasing continuously.

===== Page 197 =====

2020.11.28 Release once, again, and again. Let feelings rise up and float out continuously throughout the day.

Wind: So-called continuous release is you release once, then release again, then release again. When stuck, it's the same. Every time you're stuck, you want control, so you release wanting control. Treat each time you're stuck as if it's the first time you're stuck releasing.

If you really release continuously like this, reaching a stage where you spend more than 50% of your time releasing, you will find it surpasses the habit of suppression.

When it becomes your new habit, you will find releasing is as natural as breathing. This simile of being as natural as breathing is just a metaphor, not instructing you to release with your breath.

Lester described: Even when you are with others, you can release continuously, all day, without interruption. **You've probably experienced the state where it comes up and floats out, comes up and floats out.** You must reach it, achieve this.

Really, there is so much "garbage." Occasional release also yields some benefit. But if you want to release it all, a large amount of release, continuous release, look at the Six Steps. You must keep release constant. Continuously throughout the day, let feelings rise up and flow out. You become aware of a certain feeling and release it. It's a bit like you sit and watch it, watching it happen continuously.

Comes up and floats out.

Comes up and floats out. Won't stop.

===== Page 198 =====

2020.10.23 Release feelings, then release the next feeling. When releasing feelings becomes the norm, feelings will continuously surface and leave like waves.

在焉**:** Wind, when you normally release, is it like breathing? Do you still ask yourself questions like "Can I let it go?" Or do you just release directly? Is your usual release like being in a constant state of relaxation?

Wind: In the second week, feelings continuously surfaced and then left, like waves.

But when I stopped, a glance at the Six Steps immediately showed me which step I had a problem with, and then releasing resumed immediately. The process didn't change; it just became more direct, with fewer operations.

I felt I was continuously on the Six Steps, and these six steps formed a huge driving force, keeping the release going. Realizations occurred frequently. At that time, you might be carried away by them, but as long as you continue to remind yourself of the Six Steps, you will continue releasing and reach higher peaks.

Susan: Don't you need to specifically recall something to evoke an emotion?

Wind: No. If it's not in the Six Steps, you don't need it. Notice **Step 3** is "All feelings come from wanting control and approval, release them." **All feelings** means all feelings. You definitely have feelings right now. They must be wanting control or approval. You can definitely release them.

Anytime, you can use this method. It's very simple. Enter the Six Steps.

===== Page 199 =====

Step 3: At this moment, is your feeling wanting control or wanting approval? Release them.
Step 4: Release continuously, make it a normal state.

When you release once, your feeling rises. At this time, new feelings emerge. Are they still feelings?

Of course, they are.

Are they still wanting control or approval?

Of course, they still are.

Therefore, you can continue releasing.

Release again, your feeling rises again. The feelings that emerge are still wanting control and approval. You can still use the process to release again. It's that simple.

===== Page 200 =====

2021年3月17日

[Image of text: Teacher Wind, before you became free, roughly how many hours out of 24 hours per day were you in a releasing state?]

大黄猫 **20:09:09**

Teacher Wind, before you became free, roughly how many hours out of 24 hours per day were you in a releasing state?

[Image of text: Actually, as long as you spend more than 50% of your waking hours each day releasing, you will find the inertia of release gradually becomes greater than suppression.]

Wind 20:16:00

Actually, as long as you spend more than 50% of your waking hours each day releasing, you will find the inertia of release gradually becomes greater than suppression.

Wind 20:16:12

Then, you will release continuously.

Wind 20:16:24

You will release very naturally.

Wind 20:16:33

Releasing will become the norm, like breathing.

Wind 20:16:42

You will reach 24 hours.

===== Page 204 =====

204

[2020.1.3 When the habit of release is greater than the habit of suppression, continuous release will happen.]

文兰**:** When releasing happens every second, or when it's automatic, do you just automatically release all feelings, without distinguishing between approval and control?

Wind: Releasing happens as soon as you identify it. Sometimes it happens so fast that your intellect doesn't have time to understand. When releasing continuously, feelings emerge like waves, and you just watch them flow out.

Initially, your habit of suppression is greater than your habit of release. You need to operate the process repeatedly. **When you make release your normal state, continuous release will happen.**

[2020.10.23 The importance of continuous release is like an airplane taking off.]

朝颜**:** Wind, in these two weeks of releasing, have you exceeded the amount you released in the past two years?

Wind: It's not a matter of quantity, it's a matter of **inertia**. Releasing is like an airplane accelerating for takeoff. If you run and stop, run and stop, you will never take off. Only when you charge forward all the way can you accelerate to the point of taking off.

===== Page 206 =====

206

[2020.10.11 Initially, suppressing feelings is a habit. Become aware of the wanting at every moment. Continuously releasing can undo the habit of suppressing feelings. Release becomes your inertia. Release becomes the norm.]

慧轩**:** Is it that you don't even have time to feel the emotion, it's released as soon as it appears?

Wind: Almost like that. Desires are gone as soon as they're touched. As release accelerates, you'll find that what were previously high points are actually very low. Desires will be noticed instantly.

慧轩**:** Feelings are gone, beliefs are gone, it's empty. No desires, life is really meaningless. The ego wants nothing.

Wind: This cannot be imagined with the intellect. I wanted to release all the way to the end, but now I really can't sit still. Just now, I went for a run on the bridge to burn off excess energy. This should be the immense energy brought by release. I only understood what continuous release meant in the last couple of days. Basically, each release brings a surge of very充沛 (abundant) energy.

巨廷**:** Are you releasing all the disharmonious energy in your life? Or is it targeted at specific people, things, events?

Wind: The **Three Wants**. Because at every moment you live in wanting. Finish releasing one, another comes. Finish one, another comes.

文敏**:** In my heart, I envy Wind very much. I also want to reach that stage.

Wind: Just use the method correctly.

===== Page 207 =====

207

ZOEY: After releasing, has the frequency or intensity of emotions and desires triggered by the external world changed?

Wind: It's not that simple. I'll explain in more detail after my run.

(Later, Wind continued to explain)

Wind: This question is like this. Approval and control are the world. There is strong craving and aversion for the world.

It happens every moment. I am amidst these wants, like a fish in water. But if you decide to release continuously, letting go of each one as it comes, you'll soon find yourself in this ocean of desires.

If you release continuously for a few days, you will be very, very peaceful. Underneath this peace, many strong desires will surface very obviously. When noticed, they are just released instantly.

Releasing becomes the norm because you discover that suppressing them underneath is unnatural. You've been unconsciously suppressing them all along. This is a deeply ingrained, powerful habit. When enough wanting control is released, this habit also loses its power, and you tend more towards natural release.

At a certain point in releasing, there was a moment when I suddenly felt that the body was not me. It was just moving, but there was no self operating within. But this identification with the body immediately returned. At the same time, I noticed it was wanting control, and this wanting control was released. The following experiences,

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===== Page 208 =====

208

my intuition tells me it's not suitable to share. I'll continue releasing.

倚天**:** It seems that at the advanced stage, indeed, you release as soon as you notice. But why, at the beginning stage, even when noticed, you can't release immediately, and need to repeatedly operate the questions?

Wind: Like the metaphor I just used: a fish accustomed to the sea won't notice it's in water. Because the habit of suppression is a strong tendency. So you need to consciously become aware and make the decision to release repeatedly through the questions.

But when you reach a point where this deeply ingrained habit is released, then releasing – this natural tendency – itself becomes your habit. At this point, you easily make release constant, *make it constant*.

In Lester's words, you just watch those limitations float up and then float out (*you just watch it floats up and floats out*).

But before reaching the point where that habit is reversed, you must do it consciously, otherwise you'll be dominated by the habit. This is the importance of the process. The process for releasing desires roughly operates like this.

===== Page 209 =====

209

[2020.10.14 Wind shares his experience of continuous release]

Wind: In these past few days of continuous release, I've had some experiences. I didn't share them the first two days because this might be施加影响 (exerting influence). I'll talk about some now, hoping to encourage you all.

This is a chat between me and a friend. I've removed his parts.

(The following is Wind sharing chat records with a friend from 10.12-13)

[2020.10.12] In these past few days of continuous release, I've experienced some things. Continuous release indeed brings forth intense energy, and indeed, I have twice experienced "falling out" of the body center. Last night, I really couldn't sit still anymore, so I went for a few runs on the bridge. On the third day, I didn't sleep. Around the second night, some drowsiness welled up, and then I released wanting control. A kind of inexplicable energy surged up.

The power of continuous release is immense. Freedom truly must be experienced. So I'm sharing my experiences from these past few days. It's a bit astonishing, so I didn't施加影响 (exert influence) in the group. Do you want to hear about it?

Yesterday, during one release, I felt like I "fell out" of my body. This happened when energy was continuously surging. Initially, as I moved my body, I realized that I usually use wanting control to walk. That is, I consume a portion of energy to control my body's movement. When this was noticed, it was quickly released.

Then, suddenly my perspective changed.

The body walked automatically. Arms and legs automatically "floated" along. And I didn't know where I was, watching it. This perspective lasted about two minutes. I first noticed that every time I move my body, I expend energy. That is, every action I take actually involves wanting control. And the moment I noticed it, it was released. This happened after several days of continuous release. Subsequently, I understood why each release brings immense energy. Because actually, I have been using this energy all along to suppress myself. This is caused by my own wanting control.

However, soon I realized this was a huge "realization," and therefore wanted to maintain this "state." As soon as I wanted to maintain it, I fell out of this state. So it only lasted two minutes. But this experience greatly encouraged me. My motivation to release is even stronger.

I share this experience, hoping it can also give you some encouragement. (laughs) Keep going.

[2020.10.13] I find that when you release very *high*, the form of resistance changes. Although releasing becomes very easy, you lack motivation. You often stay in a very good state and enjoy it. After releasing two or three times, you spontaneously stop. You need to constantly remind yourself to continue. I need to think of the word *better*. There's something better ahead. Don't stop here.

A couple of days ago, I released on the fear of death once. I found, as Lester said, when the fear of death is released, wanting approval and control also dissipate in large quantities. At the same time, I saw how this world is constructed. For example, our moral values,

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===== Page 211 =====

211

our nobility and baseness – ultimately, it's all for maintaining the body's survival.

In our world, sacrificing for the survival of others – why is this considered noble? Because subconsciously, we see the body's survival as the most important thing. Therefore, we approve of those who sacrifice for the survival of the masses.

The entire world, it's just survival programs. It equals control and approval.

Well, theoretically, I knew this long ago. But seeing it was still shocking. For example, I look up and see the ceiling. The ceiling is actually wanting control and approval. Very magical. Because I have feelings towards it. Feelings are wanting control and approval. **Apart from my feelings, there is nothing else in the world. nothing out there. **

Step 1, wanting freedom, can be consciously increased. Just remind yourself. But if you don't remind yourself, you'll forget. It's very easy to forget. Many people wonder why these simple Six Steps need to be written down. And *get everything by releasing only* – why write it down and put it in a visible place? Because it's really easy to forget. Moreover, you inherently have infinite energy.

Yesterday, there was another thing. I was running on the bridge to the end, all the way down, and didn't notice a car parked ahead. At that time, my whole body was brimming with energy. I reached out and pushed. That car was actually moved sideways by one meter. I didn't feel tired. After getting home, it took a long time for this feeling of全身精力充沛 (whole body brimming with energy) to gradually calm down.

This feeling is different from *watch it happen*. Because continuous

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===== Page 212 =====

212

release indeed, as Lester said, will cause the body to release very powerful energy. It can be too much for the body to handle, so you need to go out and be active. When active, I'm just

expending excess energy. And yesterday, I roughly understood where this energy comes from. It's always been there. I just usually use it to suppress my feelings.

When not used to suppress feelings, it tends towards the infinite.

The force of that push of mine should be greater than that of the world's strongest strongman. But my physique is small, no muscles. We are really severely limited by our bodies. Lester also said that standing at the center of a nuclear explosion, if you don't resist, nothing will happen. However, I have experienced heat. Not resisting *heat*, indeed, it's not hot. This is simpler. You can try it.

Keep going, *make it constant*. You don't necessarily need to set aside specific time to do it. Use all your time to release. That is to say, there's no need to wait for an opportunity to闭关 (go into solitary retreat). Now, as soon as you can feel feelings, you can release. **We live in wanting every moment, like fish live in water. Notice wanting control and wanting approval, release them immediately. *focus on these two wants*. Doing this will be much easier.**

===== Page 213 =====

213

[2020.10.14 The effect of a few days of continuous release is far greater than years of intermittent release.]

I am Infinite: You release wanting control. But I release wanting to change. I rarely release wanting control. I think wanting control is composed of a bunch of wanting to change. What do you think?

Wind: The course says wanting control. When Lester speaks, he often uses wanting to change. Wanting to change, wanting to push it away, wanting to hold onto it – these are all wanting control. Wanting to change is a type of wanting control.

If we need to be more specific, then we can say wanting to change. Sometimes we want to change, sometimes we want to maintain – this is all *wanting of control*.

I am Infinite: Right. You said this very well.

Wind: I have used the Release Method intermittently for six years. The effect is not as good as a few days of continuous release (laughs). How important continuity is!

I am Infinite: Right, continuous release keeps deepening. Intermittent release won't work.

Wind: I experienced what Lester said in the video: helping others is helping oneself. A while ago, I translated Lester's audios and the '92 Release Method course. During the translation

process, I effectively reviewed it myself. And this time, I found issues I hadn't noticed even after listening many times. This allowed me to continue releasing.

===== Page 214 =====

214

I am Infinite: What was the process like when you continuously released down to the fear of death? The general method and process?

Wind: The method is very simple. Keep the Six Steps by your side. What is my current feeling? Wanting control or wanting approval? Can I notice it? Has it left? Can I notice more wanting control or wanting approval? Can I let it go? I use the process for releasing desires from the 1992 Release Method.

Each release, I would see a little bit of freedom. Then I would remind myself of **Step 4**: release continuously. The method for continuous release is to continue looking at whether I want control or approval now. If I feel vague about this, I immediately sense that I want to change this situation. And this is wanting control. Noticing it, I immediately have a tendency to let it go.

In the middle, of course, many situations occurred that made me stop (get stuck). I noticed, reminded myself of **Step 4** (continuous release).

If I found myself using force, effort, entanglement, I reminded myself of **Step 5** (release wanting to change).

Later, when strong joy emerged and I had no motivation to release, I reminded myself of **Step 1** (what I want is freedom).

When I didn't know what to release, I reminded myself of **Step 3** (all feelings are wanting control, approval).

Each time this happened, I would immediately notice this wanting control or approval.

===== Page 215 =====

215

Desires would come one, be released one. Come one, be released one. The fear of death (wanting survival) spontaneously surfaced to the surface, as Lester said.

The first release on the fear of death was the most difficult. When the fear of death first surfaced, it was like touching a red-hot iron with my hand – I immediately withdrew. I released wanting control repeatedly. Then, when I touched it again, releasing once, it became simple afterwards. The tendency to escape is so strong that we tend to suppress the fear of death deepest. Each release on the fear of death (wanting survival) weakens this habit of escape.

I'd better achieve the final state first before sharing more. I'm going to release. Everyone, keep going! See you! (laughs)

===== Page 216 =====

216

[2020.10.30 Wind shares changes in his body and life after continuous release.]

Initially, I achieved everything by releasing. Later, I cleared most of wanting control and approval. I began to focus on the fear of death. So I released a lot of the fear of death. An indescribable sense of security enveloped me like this.

At this point, as soon as I had a thought, things would happen. I didn't even need to release on it deliberately anymore.

A few weeks of release, and you can do these things.

Also, I actually no longer need sleep or food. I don't need sleep now. I'm so energetic that I even have to run on the overpass to burn it off.

This started in my first闭关 (solitary retreat), within the first week of release. As long as you continuously release wanting control and approval, the body will surge with endless energy.

The emergence of this energy can even be too much for the body to handle, so you need to go out for a few runs to burn it off. (laughs)

At that time, you will naturally stop sleeping. You don't need to deliberately resist sleep. Just use all your waking hours for releasing.

Mm, if you are not tired, then release, one after another. If you feel tired, sleeping does not affect releasing.

I'm just illustrating this point: using all your waking hours for release will make you progress very quickly. I vaguely remember Lester mentioning in an audio that if you

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===== Page 217 =====

217

are releasing before you sleep, you will continue releasing in your dreams, on the astral plane.

So, you can sleep. You don't need to deliberately force yourself to stay awake. When you release to the point of boundless energy, you will naturally stop sleeping. Is this clear enough? (laughs)

Go ahead. I wish you success. (laughs)

Yes, why not use this method to its fullest? It can bring you even greater benefits.

===== Page 218 =====

218

[2020.11.7 Things happen with just a single thought.]

伯利恒之星**:** Big progress these past few days, right? (laughs)

Wind: Have you experienced peace? It's a feeling of time standing still. I just looked at the descriptive words for Peace on the emotion scale: infinite, never aging, immortal. It's this feeling.

伯利恒之星**:** Not yet (laughs). Only experienced a few seconds of losing the fear of death.

Wind: Previously, I mistakenly took apathy for peace. That was very wrong.

伯利恒之星**:** Haha, I've been like that for many years.

Wind: Have you experienced *imperturbability*?

伯利恒之星**:** A few seconds. Not completely imperturbable. A preview. Then I fell straight back down.

Wind: That should be a huge encouragement. (laughs)

伯利恒之星**:** A little bit. I remember that feeling every day.

Wind: I've stayed in many five-star hotels continuously without spending money.

伯利恒之星**:** Haha, just like Lester. That can be considered a huge success experience.

Wind: Actually, this isn't the first success experience from this time. Last time, I already stopped accepting money and stopped working, because I strongly felt I didn't need money anymore. So

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===== Page 219 =====

219

indeed, I didn't need money anymore.

伯利恒之星**:** You can still do it now, right?

Wind: Mm. Since last time, I've been continuously experiencing what Lester called **things happening with a single thought**. This has become a habitual experience, so I didn't specifically emphasize it.

(Note: In this conversation, Wind also mentioned some super-experiential things, similar to what Lester once talked about. Because they are not suitable to include in a publicly circulated booklet, some dialogue has been omitted, and only parts are selected. Wind personally verified Lester's statement that "with just a single thought, things happen effortlessly." Let us also reach this state through continuous release.)

===== Page 220 =====

220

And actually I'm asking, so why don't we go all the way and get perfect freedom, so that we have no more troubles, no more pain, where we can have everything just by a thought.

We will do it someday, everyone of us.

Why not do it now?

——Lester

Anything happens with no effort, just by putting a thought in our quiet mind, and it manifests very quickly. So why not do it in the next few months?

Be intelligent.

——Lester

===== Page 221 =====

221

[2020.11.24 Continuous release is achieved by relying on the Six Steps, not by external actions, not by闭关 (solitary retreat), or turning off your phone.]

Go All The Way: These past two days, I still can't release continuously. And on the first day of闭关, I was particularly sleepy.

Wind: So I don't recommend闭关 for others. (laughs)

Go All The Way: As soon as I release, I get sleepy. If I don't release, I also want to sleep. I simply can't release at all.

Wind: Locking yourself away isn't particularly useful. Karma cannot be locked away.

Go All The Way: I didn't lock myself away. I do things as usual. I just didn't look at my phone, didn't look at the group. The result was extreme sleepiness. That was my闭关. It was a bit better the second day.

Wind: But the efficiency of release also didn't reach your desired standard, right.

Go All The Way: Yes. I completely can't get back to the breakthrough state I had that one day of continuous release. I'm constantly stuck.

Wind: Continuous release is achieved by relying on the Six Steps, not by external actions, not by闭关 (solitary retreat), or turning off your phone. (laughs) Enter the Six Steps, and you can release continuously even while chatting.

Go All The Way: Right. Last time, I released continuously for a day even while chatting.

===== Page 222 =====

222

Now, I can't even release for ten minutes. It's like I suddenly forgot how to release.

Wind: Just return to the Six Steps. Actually, I don't recommend闭关, unless you release to the point where your natural tendency is to disconnect from the outside world.

Go All The Way: I thought my phone was distracting me, making me unwilling to release.

Wind: No, it's your *karma* (laughs). It's your program that makes you not release. **Take full responsibility.** Don't blame your phone.

Go All The Way: I thought disconnecting from the internet would help me release continuously.

Wind: This is a misunderstanding many have. Looking for causes outside. For example, some people think work holds them back. Some people think if it weren't for their current situation, they would have been free long ago. Some people think family holds them back... In reality, none of these are true. **The only thing that can hold you back is yourself. take full responsibility.* *

Go All The Way: I forced myself not to look at my phone, so I could focus on releasing. As a result, the phone indeed had no effect, but I still didn't want to release. So it's really not the phone's fault. I just won't give up. I thought external things could affect my release.

Wind: Just release. Don't worry about闭关 or chatting. If external things could make people achieve the Six Steps, saints could be mass-produced. Just lock everyone up and force them to release. (laughs)

===== Page 223 =====

223

[When you release continuously, you will automatically isolate. When you are determined to go inward, no person or thing can disturb you.]

[2020.10.23]

Wind: When you release continuously, you will automatically isolate.

The Six Steps don't ask you to quit your job, nor do they ask you to isolate. They just ask you to release continuously. **When you release continuously, isolation will happen automatically.**

Continuous release does not require reliance on a quiet environment. Because your world is merely the projection of your thoughts. You cannot change the cause by doing something to a result. If you feel noise, it's just a feeling. Return to **Step 3**. Release your current feeling of wanting control and approval.

Initially, you might find it difficult. So you can first use all the time that doesn't require mental work. When you do this, continuous release will generate a momentum. It will make your releasing happen more and more simply. At this point, you can release even while doing things.

Then, releasing further, you will find you don't need to do things anymore. Because you are no longer creating that picture. You are no longer creating the picture of "I need to work."

===== Page 224 =====

224

[2021.1.7]

倚天**:** "When you release continuously, you will automatically isolate" – does that mean that after entering continuous release, naturally no one will disturb you?

Wind: Of course. The outside world is originally your projection. **If you are disturbed, it can only be because you wanted to be disturbed. You used your thoughts to create the situation of being disturbed.**

倚天**:** During your闭关, you didn't encounter any disturbance?

Wind: No. **Once you are determined to go inward, nothing can disturb you.**

倚天**:** Is it that there is external stimulation, but you have no reaction? Or is it that naturally, there really are no external disturbances?

Wind: Same thing. Outside is only your thoughts. Initially, you are still creating some events, but those are your desires disturbing yourself.

Later in releasing, especially when intensively releasing the fear of death, when wanting control and approval are mostly gone, the world will not disturb you at all. If you are in the woods, this will be even more obvious. Poisonous snakes and fierce beasts will stay far away from you.

倚天**:** For example, you are in a retreat room. Someone knocks on the door. Does it just not affect you? Or is it that once you enter continuous release, no one will knock at all?

Wind: After releasing enough wanting control and approval, **no one will knock at all.**

倚天**:** I see.

===== Page 225 =====

225

[2020.10.30 Don't look for opportunities to stop yourself.]

Wind: Don't look for opportunities to stop yourself. Isn't the feeling of releasing wonderful?

[2020.12.28 Continue, continue, continue.]

Wind: After reaching a lighter state, you should continue releasing. Clear out the underlying feelings all at once.

Don't look for opportunities to stop yourself.

After reaching a lighter state, you should continue releasing.

Clear out the underlying feelings all at once.

——Wind

===== Page 226 =====

226

[Whether or not you set goals, as long as you can keep releasing continuously and have the motivation to release, it's fine.]

[2020.3.16]

天成**:** Teacher, I just wrote down many goals I want, and set a time for them. During the process, as long as I release continuously, and don't keep staring at the goals, just implement the Six Steps, can I still achieve them?

Wind: Yes.

[2021.7.26]

安心自在**:** Is it necessary to list goals for release? Or is it also okay to just release the current feeling?

Wind: *it's up to you.* Release, you must follow your own inner rhythm.

===== Page 228 =====

228

[2020.10.18 The only reason for being stuck is wanting control.]

Wind: Step 5 is the one you might use the most initially, because you will often get stuck. But being stuck is only because you **want control**. It's that simple.

Release this wanting control operating you. The feeling of being stuck immediately becomes smoothness.

Wind Discusses the Six Steps

Step 5

Step 5: If you are stuck, let go of the wanting to change the stuckness.

***If you get stuck. let go of the wanting to change the stuckness. ***

===== Page 229 =====

229

[2020.9.23 The more stuck you are, the more you need to release.]

The more you encounter a stuck situation, the more you need to release. Release the desire to change. Otherwise, you suppress it into the subconscious, and it will keep operating you. You will remain stuck.

At this moment, you must decide to release that wanting control which is causing the stuckness. Make a decision to transcend it. You need to decide to transcend it to notice it. Allow it to surface and leave, then do it again.

Don't try to suppress it forcefully, but don't run away either. Just face that stuckness until it's released. Don't do other things to escape.

===== Page 230 =====

230

[When not releasing, i.e., when stuck, release the desire to control or change the situation.]

Hale: *If you get stuck anywhere, release the desire to control or change the situation of being stuck.*

This step is extremely important. It is the safety valve of the Sedona Release Method, the guarantee that pulls you back when you go off track.

Especially remember: ***when we try to change or control what we feel or think, we easily get stuck.*** *Therefore, when we release the desire to change or control our current feeling, the overall state will also change accordingly.*

It's very simple. If the following situations occur, release the desire to change or control the situation.

◎ Too many feelings, can't handle it ◎ Getting further and further from releasing ◎ You forget about releasing ◎ You feel you just can't let go no matter what ◎ You can't accurately grasp your current feeling ◎ You feel a particular thinking or behavior pattern is especially hard to release ◎ You want to skip the process and release quickly

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===== Page 231 =====

231

[2020.10.24 Face, allow, release.]

Wind: Don't fear the habit of being stuck. **Allow it to surface in order to release it.**

When the feeling of being stuck emerges, you have a strong tendency to want to change it. Your thoughts at this time are driven by that wanting to change. Any intellectual attempt to modify the process stems from this reason.

Can inertia be solved by suppression?

Not facing the stuck feeling is suppressing it back.

Inertia is nothing but a feeling driving it. Return to **Step 3** of the Six Steps: all feelings are wanting control and approval. Release them.

===== Page 232 =====

232

[2020.10.18 Because you want to escape the feeling, you cover it with a layer of vague feeling. Release wanting to change, and the feeling becomes clear.]

Wind: If you're stuck, you must first release the stuck feeling, release the desire to change. You cannot keep holding onto the resistance to that stuckness while releasing. That's like stepping on the gas and the brake at the same time.

Inability to release is being stuck, *stuckness*. A gripping sensation. The feeling sticks as if glued, not leaving. Or you subconsciously want to run away, afraid to touch it. This is all being stuck.

We tend to do other things when feeling stuck, waiting until the feeling is less sticky before releasing. I found this is wrong. As Lester said, doing this suppresses it into the subconscious, letting it operate you continuously.

(Wind quotes Lester from *The Way* Part 1)

Talk to the workshop leader and have him guide you, or you just keep releasing the stuck feeling. See that when you don't release the stuck feeling, you let it keep operating, and that keeps you stuck.

stuck – being stuck, stagnating. Any feeling that makes you stop is the feeling of being stuck. There isn't a special feeling called "stuck."

Also, when directly facing the deepest fear of death, you can get stuck. Most people will get stuck there.

===== Page 233 =====

233

Including not being able to see the feeling, **vague feeling**. Because you want to *run away*, you cover it with a layer of vague feeling. You need to release the desire to change it, release this stuck feeling, and then you can see underneath again.

For another example, not being able to feel a specific feeling on some topic is also a kind of stuckness. For instance, someone says, "I know I want to control something, but I can't feel it." That's being stuck there.

I am Infinite: This should be flexible, using various techniques to stimulate it.

Wind: That's the *elementary way*, the elementary school method.

The postgraduate way Lester mentioned is to release the desire to want to change the stuck feeling. That is, do you find this feeling too vague? Do you want to change it? Release the wanting to change it. This vague feeling will immediately become clear.

(Wind quotes Lester from *The Way* Part 1)

Just release the stuck feeling, or even the vague feeling. You might not even be able to see it because you are trying to escape it, or at least want to change this vague feeling – whatever it is. After it leaves, you will have the ability to approach the fear of death again.

This is what Lester said. Lester specifically talked about the不明显 (not obvious) feeling, *vague feeling*. He specifically talked about this.

===== Page 234 =====

234

When the feeling is vague, you want to change it. Because when the feeling is vague, you want to make it clearer. This "wanting" is wanting to change. Once noticed, you can release it. After releasing, it becomes clear.

I've operated this many times. It's indeed the *postgraduate way*, much more concise and efficient than the *elementary way* of using scenes to evoke feelings.

I am Infinite: So, the reason for not being able to feel is that there is something like the desire to change, or something else attached on top, disturbing your perception. After releasing these, you can feel it.

Wind: Yes, that's what I mean. The *vague feeling* is covering it. This is a method repeatedly explained in *The Way*.

===== Page 235 =====

235

[2020.10.23 When the feeling is vague, release the wanting to change it. The feeling becomes clear.]

Wind: For a vague feeling, release the wanting to change it. It becomes clear.

Every current feeling is wanting control or wanting approval. If you can't identify it, it's a vague feeling. Release the wanting to change it. It becomes clear.

Once clear, you can detect whether the current feeling is wanting control or wanting approval. Then you can continue releasing.

As long as it's not clear, there is a wanting control. **The method to handle any situation in release is within the Six Steps. So do not use methods outside the Six Steps.**

Step 3 is to become aware that all feelings are wanting control and approval, and release. If you can't do this step, it means you are stuck. Apply **Step 5**.

Inability to release continuously is also being stuck, driven by wanting control and approval. In the course, the instructor says, "When your feelings emerge, don't suppress them, but focus more on your **wanting**." That is, when releasing, you allow the feeling to surface, but become more aware of your "wanting."

This is **Step 3** of the Six Steps.

Become aware that all feelings are wanting control and approval, and release them.

===== Page 236 =====

236

[2020.10.23 You are not without feelings. You may just be suppressing them.]

chloe: I thought I had released until there were no feelings left. So, "no feeling" means my feeling is vague.

Wind: It's not "released to the point of no feeling." Because if you truly had no feeling, your experience would be very wonderful. It would be a constant feeling of oneness. Pure love would emerge. Because your infinite being is just that wonderful.

If you don't have this wonderful feeling, it means you still have many suppressed feelings inside. You have just suppressed them, escaped from feeling them, rather than releasing them.

[2020.10.23 Lightly allow yourself to notice the wanting to change. Release wanting to change, and you can resolve the stuckness.]

Wind: After noticing, did you release?

I am Infinite: No. As soon as I noticed, it seemed to automatically shrink back.

Wind: That's being stuck. Releasing stopped – that's being stuck. You want to release, but releasing stops. This is called being stuck.

I am Infinite: It's been like this all day today. Very few successful releases.

===== Page 237 =====

237

Wind: That means the "wanting control" program has surfaced. This is exactly the time to release it. **The more stuck you are, the more you need to release.** Because this allows you to undo the program causing the stuckness.

First, allow yourself to notice the stuck feeling. Then notice that you want to change it. Lightly allow yourself to notice that you want to change it. Then it will dissipate.

Now look at your current feeling. If it's still stuck, then continue to allow yourself to notice it, then notice the wanting to change it. Then, the wanting to change will continue to leave.

Because there's a lot of suppression, you need to release continuously. But if you continuously release wanting to change, release it completely, this stuck program will completely disappear and never reappear. Subsequent releasing will, in most cases, become very smooth and you won't get stuck again. Doesn't that sound great?

Getting stuck might still happen once or twice, because some stuck programs are suppressed very deeply. But it will no longer be a normal state.

===== Page 240 =====

240

[2020.11.26 What to do when continuously stuck.]

天成**:** Wind, how did you break through the stuck programs? I find I've been stuck these past few days. I've been in a hotel all week.

Wind: When stuck, just release wanting control. But be aware that your karma will drive you to act. Therefore, you will do other things. At this point, you will find that no matter what you do, as long as you release, you will be more proficient. Paying attention to this will promote your release.

天成**:** Do it a couple of times, then go look at my phone. Or go out for a meal.

Wind: That's why Lester didn't suggest people go on闭关 (solitary retreat). He asks students to **do it in action**.

天成**:** What does "do it in action" mean?

(Wind quotes Lester from *The Way* Part 2)

So, there is no obstacle in action. The obstacle is identifying with the limited body and mind, identifying with the ego.

If you try to not do any action, you will not succeed. Because your karma is now driving you to act. So if you want not to do any action, you will not succeed. Whatever your karma is, you will do it.

So wanting to do nothing is useless. Only releasing is useful. Only releasing will give you all the paths. As fast as you do it, it comes that fast.

===== Page 241 =====

241

So, action, rather than being an obstacle, is a real help. Because when you are in action, you are pushed by feelings. And feelings, when you are in action, bring up more feelings, giving you the opportunity to release all feelings.

So you must do it in the world. You must do it in action. You cannot isolate yourself from the world to do it. When you isolate yourself, you are only escaping.

Wind: If you强行闭关 (force a solitary retreat), your intellect will tend to escape. Because it's like you're saying, "I'm ready, I'm going to release you." Actually, it's not necessary. You can just release directly, release lightly.

Continuous release does not require avoiding action at the behavioral level. As long as you have things you want to achieve, you have goals. You can continuously have motivation to release. If stuck, use **Step 5**.

天成**:** Feeling continuously stuck.

Wind: That's continuously wanting control. Actually, encountering stuckness often is a good thing. It indicates that your control programs are surfacing. Each time you release wanting control when stuck, you undo some of it. This phase will get much better after you completely step out of agf. The release of lap will be much smoother.

天成**:** My emotion is around Anger here.

Wind: The state of anger can also make people stuck. But you have the energy to deal with it.

===== Page 242 =====

242

天成: I remember you sharing in the group in September that you were stuck for a while, not even releasing once. Did you have such a phase?

Wind: Yes.

天成: How did you break through later?

Wind: When you feel frustrated while releasing, you must consciously release. Decide to release. At the same time, notice your wanting control. Release your resistance and opposition.

天成: Release the resistance and opposition by releasing desires?

Wind: Mm. This stage is very difficult. I know this. You will resist releasing. First, you need to clarify that you want to be freer. Then you need to keep deciding to release. Only release the most surface stuff. After releasing the most surface, decide to release the most surface again. Continue by deciding to release, one after another.

When you get stuck again and again, release wanting control again and again. Each release, you should feel more joyful and lighter. This is the application of the Six Steps.

When you reach **Nirbikalpa Samadhi**, you have completely achieved **Step 1** of the Six Steps. Completely achieving Step 1 will spontaneously make you fall into the subsequent five steps. So there's no need to elaborate much on this point.

Before that, you must constantly verify the Six Steps, ensuring you are on the path to achieving **Step 1**.

天成: Before reaching Nirbikalpa Samadhi, you need to continuously work hard,

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243

cannot relax, right?

Wind: Yes. As Yogananda said, before reaching Nirbikalpa Samadhi, you still cannot relax.

天成: So what I need to do now is to continuously release the stuck programs.

Wind: But don't try to release them all at once.

天成: I have this tendency.

Wind: You need to release the most surface one. Release once, the feeling gets better. If you release again, the feeling gets even better. Do this patiently. It will clear the stuck programs quickly.

天成**:** When I'm stuck, I doubt myself. I wonder if I should go back to the stage of releasing emotions. The intellect says, you haven't experienced releasing emotions enough.

Wind: Haha, don't easily regress yourself. The Six Steps don't tell you to regress. **All answers are in the Six Steps.** As long as you deviate from the Six Steps, don't believe anyone. **The Six Steps are the perfect steps.**

===== Page 244 =====

244

[2020.12.16 What to do if you are very angry and can't release?]

抒心**:** Teacher, I have another sticking point. Some things trigger my rage. I want to kill that person, want to curse loudly, swear. At times like this, I can't release quietly. What should I do?

Wind: First, **allow the emotion to express itself**. Then you can release.

抒心**:** Can I curse out loud, not to the person involved?

Wind: Mm. If you really can't control it, you allow yourself to lose control a little bit. Then lightly pay attention to your feeling.

抒心**:** So, if I can control it, it's better not to go crazy?

Wind: Don't suppress the feeling, but don't let it erupt too violently to the point of losing control. You should be especially careful when encountering strong emotions.

抒心**:** When I really want to express but choose to hold back, that's suppressing the feeling, right?

(Below, Wind quotes two passages from Lester)

We are now spending 99% of our time on the subconscious mind, suppressing those accumulated feelings from the past. If all the anger surfaced at once, we would be completely out of control and might hurt someone. Therefore, it is necessary for us to suppress that accumulated anger.

The same goes for grief. If grief surfaced all at once, we would be overwhelmed by grief to the point where we could not control ourselves.

===== Page 245 =====

245

This applies to all emotions. There is so much accumulated emotion from the past that we must spend most of our time suppressing this pressure.

I call them pressures because every subconscious feeling wants to surface and show itself. We let it surface very carefully and let go of control, releasing the compulsions and drives in the subconscious, draining them.

...

This technique first shows you the complete picture of the mind and emotions, and how they relate. This technique allows your subconscious mind to surface, from where we don't look at it, to appearing before you – so that you can do something about it.

*It shows the four things we can do with emotions and feelings. The worst thing we can do is **suppress**. The second slightly less bad thing is **escape**. The third thing we can do, which is the beginning of release from suppression, is to **express** your feelings or emotions. The fourth thing is what we are going to do: **drain** your suppressed emotions.*

——*About Releasing* (1), audio content from Lester's early days of founding the Release Method

Wind: These key parts have been translated. If you don't allow it to express, you are suppressing it. But if too many feelings surface at once and you lose control, you also cannot release. So you must let it surface very carefully. This process should not use force.

木**:** What to do when emotions are out of control?

Wind: If emotions really get out of control, let them be out of control for a while. Allow them to express, then you can release.

===== Page 246 =====

246

[2020.11.10 When feeling angry, allow yourself to express. You don't need to finish expressing. As long as you don't suppress the feeling, you can release.]

在焉**:** When angry, turn inward. Don't suppress this energy. Instead, experience your angry energy and release it. Isn't that enough? Expressing it outwardly to others is an old habit. At that time, you are manipulated by the emotion and lose awareness.

Wind: I know what you mean. In Vipassana, they teach that.

在焉**:** Lester said to take 100% responsibility for oneself.

Wind: Lester said **expression is the beginning of release**. It's not about using expression to replace release. *let the things come out*. Review *The Way*: *In the world, when you want to go out, you have to suppress, otherwise you would be killed. If you express anger to the wrong person, that person will either beat you up or shoot you. This situation is getting worse. Yesterday, hundreds of police officers were patrolling the streets in California to stop gang shootings. Yesterday, three gang shootings occurred in Los Angeles.*

You can't stop it outside. But here (where you learn to release), you have a very good opportunity to express and release, move forward, move up.

He didn't say you should express everywhere. (laughs)

Wind: The discussion above was a bit messy. Let me summarize briefly. First, I know many people have learned things from other teachings and introduce concepts like "with awareness" and "without awareness" into this.

===== Page 247 =====

247

However, Mr. Lester's meaning is that we have **four ways of dealing with emotions**:

The first, the worst, is **suppress**. The second, slightly better, is **escape**. The third, the beginning of release, is **express**. And what we want to do is the fourth, called **release**.

Because expression is the beginning of release, you will find that if you don't allow expression, you will continue to suppress it underneath.

Don't introduce the concept of awareness. Because sometimes this kind of "expression with awareness" actually implies a kind of suppression.

Theoretically, awareness is good, I know, pure awareness. But introducing these concepts actually confuses these simple teachings.

Lester's meaning is very simple: **You must allow yourself to express. Then you can release.** Allowing yourself to express doesn't mean you have to finish expressing. For

example, you might want to get angry. At this time, you subconsciously want to suppress it through some method, even the Release Method.

Now you allow yourself to express. Perhaps at the moment you allow expression, you can immediately become aware of it. Just as you're about to get angry, you find you have released it. You don't need to finish the expression.

时代万物互联**:** Release as soon as you get angry?

===== Page 248 =====

248

Wind: Yes, often like that.

在焉**:** Understandable. When not suppressing, people are free. They can choose to just release, or choose a way to express to others. When suppressing, people are not free. They might be even angrier, just not expressed. Or the expression might be distorted.

Wind: Mm. When not suppressing, you can choose to express or release. Actually, if everyone really practices this, you will find this point: you might express a little bit, and then immediately be able to release. If you don't allow expression, you might never be able to release.

For example, if you can't sit still but force yourself to keep sitting and releasing, you might be stuck there all day, fighting with the situation. At this time, as long as you allow yourself to stand up and walk around a bit, you might be able to release smoothly.

I am Infinite: You must finish expressing, otherwise the intellect easily deceives itself. If allowed.

Wind: People who have truly released will have this experience: you don't necessarily finish expressing. Sometimes you're getting ready to argue, and suddenly that feeling comes out, is released, leaves, and then you don't want to argue anymore. (laughs)

===== Page 249 =====

249

[2020.11.10 Expression is the beginning of release. When any emotion or feeling emerges, resisting it is not allowing it to express. Allowing it to express allows it to be brought out for release.]

Wind: This is a passage from *About Releasing*: *"It shows the four things we can do with emotions and feelings. The worst thing we can do is **suppress**. The second slightly less bad thing is **escape**. The third thing we can do, which is the beginning of release from suppression, is to **express** your feelings or emotions. The fourth thing is what we are going to do: **drain** your suppressed emotions."*

I am Infinite: I've also strongly discovered these past few days: don't suppress your expression of emotions. Just let yourself express! After expressing, I find releasing is very simple. But suppressing expression and then releasing is very difficult.

Wind: The beginning of release. (laughs) *the beginning of releasing the suppressed feelings*.

I am Infinite: Because even feeling the emotion is difficult. The level of suppression is appalling. I suppress expression very severely.

Wind: Every suppressed feeling wants to leave.

I am Infinite: Right.

Wind: Another point is that when you are in **apathy**, you really don't want to move. At this time, forcing yourself to be diligent is also suppressing apathy. You are not letting apathy express. So you need to allow yourself to be lazy,

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and then bring this feeling out.

When you are in fear and anxiety, forcing yourself to decide and act is the same. This suppresses the emotion, not letting it express.

I am Infinite: Oh, I see. I find I didn't understand expression enough.

Wind: You might think only strong emotions like anger count as expression.

I am Infinite: Right.

Wind: But if you are clearly in apathy, and you strongly resist it, trying hard to act outwardly, this is also suppressing it.

I am Infinite: (laughs) Indeed.

Wind: For example, if you clearly feel lazy, but force yourself not to be lazy. Real changes in action only occur after you release and cause the emotion to move up.

===== Page 251 =====

251

[2020.10.23 Control, approval, security are not bad things in themselves. But "wanting" keeps you continuously driven by a sense of lack.]

Wind: The release process is a technique to awaken the innate ability to release.

You can control feelings and release. Actually, Lester used the phrase "**control your mind**."

But "effort" is "wanting control."

Wanting control = lack of control.

So, once there is effort, there is wanting control, and you will get stuck.

When stuck, a "wanting control" is operating. If you don't release this operating program, you will remain stuck.

When you release this wanting control program, you feel smooth. Because the program drives your feelings. Everything that happens next will be under your control.

Therefore, it's not that you cannot control feelings and release. It's that you need to use a specific process and technique to control, not the old habits you used before.

Control by releasing wanting control. Gain approval by releasing wanting approval. Gain security by releasing wanting security.

Control, approval, security are not bad things in themselves. But "wanting" keeps you continuously driven by a sense of lack.

===== Page 252 =====

252

Actually, regarding personal realizations, I have one view. Any personal experience summarized should be tested against the Six Steps. If it conforms to the Six Steps, it is correct.

Note Step 3: immediately become aware whether your current feeling comes from wanting control or wanting approval, and release it.

When your current feeling is wanting control, release wanting control. Don't let wanting control stay inside operating you.

If you make an effort to try to feel or dig, that is acting with wanting control. You should become aware of this wanting control and release it.

It's not about not using the intellect. It's about *how you direct it*, the direction. Lester described it as "**using the mind to eliminate the mind**." The most crucial thing is: **what direction does it lead to?**

幸福猫咪**:** Can it be understood that the intellect gives a direction, and then we witness the "infinite" completing it?

Wind: No. You need to conform to the release process, conform to the Six Steps. It's not "abandon the intellect." It's not "don't control." It's "**use the release process to do what you want**." Lester didn't say "you shouldn't want this, you shouldn't want that." Lester didn't condemn those "wants." He said "**get everything you want by releasing**." So, use the release process. Conform to the Six Steps. Keep it simple. Don't mix in other things.

The process is fixed: let the feeling surface, see if it is wanting control or approval, then let it go.

If it doesn't conform to the Six Steps, you won't be able to release.

The only reason for not being able to do it is not doing it.

As long as you do it, you can do it.

Keep the Six Steps by your side.

Keep it pure, use the process.

*__keep it simple, sweetheart__ *. This is Lester's KISS principle.

Lester said it's very simple. But what people keep doing is making it highly complicated.

We can use many language systems to discuss the same thing. We might transform many expressions. But those are not necessary.

What is necessary? **Learn the release process and the Six Steps.** These are all the tools and maps you need on this path to achieving freedom.

===== Page 254 =====

254

[2020.11.17 When your release stops, you need to remind yourself to release. But when you are suppressing, you need to remind yourself to relax.]

Wind: Don't forget the goal. First, take a bite. First, get the benefits. (laughs)

伯利恒之星**:** Next, take a huge bite. (laughs)

I am Infinite: Ao~

Wind: Where's your pot? And the iPhone.

伯利恒之星**:** Two of them. (laughs)

I am Infinite: [helpless] Forgot again.

Wind: Habitually forgetting. Because of aversion to the goal, you form a habit of escape. (laughs) Not believing you can get it through release.

I am Infinite: Indeed, I feel that aversion. Because I feel it's very hard to achieve, so I am very averse.

Wind: You still have to break through this aversion to "very hard to achieve." It's just a feeling, *just a feeling*.

chloe: I find releasing when high is easy. But low-level ones like grief, apathy, aren't so easy. Why is that?

Wind: Lester said, because they are too heavy, you easily get stuck in them. So when you are *high*, it's a very good opportunity to *dig down*.

===== Page 255 =====

255

When you release to a *high* state, you have the strength to look deeper and bring out those heavier emotions for release. This is why you need benefits.

Also, it's very easy to get stuck in agf. I'm like this too. The state of agf is too low, easily making people feel they can't do it and give up releasing.

And if you muster the courage to release, you might be dominated by fear and use too much force.

So, when releasing in agf, I have to look at **Step 5** after a few releases.

Need to release continuously, yet cannot use effort.

Roller: Mm yes, Step 5 is very important in the beginning.

(Then Wind shared a private chat with A Heng)

Wind: Every time, feel very relaxed and happy. Releasing itself is very enjoyable.

伯利恒之星**:** Right, release should also be *effortless*. It's already completed before you notice it.

Wind: So when making an effort to release, be careful – that's wanting control. **Step 5**. When making an effort, it's wanting control.

伯利恒之星**:** Mm, releasing needs to be continuous, not effort.

Wind: Yes, I saw a passage in the Pali Canon, the Buddha's words.

伯利恒之星**:** Perfect. Sometimes we use too much *force*, not *power*.

Wind: Actually, it's suppressing feelings. All effort is making an effort to suppress feelings.

伯利恒之星**:** To some extent, yes.

Wind: Control.

伯利恒之星**:** Controlling the process, wanting to see the result. That's not what a good releaser needs to do.

Wind: Mm, it's still within the Six Steps, the situation of **Step 5**.

Translation: *A deva standing to one side said to the Blessed One: "How, dear sir, did you cross the flood?"*

"By not halting, friend, and by not straining I crossed the flood."

"But how is it, dear sir, that by not halting and by not straining you crossed the flood?"

"When I came to a halt, friend, then I sank; but when I strained, then I was swept away. It is in this way, friend, that by not halting and by not straining I crossed the flood."

===== Page 257 =====

257

(Everyone continued chatting after seeing the private chat between Wind and A Heng)

Roller: I used to have too strong a tendency for wanting control. (laughs)

伯利恒之星**:** Me too.

Roller: It's okay. Once you release enough wanting control, things get simpler later.

Wind: *release takes no effort*, *zero*.

I am Infinite: I unconsciously turn into making an effort to release, and then maybe it gets suppressed.

Wind: The tendency for wanting control is too strong. The emotions are too heavy. This is normal. Releasing in agf can be somewhat difficult. I used to get stuck often then, discussing stuck issues with anyone I met.

Roller: (laughs) Now just look at Step 5.

I am Infinite: I suspect most people don't even know what being stuck is.

Roller: Hale calls it **resistance**.

I am Infinite: As soon as I'm stuck, I try hard to release, which turns into suppression. Then the emotion is gone, and I think it's released.

Wind: If you use force, of course you'll get stuck. *accumulated garbage* is too much. Even Stephen said it's not easy.

===== Page 258 =====

258

[2021.7.26]

云飘过的声音**:** Teacher, can you explain this passage in depth? (referring to the passage about crossing the flood mentioned earlier) How can we achieve this in daily life?

My intellect understands the principle, *release takes no efforts*. But how can I do it? There are so many things in life.

Wind: This passage is from the Buddha's teachings recorded in the Pali Canon. The principle it explains, the Buddha summarized as the **Middle Way**.

When the Buddha was still Siddhartha, he studied with the various masters of his time and reached the highest stages of meditative absorption (*jhana*). But he realized that those suppressed feelings were like sediment sinking to the bottom of a river. When he was in absorption, they were suppressed. But when he came out of that高度专注 (highly focused state), feelings and thoughts surrounded him again, like stirred-up muddy water.

Subsequently, Siddhartha continued on and learned the teachings of asceticism from the Jain ascetics. He underwent six years of ascetic practices, but did not feel liberated. The idea of the Middle Way came to him when, in a state of deep disappointment, he heard from a lute player: when the strings are too tight, you need to loosen them. When the strings are too loose, you need to tighten them. This way, you can understand that passage.

When your release stops, you need to remind yourself to release. But when you are suppressing, you need to remind yourself to relax.

云飘过的声音**:** Mm, thank you very much, Teacher. I understand.

===== Page 259 =====

Wind Discusses the Six Steps

Step 6

[2020.10.24 Use the Sixth Step to verify the feeling of release. Each release can bring lightness and joy.]

Wind: If each release brings you lightness and joy, then it is releasing.

If your release stops, that's being stuck.

Release your feelings continuously, continuously becoming lighter and more joyful.

Step 6: Each time you release, you are **happier, lighter, more unrestricted.** As you release, you become increasingly happier, lighter, and more unrestricted.

*__Each time you release, you are happier and lighter. You have more motivation to go free.__ *

===== Page 260 =====

260

[2020.10.22 Releasing the feelings that cover your true nature naturally brings joy.]

Wind: You can use **Step 6** at any time to verify your release. After feeling lighter and more joyful, continue releasing wanting approval and control.

Because your natural nature is very joyful. As long as there is no joy, there is still something covering it. This is easy to understand.

[2020.10.22 The joy and freedom from each release naturally make you want to continue releasing.]

When not stuck, each release makes you lighter, more joyful, freer. Use **Step 6** to confirm your release. If you feel like you're in a prolonged battle, you are entangled. If you feel like you're making an effort to release, you are entangled.

This must be noted: **release is not a prolonged battle.** I know "continuous release" sounds like a prolonged battle, but it's not. Release brings you immense joy and freedom each time. Then you will naturally want to continue releasing.

[2020.10.23 Each release brings more lightness and joy.]

Wind: Step 6 means each release brings more lightness and joy.

Note: it's the joy brought by release, not joy brought by other limiting ways.

===== Page 261 =====

261

[2020.10.18 The freedom feeling from the Sixth Step strengthens the wanting freedom of the First Step.]

Wind: Step 6 is also the step we most easily overlook.

Each release makes you freer. Of course, it's also described as lightness, joy. But ultimately, it's freedom.

The motivation brought by these experiences will strengthen your wanting freedom in **Step 1**. And Lester said, **"If you completely achieve Step 1, you will naturally implement the following five steps."**

[2020.11.20 Use the Sixth Step to promote the First Step, gradually turning direction.]

天成**:** How did you truly achieve **Step 1**?

Wind: Implement the Six Steps. Use the *gain* from **Step 6** to promote **Step 1**. It's a perfect process.

You usually seek happiness everywhere in the world. This forms your main goal. But when you gain by releasing, you will increasingly discover the source of happiness. Until you discover that the only source of happiness is your inner **infinite being**. Then you will lose all external goals. Your entire direction will turn. You will achieve **Step 1**. When you achieve **Step 1**, you will fall into the subsequent five steps.

Value the Sixth Step.

The lightness and joy brought by release greatly promote the First Step.

262

[2020.10.22 Reminding yourself of the Sixth Step each time you release greatly accelerates the release progress.]

Wind: Wanting freedom requires motivation. Each time you remind yourself of **Step 6**, you impart a motivation to your **Step 1** at a very basic, subtle level. This will greatly accelerate your release progress, because the subsequent steps will be implemented naturally.

The keyword for Step 6 is "more." Each release brings more joy, lightness, and freedom.

Note: *each time*. As long as you get stuck once, you won't want to release. The motivation to escape will quickly pull you in the opposite direction.

Remember what I said a few days ago? The entire intellect is wanting. So before you are free, you will always have wants. The difference is *how to direct it*. Do you direct it towards freedom, or towards limitation?

Wanting freedom directs you to continue releasing. That is, you do it once. You know next time you'll feel better, experience more freedom. You naturally want to do it a second time.

After feeling joy, continue releasing.

Then you will feel more joyful, freer.

Then you release again, and you'll surge higher again.

Feelings continuously surge higher.

Continuous joy gives you the motivation to continue releasing.

===== Page 263 =====

263

[2020.10.23 What to do if you don't feel joy after releasing?]

I am Infinite: How to do Step 6?

Wind: Each release brings lightness and joy.

I am Infinite: I can't release at all, so definitely no joy.

Wind: If you remind yourself of this (referring to Step 6), you will stop what you're doing now, and lightly allow wanting control to surface.

Whenever you use effort, it's wanting control. The feeling of joy gets stuck because you want to control it.

It seems many people don't know how to operate **Step 5**. Let me share specifically. If you follow the original process, you'll find **Step 1** is "allow yourself to relax as much as possible, focus your attention inward." In a relaxed and comfortable physical state, become aware of your current feeling.

The specific use of **Step 5** is indeed something easily misunderstood. Because people often find they cannot feel the wanting control over the feeling. This way, when you try to release the wanting control over the wanting control, you'll get stuck infinitely. So you need to relax and become aware of the most surface "wanting." At one time, you only need to be aware of one "wanting."

When you are stuck, obviously, you want to change it. Notice that you are using effort. This "using effort" is wanting control. It's right on the most surface. Therefore, you don't need to deliberately dig for it.

===== Page 264 =====

264

Control is the only component of being stuck.

Another point is that, like all feelings, it cannot all be released in one go. So when I guide others, I say, "Do you still want to change the current feeling?" Allow more wanting to change to be noticed. When you successfully release one wanting to change that caused the stuckness, you need to feel again if there is any remaining. Release a second time.

Continue until you completely release the wanting to change towards it. You will immediately find that the release process becomes very smooth. If you only release a little and suppress the rest, continuing to release on other topics with this wanting to control still present, then that un-released wanting to control will continue to operate within you. You will get stuck again at some point during release.

This was also the biggest obstacle to my initial continuous release. Actually, we really just ignore it when releasing. So, I emphasize again: **use the Six Steps.** They are not just a theory. They are a map that will guide you all the way.

===== Page 265 =====

265

[2020.9.19 True release brings joy every time.]

Wind: The feeling of release is that the covering feeling clearly leaves, and then a surge of joy wells up from below. That's one release. If not, it might just be imagination of the intellect.

随乐**:** I haven't had a joyful feeling even once.

Wind: Mm, then you've found the problem. You must first learn to release before you can talk about continuous release. **True release brings more joy every time.**

随乐**:** Is my releasing wrong then?

Wind: Based on my personal experience, probably wrong. Because with releasing, once you have experienced it, you won't confuse it.

随乐**:** Maybe it's wrong. How should I do it?

Wind: The Release Method is not complicated. It's *let up and let go* (let feelings surface, let feelings leave). But many people, in actual operation, haven't experienced release. They mistake some intellectual imagination for release.

When releasing, try not to modify the method. That only weakens its power. Don't mix and match. Don't modify. Try this way and see if you can find the feeling.

Release is a very clear feeling. When you release once, you will find this experience is clearly different from suppression and escape. So you won't confuse them.

===== Page 266 =====

266

随乐**:** Where is my problem?

Wind: I think you are suppressing emotions, habitually suppressing. When I practiced *The Abundance Book* back then, I was habitually suppressing. Because I saw the pipe method and misunderstood its meaning. I imagined a pipe and tried hard to squeeze it out.

Later, I read a sentence in the book and experienced release for the first time. That was "**Feel that the feeling itself wants to come out**" and "**decompress (release pressure)**." The feeling was pushing itself out. As long as I didn't hold it down, let go, it would go out by itself.

That experience overturned my understanding of release. After that, releasing was very easy and very clear. Try to experience it more.

For me, reciting "the Lord" a hundred times is not as震撼 (shocking) as one clear release.

So, the key point is **how to release and to release continuously**.

As for truth itself, you will see it through continuous release. There's no need to constantly study it with words. No matter how much research, it's just words.

(Note: This section only selects part of the dialogue. The key point is to remind everyone to value their own release. Don't mistake no-release for release. Don't forget to use **Step 6** to test your release. Honestly facing your release results is the only way to move forward better. Don't be afraid of not knowing how to release. Be afraid of not knowing you don't know, mistaking suppression for release.)

===== Page 267 =====

267

[2020.10.21 Release your feelings continuously, continuously become lighter and more joyful.]

Q: How to continue releasing while in a joyful feeling?

Wind: Notice what you want to do with the current joyful feeling. Do you want to maintain this joy? Or do you want to change it, make it more joyful?

When you release this wanting control, your feeling will *move up*. You'll find that the previous joy was only relative joy. There are even better feelings ahead. Then you release continuously, the feeling gets better and better. **So don't stop here. Go towards ultimate freedom.**

===== Page 268 =====

268

[2020.12.3 Continuous release cannot be achieved by force. Continuous release is built on the lightness and joy brought by the Sixth Step.]

Wind: You can set release counts. But be careful: if you use too much force, you will get stuck.

You cannot do it with that kind of forcing. **The continuity in the Six Steps is built on the feeling of being lighter after release.**

Keep the Six Steps in mind. Use them to correct your release.

===== Page 269 =====

269

[2020.11.17 You cannot force yourself to release. You only release when you see the benefits release brings. So continuously confirm the gains from your release and your direction.]

Wind: Rely on the Six Steps. Start with the Six Steps, end with the Six Steps.

Use your *gain* to confirm your direction.

It's not good if continuous release becomes your "task." Continuous release happens because **each release has benefits**.

This is what **Step 6** says: each release is lighter and happier.

You feel good, so you continue releasing. If you only force yourself to release, you will stop. You won't be able to continue. Because while you are suppressing your desires for the world...

My method is that I constantly confirm my *gains* and my direction.

For example, she just wanted to listen to music. What was she seeking to gain from music?

Can this be gained from releasing? Can we try it?

Continuously confirming your gains can keep you releasing continuously. If you say "I must do it, I must release, I cannot listen to music," this won't work. Because one direction in your subconscious is to listen to music, and you've suppressed it.

Your conscious and subconscious minds are pulling against each other. If you don't look at it, this won't succeed.

Write down the possibilities where you think you can find happiness. Where do you

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actually seek happiness.

If you suppress these desires, it's impossible to achieve **Step 1**. You can force yourself to do homework and work, but **you cannot force yourself to release.** (laughs)

Let me elaborate on Lester's favorite teaching: ***get everything by releasing only.** *

What do you want? How do you plan to get it? **Why not get it through releasing?** This is how you practice. You choose to release.

Sometimes you might spend an afternoon doing other things, not releasing. That's because the subconscious is seeking something. You cannot force yourself to release.

You need to see **what you are seeking**, and ask yourself "Can I get it from releasing?" See which way is easier, lighter, happier. Thereby **choosing to release**.

This is why I say **successful experiences are important.** You have to get benefits first. **Without benefits, you won't do it.** It will find every way to avoid release, to resist release. This is your intellect.

I remember I said before: **My attention to the Sixth Step is what truly led me into continuous release.**

(Wind then shared two pictures of private chats with A Heng, content as follows)

伯利恒之星**:** All last night, I was releasing with great effort. Not much gain. Only after relaxing did I gain a little.

===== Page 271 =====

271

Wind: You see, releasing with effort violates **Step 6**. You are trying to control.

伯利恒之星**:** Absolutely (laughs).

Wind: So it won't happen.

伯利恒之星**:** Only today did I stop, relax a bit.

Wind: I notice one point: when stuck, you actually want control.

伯利恒之星**:** Wanting control causes stuckness (laughs).

Wind: But the way you achieve what you want is by using the intellect to make an effort to fight. This is not *get everything by releasing only*. You are trying to do release using the worldly method of struggle.

伯利恒之星**:** Constantly *fighting, fighting, fighting*. I find reminding each other is really good.

Why do so many people want to sleep as soon as they release? Simple. Compared to forced release, sleeping is more comfortable. The intellect always tends to do more comfortable things.

This is why Lester always asks you to confirm your *gain*. This point is important. **Step 6 cannot be ignored.** So, you must constantly gain benefits.

Start with each release. **Each release, you must feel better.** Only then can you continue.

===== Page 272 =====

272

Once you find force, effort, you must immediately relax and release wanting control.

If release is more comfortable than sleeping, you will naturally tend to release. It's really very simple.

So I said, if you haven't seen the complete path, you will naturally have doubts. **If you have experienced the Six Steps, you will know their perfection.** All of Lester's guidance is about them. Without them by your side, you won't know when you've strayed from the path.

===== Page 273 =====

273

The Six Steps are the tool to get us on the path. Use them to replace the intellect. Use them as our intellect. Hold them in hand, keep them by your side.

The Six Steps must be clear. If you are clear about them, they will lead you on the path. What does it mean to be clear? If you can use them, if you can release continuously, you are clear.

No step in the Six Steps can be ignored. If one step is not achieved, you will stagnate. You cannot say, "ignore this step for now." Doing this will make release impossible to continue.

Implementing the Six Steps is very simple. Maintaining limitation is difficult. See the feeling, let it go. Clear out all feelings that drive your thinking. That's it.

Make the decision to be free. Decide not to stop until you achieve freedom.

——Wind

===== Page 274 =====

274

In the Six Steps, your release will be continuous.

In the Six Steps, joy will continuously increase.

Not in the Six Steps, you will stop.

If it's not in the Six Steps, you don't need it.

Keep it by your side,

Remind yourself constantly.

——Wind

===== Page 275 =====

275

Why emphasize conforming only to the Six Steps? Because the intellect will add many unnecessary things based on different limiting beliefs.

The Six Steps are a straight passage. Following intellectual knowledge, you might easily turn off in other directions.

To let the Release Method help everyone, please let everyone join hands to keep it pure.

——Wind 2020.10.23

===== Page 276 =====

276

∞ Appendix I

Wind: After experiencing the simplicity and efficiency of the Release Method, I let go of all other methods.

You will find that the Sedona Release Method is the only effective method in the world today, a simple method that can be quickly proven by your experience.

Everyone, in every one of their actions, is seeking the ultimate state we now have within, but they are seeking it where it is not – in the material world. This method will enable you to get anything you want and help you reach the highest state.

What the world needs now is love, more love. It is now up to you, through your experience with the Release Method, to prove that simply releasing non-love further allows you to express the already naturally existing love.

Your life will become healthier, happier, and more abundant. Good luck to you, and I wish you success.

——Lester

===== Page 277 =====

277

[2020.11.14]

Wind: I have studied many things, many different teachings. But my experience tells me that those would take a very, very long time, or wouldn't reach the finish line. **Only the Release Method allowed me to experience high efficiency, to reach quickly.**

I didn't understand this for a long time. I thought other methods should also be useful. But my experience told me the Release Method was the only efficient one.

Until I saw this sentence from Lester, heard a few other sentences in audios. I immediately understood: **the Release Method is not just one method among many. It is the only simple and feasible method in the world today. Within the entire world, the only method. ** Among the "masters" coming out of other methods, you can directly judge them as false.

Except for those returning to transmit the Dharma. For example, some Yoga masters are mostly those who cultivated very well in previous lives and returned. But it seems Yogananda's most promising disciple did not attain enlightenment through Kriya Yoga.

Kriya Yoga is already the "airplane" path, the fastest in Yoga. **The Release Method is the rocket path, the most direct.**

Go All The Way: Lester also said that in the future, there will be methods that allow people to be free in an instant.

Wind: In the future, yes. Not in this era. In the past, the Release Method didn't appear either, because the whole world hadn't reached that stage.

Roller: Methods arise according to the times.

===== Page 278 =====

278

Go All The Way: Mm, even now, the Release Method is practiced by a minority, and very few people haven't distorted this method.

Roller: Currently, most people learning the Release Method don't value the Six Steps.

Wind: Actually, this is strange. Lester emphasized the Six Steps many times. Kam also emphasized them. I have always released alone. From the very beginning, I valued the Six Steps very much.

Roller: But most people really just use it to release emotions, improve life. Like you said, most people's karma determines how much they can value this method. Take **Step 3** of the Six Steps, for example. Very few people do it. They are just releasing at the surface level, squeezing the lemon. Let alone the other steps. In the beginning, you didn't achieve **Step 1**. Just by doing the last five steps, you still had a huge *move up*.

Wind: Releasing from desires is necessary. This is **Step 3** of the Six Steps. Without this, you cannot restore the high efficiency of this method.

===== Page 279 =====

279

[2020.10.1]

Wind: I myself have also read many religious, philosophical, and meditation materials. I don't talk about them anymore now. Because these conceptual things are often obstacles. Back when I studied Buddhism, I was also very serious, learning Pali and reading the Pali Canon.

大路**zheng:** Why did you let go of the Dharma?

Wind: Because the Release Method is more efficient for me. Lester said releasing once is equivalent to meditating for several months. This is very accurate for me, because my experience confirms it.

Previously, my Vipassana practice was also quite good. But it's indeed not as efficient as the Release Method. So I disregard what it is and use what is most efficient for me.

Now, when others discuss the Dharma, I generally don't interject. Because I believe such metaphysical discussions are often unhelpful. Now my discussions focus on "**how to do it**."

How to achieve, how to reach. Even studying the Dharma, it's like the raft simile. You need to know how to cross the river, and focus on that.

I spent many years on research. Previously, I was more knowledge-oriented. But the realizations it brought me were not as great as the release I did in a short time.

If you are honest with yourself, you can discover whether you are standing still or moving forward. Accepting some conceptual things, knowledge things, can easily give you an illusion. You feel you know a lot. But that's just intellectual accumulation.

===== Page 280 =====

280

The intellect cannot understand things beyond the intellect. It just uses existing experience to speculate about something you haven't seen.

The difference between imagination, simulation, and actually seeing is huge. Learning the Release Method is **experiential**.

I have seen many people in spiritual and traditional religious circles, their heads stuffed with various views. It's really hard for them to progress.

Today, we talked about Xingkong's translation. Xingkong was an early disseminator of the Release Method. I am very grateful for his dissemination. But there is one problem with his translations: they mixed in too many common spiritual jargon terms. Actually, Mr. Lester didn't like using those terms. Lester liked to express abstruse concepts in the simplest language. He liked to use everyday English. So in my translations, I also try to be colloquial and avoid using big words as much as possible.

Lester's style is different from other masters. He rarely used those classical religious-sounding words. But when they translate, they add those words back in.

So, when I discuss Release Method theory, I set myself a principle: **I absolutely will not use anything outside Lester's system to discuss it.** All language is what he himself said.

I will not use Buddhism to discuss it, even though I studied it. I will not mix the teachings of two masters. Because I believe each of their paths is complete. They don't need us, small egos, to use our intellects to piece them together.

===== Page 281 =====

281

I used to read Pali and English parallel versions. It took seven or eight months.

I think it's a rather strange thing to try to combine various teachings. Is it possible that each master didn't teach a complete map, needing our intellects to piece it together?

米妮**:** Wind, does the Release Method involve religious beliefs?

Wind: No. Lester said "**don't believe what I say**." *The Way* also quotes Ramana, saying there is no God, only yourself.

Most importantly, the Release Method doesn't require imposing a belief system on you. You release, and then gain realization from within. This is not like traditional religions asking you to first believe in a set of things.

You can have beliefs. But as you release, you will see the truth yourself. At that time, you don't operate at the level of belief. You operate at the level of **knowing**. You know it's like that. You don't need a set of intellectual belief systems to believe something.

Lester also often mentioned Jesus Christ, and the phrase "**I am that I am**." This is the best expression of infinite being in the Bible.

D: Minnie, Lester also said: If you surrender completely, you can even have coffee with Jesus.

Wind: Mm, Lester said, as long as you accept, you can sit and have coffee with Jesus.

I also studied the Bible, purely as intellectual study. From the Scholastic system, Augustine, Aquinas, Leibniz's theodicy. Yogananda actually

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also commented on a section of the Bible. Lester often mentioned two enlightened beings: one was Yogananda, the other was Ramana Maharshi. The ancient ones he mainly mentioned were the Buddha and Jesus.

[2020.10.15]

Wind: I recall a funny thing. When I first started learning the Release Method, because it was so simple, my intellect always resisted using it.

I thought: I studied Pali, read the Tripitaka classics, learned German to study classical philosophy, learned countless Buddhist, Taoist, philosophical, theological theories. In the end, the method I use is this simple one?

At that time, I was very resistant to using the Release Method. The more effective it was, the more conflicted I felt. Was all this study for nothing?

Now I can answer myself very clearly: **Yes, it was all for nothing.**

People who want freedom won't deceive themselves.

As I release, although I argue with others less and less, my inner certainty grows stronger and stronger.

Dialogue One: The Path to Success – The Six Steps

Q: Teacher, can you talk about your path to success?

Wind: The Six Steps.

Q: Why could you do it? While so many people can't.

Wind: The Six Steps. **Because you need something else. I only need the Six Steps.**

Q: So, you must do it in action.

Wind: The key is **you didn't do it**. Not long after, you think of another intellectual question and start studying it again, just like this question.

There are no contradictions within the Six Steps. But if you pick at Lester's words, using your intellect to twist and process them, you can always find so-called "contradictions." It will immediately lead you in the direction of limitation.

∞ Appendix II

Wind: You don't need anything else outside the Six Steps. No matter what happens, it's just the Six Steps.

Thanks to Tian Cheng for organizing and sharing

===== Page 284 =====

284

Those intellectual questions, those contents deviating from the Six Steps, will lead you away from freedom.

I have a very strong intellect. But I used my intellect correctly – that is, **recognizing the limitation of the intellect**.

Throughout the whole process, **I only looked at the Six Steps. I didn't need anything outside the Six Steps.** If you want to talk about a secret to success, this is the secret.

People who continuously collect materials will never reach the finish line. Especially if their intellectual minds can't distinguish those contents.

Q: Then how should I do it to reach the finish line?

Wind: The Six Steps.

===== Page 285 =====

285

Dialogue Two: Among all kinds of help, there is no better help than destroying supports.

Q: Teacher, this time you are really leaving completely?

Wind: Mm. I will leave the world.

Q: Directly merge into the infinite?

Wind: No. No longer communicate with people. What people call *isolation*.

Q: Is this your inner guidance?

Wind: Mm, once I decided, I went and did it.

Q: Teacher, why can't you continue to help us?

Wind: Leaving is the help. I can see the big picture. If I stay here, no one will become free. **Dependency is fatal to growth.**

Q: But when I need you, can you come and help me?

Wind: Completely leaving is the help. Does an infinite being need help? When you seek help from the outside, that is an opportunity. Become aware of it, release.

Find everything you want from within. Absolute security exists only in your **infinite being**.

Among all kinds of help, there is no better help than destroying all your supports.

(Below, Wind quotes a passage from the book *Me and Lester*)

===== Page 286 =====

286

Lester told me the world would "knock down his supports," so everyone would be forced to find answers from within.

"That's good," he said.

"Not an explosion, but an ascension," he laughed.

Currently, people always seek happiness externally using various escape routes provided by the world. Eventually, when external escapes are exhausted, he predicted, we would be forced to turn inward.

"This is really a good thing," he said, "because people will be forced to find the answer, know who they really are, just like me." He always told me he was especially grateful for his heart attack.

Wind: When external escape routes are all knocked down, you will be forced to go inward. But you can become more conscious, more proactive. **Don't wait until a gun is pointed at your head to do it.**

You all know yourselves very well. Although not so deeply, you will know your own behavior. If there is dependency, you will cling. If you depend on the outside, you cannot discover the infinite within. These things are all very simple.

The Release Method, as a self-reliant method, doesn't have that many problems. **All problems arise when you deviate from the Six Steps.** Therefore, either you return to the Six Steps and continue releasing, or you move towards limitation.

===== Page 287 =====

287

As someone who has achieved ultimate freedom, I cannot stay here.

Q: Why can't someone with ultimate freedom stay here?

Wind: Lester stayed here for decades, repeating these things. In his own words, "*over and over and over and over again*." He kept repeating the same things.

One year before he left, he told one of his students: I cannot stay here. If I am here, you will only depend on me. No one will become free.

Because they thought Lester was here and could guide them. So they kept forgetting. Not long after Lester left, that lady from the Sedona Institute gained freedom.

I talked with Lester a lot about his past. **When he was alive, no one gained freedom under his guidance.**

Q: You chatted with Lester?

Wind: I often chat with Lester.

Q: Was this free master a Release Method teacher or a student?

Wind: A student. No Release Method teacher gained freedom. Moreover, the Release Method teachers Lester designated were mostly those he felt had lesser tendencies, i.e., more inclined towards the world.

Q: How do you chat?

===== Page 288 =====

288

Wind: Between free people, no medium is needed for communication. They exist in every point. There is no separation between us.

Q: I don't have the idea of becoming a Release Method teacher now.

Wind: You might in the future. Unless you release the drive of those programs. If you don't release, it will continuously drive you to 'stir up trouble' (engage in activities).

All brilliance, all creativity, comes from **infinite being**. The intellect is a mechanized program; it only repeats. Perhaps it can be said this way: a person **free from the intellectual program truly begins to live**. Before that, they were just constantly driven robots.

Q: Yesterday, a friend contacted me. After exchanging Release Method ideas, he sent me some money. This time, I refused, even though I'm still quite poor. Because I don't want to charge money for the Release Method.

Wind: Well, making money with it will give you false feedback. Using talk about the Release Method to replace actual releasing. These are things that easily lead people astray.

Furthermore, spiritual books are also most likely to lead people astray. Because when reading those books, people deceive themselves into thinking they are on the path. When you deviate, if you know you are deviating, you can turn back.

So, **you don't need anything outside the Six Steps.** *The Way* is good. Those masters' books are also good. *The Ultimate Freedom Path* is also good.

But when reading them makes you stop releasing, they are not good.

===== Page 289 =====

289

Ralph once held a book by Ramana Maharshi, continuously reading and researching it.

Later, Lester said: You're crazy. You could have been releasing. Lester told me he tried countless times to correct his students' tendencies.

His students would come up with many ways to escape. For example, asking "What am I?" This is a very lofty way to escape.

Lester advocated this method for a specific period. But they were just avoiding releasing.

In this era, where this Dharma door could still succeed, he taught it. After 1970 ended, no one would succeed with this method anymore.

Q: Teacher, is there anything else you want to say to me?

Wind: Actually, none of the above needs to be said. The less said, the better. Is accumulating those intellectual things useful? To achieve freedom, all accumulation must be released.

Even Kriyananda尊者 got obstructed. He tried to recall Yogananda's teachings word for word. Is this useful? It's completely useless. Writing books and promoting for his Guru replaced actually doing it. **Freedom must be achieved by doing it.**

Q: Actually, what stage did Krijananda尊者 reach?

Wind: Krijananda尊者 reached the level of meditative absorption (*jhana*), but did not reach

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===== Page 290 =====

290

Samadhi.

Q: So he could still fall back?

Wind: Mm. As long as you haven't achieved it, no amount of talking is useful.

Q: Didn't Master Yogananda continue to help him?

Wind: The best help is to leave.

Q: Yogananda leaving Krijananda was the best help?

Wind: As long as Yogananda was there, he would always look up to his Guru, always see the Guru as the source of knowledge and power. And this cannot lead to freedom. No matter how much he called, Yogananda wouldn't come.

To turn direction, you must be made to find no security outside. When you cannot find a master outside, you will find it within yourself.

Q: Was not relying on a Guru one of your advantages in succeeding?

Wind: Mm. And I never thought of calling upon Lester or other masters. When studying Mahayana Buddhism, I leaned towards Zen and away from Pure Land. That was my advantage. **I only wanted to walk alone.**

Q: Self-reliance.

Wind: Mm. That has been my tendency for a very long time.

Q: Previously, seeing your sharing in the group was quite useful.

===== Page 291 =====

291

Wind: When you feel that looking at something is useful, you will keep looking at it. If you return to the Six Steps, it becomes very simple.

But looking at other texts, even the teachings of masters, even Lester's own teachings, will make your intellect more and more complicated. Because the intellect tends to complicate things.

You also like **attachment to rites and rituals**. The idolatry forbidden in the teachings of Moses and Jesus. The Buddha classified a type of behavior as attachment to rites and rituals, i.e., believing that rituals and the like are beneficial to liberation.

Actually, they are useless. Your actions of organizing pictures of masters are all useless. On the contrary, they are based on a wrong view, the view of attachment to rites and rituals.

You think things related to those external images and rituals are helpful. When you do this, you deepen this view, thus moving further away from the infinite being that can only be found within.

You have met the master, but you still treat them with worldly superstitious methods.

Q: Yes, I have to admit it. Then what should I do?

Wind: What to do? There's only one solution. **The Six Steps. Release.** If I said there was a second solution, you wouldn't release.

Q: Teacher, if I have any other mistakes, please tell me.

Wind: You are making a mistake right now. Because you are not releasing. **Not releasing**

===== Page 292 =====

292

is the mistake. Any time, any place, not releasing is a mistake. Even if you are listening to me speak.

Q: Teacher, before you leave, can you leave me a letter?

Wind: No. **The Six Steps. Implement the Six Steps. Walk to the finish line.**

I hope that after I leave, you will no longer rely on those words or anything else. Instead, go straight to the finish line.

Again, **you don't need anything else outside the Six Steps. No matter what happens, it's just the Six Steps.**

Dialogue Three: Accumulating conceptual things will only unconsciously lead you away from the path of freedom. The clarity from reading materials is no match for the clarity from releasing.

2020.3.17

大黄猫**:** Teacher Wind, can it be said that reading aloud and reading books are both ways to escape releasing?

Wind: Yes. And reading spiritual books has a particularly bad effect.

天成**:** Teacher, what bad effect?

Wind: Because it uses talking about freedom to replace actually achieving freedom. When you watch movies or read novels, you know you are going in the opposite direction. You are conscious of it. But when you read spiritual books, you deceive yourself into thinking you are on the path. This deviation is **unconscious**. That's the bad effect.

Another point: accumulating knowledge about states you haven't yet experienced will cause you to have many wrong imaginations. Those imaginations will not actually help you reach that state. On the contrary, they will hinder you, or cause your intellect to mistake something that is not that state for that state.

(Wind then quoted some passages from *Lester's Explanation of the Release Method*)

***Anything you develop in your intellect will prevent you from reaching the top. The intellect is your greatest enemy.** *

All this pain is meaningless. I've had enough. I ended it. I will focus all my energy on maintaining this state.

It will take a month, maybe two months, and you will release all the agflap. But overall, I think we have the only way to quiet the intellect by making the subconscious programs manifest.

We first enter the conscious mind and release control and approval. Whereas those other things you try to release, like fear – you know – you would spend hundreds or thousands of lifetimes releasing fear. After that, you would still have anger, you would still have other feelings. But when you release the wanting of control, everything underneath it is let go of all at once.

Then when you release wanting security, you release all the wanting of approval and control and everything underneath them. You are now too low to attack wanting security. You are overwhelmed, you are terrified by death, so you let it operate you. But when you release a fair amount of control and approval, you have the ability to face the fear of death.

*But you can see, our method is actually to release the drives of the intellect. **Don't try to develop your intellect. This way, you are developing your enemy, developing what binds you.** *

大黄猫**:** Teacher Wind, organizing your materials is very beneficial, it feels clearer.

===== Page 295 =====

295

Wind: That clarity is no match for the clarity from releasing.

天成**:** Mm, developing anything in the intellect is an obstacle. Even the content of masters' teachings.

大黄猫**:** Teacher Wind, this is really颠覆 (subversive) to my beliefs. I always felt that reading Teacher Wind's materials and masters' materials were steps for growth. Understanding these theories helps release better.

Wind: That will make you feel good about yourself. But **you are not releasing.**

(Wind then shared two short segments from the Release Method documentary *Going All the Way*)

Ralph encountered the exact same problem. At that time, he was studying Ramana Maharshi's books. He also had issues with meditation.

The Release Method is the most efficient method. It does not need to be combined with meditation, does not need to be combined with rituals, does not need to be combined with mantras, does not need idolatry, does not need group empowerment. In fact, using anything with the Release Method will only weaken its power, slow its effect.

Just use the Release Method alone to release. Implement the Six Steps.

大黄猫**:** Teacher Wind, in the second video, it says "**You completely in your mind get these conceptual things**." When I read this back then, I didn't quite understand. Today I know, without releasing, no matter how much the mind knows, it's useless.

===== Page 297 =====

297

随乐**:** If we use release, and also use the method of love from Lester's book *The Power of Love*, would it be faster?

Wind: No. Actually, Lester told you in the audio that it took him three months. These three months included time for exploration. He said that if he had known the Six Steps from the beginning, he would have only taken one month or less.

Simple, or impossible.

If you can't do it in one month, and you still can't do it in two months, then for you, **freedom is impossible.**

You cannot drag it out for a very long time. You cannot say, "I'll release a little every day, and then become free in over ten years."

Implement the Six Steps. Either you solve it within one or two months, or you will never achieve it in your lifetime.

在**:** Why can't it be dragged out for too long?

∞ Appendix III

Wind: Implement the Six Steps. Either you solve it within one or two months, or you will never achieve it in your lifetime.

2020.12.16

===== Page 298 =====

298

Wind: Because if you haven't achieved freedom in one or two months, then you are **not on the Six Steps.** Not being on the Six Steps, how could you possibly be free?

随乐**:** Just use the Six Steps alone, without combining them with love practice?

Wind: Yes. The Six Steps are a complete map. **You don't need to add anything else to them.**

Release according to the Six Steps, and in one week you can reach an extremely high state. You could even enter ***Nirbikalpa Samadhi.*** *

If you drag this process out for a long time, you are definitely not in the Six Steps.

Lester tells you: releasing once is equivalent to meditating for several months. One release only takes a few seconds. You only need a few seconds, which equals several months of meditation. This method is extremely efficient.

时代万物互联**:** What are we doing wrong? We can't even reach that height with a day's release.

Wind: You can look at the Six Steps and know whether you are in them or not. **If you are in the Six Steps, your release will be continuous, and your joy will continuously increase.**

时代万物互联**:** I definitely don't have **Step 1**. Step 2 – is the decision to be free a decision to be free or a decision to release?

Wind: Make the decision to be free. Decide not to stop until you achieve freedom. When the Buddha sat under the tree, he decided: "I will not rise until I find the path to liberation."

===== Page 299 =====

299

在**:** At our current level, can't we just ignore **Step 1** and **Step 2** for now? When we reach the Stream-Entry stage, we will use these two steps then.

Wind: It's not about ignoring Step 1 and Step 2. The complete achievement of **Step 1** requires Stream-Entry. But if you don't actively use **Step 1** and **Step 2**, you cannot achieve Stream-Entry either. **The Six Steps require you to actively implement them.** Then, when you completely achieve **Step 1**, the subsequent five steps will carry you forward.

时代万物互联**:** So, indeed, sometimes we don't want freedom that much.

Wind: So, for you, the most practical thing is Lester's most recommended teaching: ***get everything by releasing only.*** *

Because you always have wants. **Decide to achieve every desired thing by releasing.** This will also keep you releasing continuously.

===== Page 300 =====

300

All happiness comes from the intellect quieting down, allowing you to see more of the infinite being. You just mistakenly think it's brought by certain people, things, or events outside.

The only source of happiness is your infinite being.

The pleasure people call orgasm is just temporarily quieting the intellect. What is the happiness of achieving a goal? When you obtain something, you temporarily allow the intellect to quiet down a bit.

When you chase the world, you are developing the intellect, making it noisier. This is intensifying suffering.

The only way to relieve suffering is to turn direction and let the intellect quiet down. Because the only source of happiness is infinite being. Only when the intellect is quiet can infinite being manifest more. It's that simple.

——Wind

===== Page 301 =====

301

Q: Teacher, can you explain how karma works?

Wind: Karma is programs. Programs create every one of your thoughts. Your thoughts are not free. Therefore, actions are not free.

Q: Teacher, please continue explaining karma.

Wind: Karma is programs, action and reaction.

Q: How does it operate?

Wind: Programs drive thoughts. Thoughts project the world. That's how it works. The world is just a display screen. Doing anything in the world is smashing the display screen. You cannot change the content of any scene playing inside.

Q: So directly releasing programs can change the world?

Wind: Yes. It should be said, **only releasing programs can change the world.** Otherwise, the world will manifest according to the established programs. Within the programs, you have no free will. Unless you decide to release the programs. So, before, no matter what

∞ Appendix IV: Take complete responsibility for the entire world you create. Be conscious of it, and you can consciously create what you want.

2021.3.14

===== Page 302 =====

302

activities you wanted to 'stir up,' I would say, go release. Stirring up activities is useless. You are just being driven by programs, repeating past karma. That's it.

Q: Can I change my family members' world through release? For example, I want to cure my mother's illness by releasing (even if this illness was pre-set by her).

Wind: Yes.

Q: That is to say, I can change others' karma through release?

Wind: You are not changing others' karma.

Q: Isn't this interfering with others' lives?

Wind: This is the harmonious operation of the universe. You cannot talk about interfering with karma now. That's something for free people. Because free people can do anything, can transcend all karmic bonds. You are currently in the midst of being driven by karma. All your desires are part of karma. So, what you affect is only your own karma. Including your mother's illness – that is **your karma**.

Q: My karma?

Wind: You cannot talk about interfering with others' karma before liberation. There is no separation. **She is a picture in you.**

===== Page 303 =====

303

Q: She pre-set her life before coming, i.e., karma, which led to illness. This is also my karma?

Wind: She is just a picture in you.

Q: Gosh! That means, **I can master the entire world I see through release?**

Wind: Lester said this many times. Don't be so shocked like you just heard it. (laughs)

Q: Hahaha, this really刷新 (refreshes) my cognition.

(Below, Wind quotes a passage from *The Last Step to Complete Freedom*, a dialogue between Lester and others. To help everyone understand better, I've included a more complete Chinese-English parallel part.)

Q: if we see that the other one needs help is it just us that needs it?

Lester: You can help the other one to help himself. If you do things for the other one, you cripple the other one. But we can help others to help themselves.

===== Page 304 =====

304

Q: Mainly by our change of attitude?

Lester: That's part of it; just changing your attitude toward the other one helps the other one. The more we see the perfection of the other one, the more we're supporting the other one toward that perfection. You change your attitude and the other one will change; watch it.

Q: To change my attitude, do you mean my basic understanding that he's part of my consciousness and there's nothing but perfect consciousness and not think of him as an individual limited?

Lester: Yes. That's an excellent way to do it. It works,

===== Page 305 =====

305

***doesn't it? ***

Q: It works perfectly, yes. It works instantly.

Lester: People will actually fit our consciousness of them.

Q: Then, if Lillian tells me she wants a bigger house, I've got to clear my own consciousness to let her fulfill my desires. Because it's only in my thoughts that I have her considered, isn't that right? I don't have to consider Lillian; it's only me that I have to consider, my own happiness, then she is happy. That is, my own happiness would be to go to the ultimate happiness—

Lester: But you gotta separation: Lil and me.

===== Page 306 =====

306

Q: I always had this problem, you know, since I've known you.

Lester: You didn't have it at times; you would say, "Who is Lillian but my consciousness?"

Q: Yes. I say that. I just said it a few minutes ago: I've only got to deal with my own consciousness.

Lester: O.K. That includes Lillian. right?

===== Page 307 =====

307

Q: Yes, that's right.

Q: That includes a bigger house, too. (Laughter.)

Q: I'11 have to get rid of a limitation within my own consciousness.That's all I'm dealing with anyway: I'm not dealing with Lillian or houses or land, I'm dealing with my own consciousness. The blocks are within myself or the unlimitedness is within myself. And, as you said: If I'm an infinite Being now, I can do it now! I won't have to wait until I get home.

Lester: Right.

Q: We're going to the moving quick!

===== Page 308 =====

308

Q: By the time you get home, Lil, you're going to be happy with your house. as is.

Lester: If you accepted it, that same house could be twice the size,when you went home. It would be so natural you wouldn't even notice it. You'd just move into a home twice the size that you left.

Q: That is to say, my mother's illness, relatives' debts, etc., are all my karma.

Wind: Karma is your desires. Programs are feelings, driven by desires.

Taking full responsibility means taking complete responsibility for the entire world you create. Including the sun rising, the direction of dust, the vibration of atoms – all are created by you.

It's just that you are not conscious of it. **Be conscious of it, and you can consciously create what you want, not what you don't want.**

===== Page 309 =====

309

Q: Teacher, can I help them heal through release? Even if they've been paralyzed for years?

Wind: I've actually answered this type of question many times. Regarding questions like "can I achieve this or that," I hope you can remember Lester's words: ***every impossible, no matter how impossible, become immediately a possible ,as you completely released on it.*** * (Every impossible, no matter how impossible, immediately becomes possible, once you completely release on it.)

Q: Teacher, you mentioned "the harmonious operation of the universe" here. What does it mean specifically? For example, if I heal a family member through release, is this the harmonious operation of the universe?

Wind: The moment you generate a thought, she will generate the corresponding thought simultaneously, without the slightest difference. Therefore, you don't need to change her thoughts through language or action. **You only need to process your own thoughts. Then the world will change.**

Ultimately, besides releasing, there's nothing else to do. ***release only.*** *

Q: Okay.

===== Page 310 =====

310

Q: After Lester left the world, did he directly merge into the infinite?

Wind: I told you this a long time ago.

Q: Later, I heard you say that after Lester left, many disciples saw him.

Wind: Only in some form.

Q: You also said that after merging into the infinite, one does not appear in any form.

Wind: Merging into infinite being is not disappearing. It's existing without form.

Q: Ralf said that Lester came to see him the day after he left. In what form did Lester come to him?

Wind: In a dream. You can see Lester in any form. Lester is no longer a body. Lester is now right beside everyone, in the "form" of infinite being.

If you want to see Lester in astral form, you will see him in astral form. If you want to see Lester in physical form, you will see him in physical form. It depends on your receptivity.

But he is everywhere, every point. There is no place where he does not exist at this moment. After merging into the infinite, one does not appear in any form again.

∞ **Appendix V: Each time you release, you help everyone.**

===== Page 311 =====

311

Q: If I have enough receptivity, could I still see Lester in physical form?

Wind: Mm, it's not that he "appears." He is present now. It's just that you haven't projected his physical form yet. It's not that there is a "Lester" appearing as a physical body. It's that you are attempting to communicate with a physical form of "Lester." If many people around the world simultaneously project Lester's physical form, they will see Lester's physical form at the same time. But it's not that Lester descended. It's the omnipotent function of being in infinite being.

Q: After Lester merged into the infinite, he no longer became a body. He exists in the form of "infinite being." But if I want to see a Lester in physical or astral form (if I can accept it), I can still see Lester in physical form, right?

Wind: Yes. Jesus and Buddha can both be seen. Lester also told students that you can have coffee with Jesus.

Q: After merging into the infinite, one no longer becomes a body (physical, astral, causal). No more reincarnation. A Siddha exists in the form of "infinite being" forever, everywhere in the universe, continuing to help others?

Wind: Mm.

Q: Does a Siddha still continue to help others attain freedom? Only in the form of infinite being, not as a body.

===== Page 312 =====

312

Wind: They will unconsciously project all beings, helping others attain freedom. Actually, the help of a Siddha is the greatest. It is at the level of infinite being. It's just that your intellect cannot understand it. So you think the help from words and teachings is greater. Actually, that formless help is the greatest.

Q: The scope of a Siddha's help is all life, all existence. While a Jivanmukta only helps a few people?

Wind: A Jivanmukta also helps all life. Masters all unconsciously project all life. Even if you stay in a cave. But a Jivanmukta's game of helping others is not yet over; some limitations remain. A Siddha is a perfect being.

Q: A Jivanmukta also helps all life. Which stage of Jivanmukta are you referring to here?

Wind: From Stream-Enterer to Arhat.

Q: Can a Stream-Enterer also help all life?

Wind: Mm. Not only a Stream-Enterer. **Every time you release, you are helping all life.** The world is just a projection of the mind.

Q: How does it help? For example, if I reach Nirbikalpa Samadhi, but my mother doesn't study or practice, can it also help her?

Wind: That helps much more than you sharing. People don't know how karma works. **Releasing makes you more selfless.** As long as you have a selfless consciousness, your mind will project a more perfect world. This is true help.

===== Page 313 =====

313

But in the agflap state, so-called helping others is just satisfying the ego. Nourishing the ego itself does not produce much help. **As soon as you are free, even if you are in a cave doing nothing, your help is greater than all activists combined.**

Q: Each time I release, of course, it helps my world. Can it also help my mother's world?

Wind: Yes. **Each time you release, you help everyone.**

Q: Each time I release, it helps everyone's world. Everyone means everyone?

Wind: Everyone means everyone.

===== Page 314 =====

314

倚天**:** "Wanting" is on the very surface. This was my great discovery this morning.

I am Infinite: This is a breakthrough. With this breakthrough, you can become more and more aware of wanting. Then you can try to release.

Wind: The breakthrough duo. (laughs)

倚天**:** Finally, a little breakthrough, and you guys mock me so much.

Wind: You don't need a breakthrough. Just use it directly. You see, every time you have a "breakthrough," you have to summarize it with the intellect, right? Summaries always result in conceptual things. You just transformed a concept with words, trying to gain an experience?

倚天**:** Maybe I'll break through this afternoon.

Wind: You can break through in the next second. Don't procrastinate.

It's not a breakthrough when the intellect understands something. It's a breakthrough when you can experience release. Being able to experience release continuously is even more of a breakthrough. When the intellect understands something, that's a false breakthrough. There's a misunderstanding here. Let me talk about it.

Often, when people use a method and don't achieve the expected results, they start looking for solutions. Like when you're not driving well, you might think, is there some other trick? Behaviorally, this translates to asking this person, asking that person, grabbing anyone who releases well and asking. Hearing

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a viewpoint, trying it out, finding it seems useful, then having a sudden realization. This direction is wrong.

Because, for example, if you are too tense now, and someone tells you to relax, you relax and find you can release. So you define "relax" as the trick.

Then you get stuck again. Someone tells you to allow. You allow and succeed. So you define "allow" as the trick.

The "tricks" accumulated in your mind increase, and releasing becomes more and more difficult. Because you are constantly paying attention to those tricks.

The real trick is to keep it simple. Return to the simplest release process.

Asking those who release well is useless. Because they cannot summarize the reason for their successful release. Many people can release, but the experiences they summarize are imaginations of the intellect, and they are wrong. Like asking Jack Ma why he can make money. Actually, he himself doesn't know.

It's very simple. If release had those tricks and principles, why wouldn't Lester tell you?

The experience of the Release Method is: the more you release, the fewer things you need to pay attention to. It becomes simpler and simpler.

It's like learning to ride a bike. Once you've learned, you just get on and ride. You don't think about how to ride. You don't think about whether to step with the left foot or the right foot first. This is achieved through a large amount of release, not through intellectual understanding.

===== Page 316 =====

316

(Wind then quoted a passage from Lester in *The Way* Part 3)

Lester: *When I try to explain an experience to you, it's like trying to tell you how to fly a plane, or even drive a car. I just say put the key in, shift to drive, step on the gas, and you're off.*

When you want to go right, you turn the wheel right. When you want to go left, you turn left. Could you learn to drive that way? You know everything you need to know to drive. Could you drive? No, you need experience.

With flying a plane, it's even more so. I tell you how to fly a plane. You go up, come down fast. Experience is throwing you on a bicycle. I can tell your intellect how to ride a bicycle. But you won't know how to do it until you experience it.

When you experience it, you cannot intellectually transfer an experience to another person. They have to experience it themselves. So this is the clear difference between experience and intellectual understanding.

Intellectual understanding will not give you the ability to experience. It can guide you towards experience, but it will not give you an experience. Because experience is not in the intellect. Thinking is not experiencing.

Wind: Like learning to ride a bike, just go and operate. Fall a few times, and you'll learn.

===== Page 317 =====

317

Lester: *But you can see, our method is actually to release the drives of the intellect. **Don't try to develop your intellect. This way, you are developing your enemy, developing what binds you.** *

Wind: When your "intellectual understanding" of the Release Method increases, you know you're on the wrong path. The better you release, the less intellectual understanding you have.

You know it's a feeling. You know it can be released. You know what release is. You know that after release, the intellect quiets down. You have all those experiences.

Lester: *Yes, you release your craving and aversion for the world, little by little. But you need a big gulp, not these little sips.*

So you use what you are doing to release. Understand, the only effort you need is to get rid of your effort. That's what you do in the world. You use your effort to get rid of your effort. But in your being, no effort is needed. Things materialize and dematerialize instantly.

*However, you try to figure it out with your intellect. You can't do it. Because your intellect, your intelligence, is the obstacle. It's an accumulation of limiting concepts. So you cannot figure it out in your intellect. **You can become your being. You are your being right now.** *

You don't have to become a limited chassis. And that's what you release in your work and daily life. You release all craving and aversion, get rid of all emotions associated with you. Did I answer your question?

Student: *Yes, I think I'm not trying to figure it out, but I can say I can skip parts. You answered my question.*

Lester: ***You cannot figure it out.** *

Wind: Note: ***you cannot figure it out.** * The right effort is still necessary. Actually, keeping it simple and doing it is still important. Let me talk about the inertia I also had. Before, when I experienced release, I would subconsciously summarize it. **Never summarize. An intellectual summary will lead you astray for a long time.**

If you release well, just continue releasing. **Upon realization, you go astray.**

Someone once told me: **"As soon as you have a realization, you go astray."** This sentence helped me a lot later in my release.

Record gains. Don't record the intellect's understanding of the method. Because those understandings are really limiting. On the method page, you only need to put the Six Steps.

After I continuously released and reached Samadhi, looking back at my previous weird understandings, I felt very stupid.

I discovered long ago that communication doesn't help me. Communication is everyone talking about their problems, then mutually认同 (identifying with) each other's limiting beliefs. So most communication is unhelpful.

Communication between practitioners is just sending each other intellectual understandings, mutually misleading.

===== Page 319 =====

319

Just send the method. Just send the master's teachings directly.

I used to have a good Theravada group, a Vipassana group. Usually, everyone was quiet. Sometimes someone would post a passage of scripture, without adding their own commentary.

Later, more people joined, and they started discussing experiences. The group became useless. **Experiences processed by the intellect do not help people. They only mislead people.**

===== Page 320 =====

320

天成**:** You said before that there are more female masters than male masters. Is that so?

Wind: The difference is not significant. And masters have no gender.

天成**:** Because female masters are rarely seen, it seems like women have difficulty attaining enlightenment.

Wind: Female masters don't have the same acceptance in society as male masters. So they choose to live in seclusion. When the collective consciousness reaches gender equality, female masters will emerge.

天成**:** Actually, are women more likely to attain enlightenment than men? Because women are more感性 (emotional/sensitive).

Wind: Men and women each have their advantages. **Women's advantage is in the beginning, because they operate through feeling. Men's advantage lies in a more active intellectual center. So their willpower to reach the finish line is stronger.**

天成**:** Intellectual center, what is that?

Wind: The eyebrow center.

∞ Appendix VII

Men and women each have their advantages in release. Only after balancing these characteristics can one reach the finish line.

2021.1.3

===== Page 321 =====

321

天成**:** The third eye?

Wind: Mm. Men usually have a stronger desire to find answers. Women often stop at happiness.

天成**:** So, with what advantage do women reach the finish line?

Wind: But most men don't even start. They just engage in mental activities. **Women move faster, but they easily get stuck in happiness.** Overcoming this, balancing the characteristics, leads to the finish line.

Men overcoming their thinking inertia and overcoming their sexual desires is also a balancing of characteristics.

Both genders have advantages. But ultimately, **you need balance.**

天成**:** Among the 30 masters in the world today, how many are female masters?

Wind: I won't say. And it's meaningless anyway. If I create a female body tomorrow, I am a female master. The body is just an image that can be transformed.

===== Page 322 =====

322

∞ Appendix VIII

Wind: Let's join hands to present the original release process purely before everyone.

[2020.10.21 Spread the original Release Method without forcing, but do not use it to charge money.]

Wind: I spent four years searching for materials, and also releasing. Later, I went abroad and was exposed to Lester's later audios and the 1992 course. Then I understood a concise, complete map. It is very clear, concise, powerful. It is a complete map towards freedom.

Especially Lester's later audio explanations of the Release Method. After learning the release process, everyone can focus on the *The Way* series. Those are Lester's direct teachings. They will clarify many issues and also provide great encouragement.

Everyone can spread the original release as much as possible without forcing. **But do not charge a single cent for it.**

===== Page 323 =====

323

[2020.10.23 Only by keeping dissemination free can the purity of the Release Method be maintained.]

Wind: Today, when I guided that group member, because she hadn't experienced releasing emotions, I also started with the three questions for releasing emotions. Then I let her go deeper. If someone hasn't experienced releasing emotions, following the course order, they will also learn quickly.

Lester mentioned that if you don't want freedom strongly enough, you will be pulled back by this world. The only reason for not succeeding is not wanting it enough.

So, even with the method, I still don't think most people can be free. But at least provide the tool to people, so that those who need help can receive help.

But during my release, I had a strong intuition: **any form of charging will damage the presentation of this original method.** So, I hope that when disseminating this method, you do not use it to charge a single cent.

Most importantly, you must achieve it yourself first before you can teach others. **If you cannot achieve abundance yourself, cannot achieve everything you want by releasing, then you cannot teach others either.** You will inevitably modify and add some limiting beliefs.

If you cannot run an organization solely by releasing, but instead rely on charging money, you cannot maintain purity.

===== Page 324 =====

324

[2020.10.30 Wind: I hope the Release Method remains free.]

Netizen: What do you think about charging for sharing this?

Wind: My personal hope is to keep it free. But it's up to you.

Because these things have been restored thanks to the selfless contributions of many people. I only did some of the work.

I hope it remains free for two reasons. One: there are already enough Release Method organizations nowadays, and they are not about awakening. I see that being free can ensure its purity. The second reason is for yourself: charging will actually hinder your growth. That's my view. But they are not强制 (compulsory). You can still choose to do what you want. (laughs)

Finally, release continuously. Implement the Six Steps.

Netizen: Were Lester's teachings charged or free when he was alive?

Wind: He was free initially. Later, not many people came to listen. Those who listened didn't use it. Later, he started charging.

Netizen: Mm.

===== Page 325 =====

325

Netizen: I don't want to use the Release Method to make money now. I will use it to achieve freedom. Before, I did think about making money by teaching the Release Method. Later, I

thought, *Get everything by releasing only*. So, I can get money directly by releasing. Why work so hard?

Wind: By using the Release Method to release, you can get more money. You can also get things infinitely better than money. Yeah, why try the struggling way? (laughs)

Netizen: Right.

Wind: Releasing directly is the smart way.

Netizen: So now I kind of don't feel like sharing the Release Method. I just want to release directly, to achieve freedom. But if someone wants to learn, I think I would still share, to the best of my ability.

Wind: Mm, try to focus on your own release first. **Before courageousness, sharing involves wanting control and approval.**

Netizen: Yes, I feel it clearly.

∞ Appendix IX

After improving yourself, don't forget to help others, to promote your own further release.

2020.11.26

===== Page 326 =====

326

Wind: Courageousness is 50% selfish, 50% selfless. After that, you can decide to help others. This will promote your own release. If, at that time, you still focus on your self-consciousness, you will stop releasing. These are all explained in Lester's videos. But currently, you should focus on your own release.

Netizen: Focus on your self-consciousness, what does that mean?

(Wind posted an explanation from videos 3&4 of the Lester 100th Anniversary celebration, text content as follows)

Lester: *The freer you become, the more you want to give. You must start giving. You should want to help anyone. Actually, if you make this the meaning of your life, you start walking this path.*

You have to become "Jesus Christ." If he were here, what would he do? Start a company, set up a religious industry, make money? His only interest was helping people.

I think most of us who complete the course realize that making the world a better place is the thing. Then they start enjoying their lives.

Ask Mike (a student using the Release Method). He'll tell you. Mike stopped. When he was up there (referring to entering a high state of release), he had those things. Then he found he needed to keep releasing. Remember you told me, right? But you stopped. You reached a high point. You just need to continue, and you'll reach the place where you can create things instantly with a thought.

===== Page 327 =====

327

When I first met Mike, he had difficulty even buying a few cups of coffee. For a while, his mind was full of negative thoughts. Then, one day, he started setting goals (Lester narrates Mike's transition, landing a role in a movie). His next goal was a six-figure income. And he achieved it simply and beautifully.

Then he started going to extremes – buying houses, sports cars, etc... He actually had the answer: needed continuity (release). Later, when we met again, I said, Mike, shouldn't you start helping others? That way, you can go further. He said no, and then he got stuck.

*He had his material playground. But you cannot stay in it forever. **You either go up or down.** That's the lesson Mike taught himself. **Cannot stop, (should) release continuously.** *

Mike, if you had continued, you wouldn't be in this state. I mean, (you could reach) the state where you can dematerialize and rematerialize the body, instantly create anything, with just an effortless thought.

Yiman's note: Lester also spoke with Mike in *Goals and Winning*, reminding him not to stop releasing.

Previously, Mike had released for an important role in a Broadway movie. Later, he set goals to make movies in Hollywood and to have a six-figure savings. After achieving these goals, he became addicted to fame and material things, and

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===== Page 328 =====

328

stopped releasing. Lester said that at that time, he was releasing better than other graduates. He should have continued releasing, striding forward, but Mike stopped releasing.

Lester said to Mike: *"Anyway, you stopped. That's it. Look at the Six Steps. There is no stop in the Six Steps. Don't let anything stop you. You just need to keep moving forward. In the period after talking with me, you could have been completely free in about a month. But you stopped. You wanted everything in this world, forgetting that the inner happiness is so wonderful, not the things in this world."*

In Mike's case, there are two very important points:

First: **No matter how good a state you reach through release, if you haven't reached the finish line, don't stop. Because if you don't advance, you retreat.**

Second: **After improving yourself, don't forget to help others.** In the book *The Ultimate Freedom Path*, Lester also said: *"As consciousness expands, our love also increases automatically. By helping others, we help ourselves achieve our goal and gain further growth. Only with a loving attitude, with compassion, with oneness with everyone, wishing others to know what we know, can we move towards enlightenment."*

In the book *Conversations with Yogananda*, it also says: *"He (meaning Yogananda) once told me that a soul must liberate six other souls to attain liberation. I think God does not want us to seek Him only for ourselves. God also does not want us to merge with the Infinite without having helped others."*

Helping others is helping oneself. Wind also encountered a situation similar to Mike's. He achieved self-help and a breakthrough in release while helping others.

Wind: Two years ago, I released continuously once for a week. At that time, the agflap within the intellect was mostly cleared. Then I was in a very comfortable state, and the world around me showed unprecedented harmony.

Next, for a full six months, I didn't release even once. Then those agflap came back. I even forgot how to release emotions and desires. I was continuously stuck. That's why I joined the group to communicate.

Later, I found that people in the group seemed unaware of Lester's later audios and the original version of the Release Method. So I translated *The Way* and two parts of the '92 course.

During the translation process, I also reviewed it myself, remembering the key points. So I started releasing continuously again, remembering the lesson from last time, and just went forward all at once.

Before you reach the finish line, you absolutely must not stop.

Because once you stop moving forward, you are moving backward.

After I started sharing, for some reason, my releasing also increased. Every time after I finished translating or sharing, I had more motivation to release. I truly experienced what Lester said: **helping others is helping oneself.**

===== Page 330 =====

330

By helping others, we help ourselves.

Lester: *There's no need to deliberately look for people to help. They will come into our lives naturally. Helping those who sincerely seek guidance is an obligation. Remember, you are me.*

Interestingly, we start to live more expanded, think less about our ego, and think more about others. Actually, we are helping ourselves.

*But worldly people don't think so. They might interpret it as us helping others. But besides ourselves, no one needs help. We ourselves are the biggest beneficiaries. **By helping others, we help ourselves achieve our goal.** *

Help those in need. Make others happier. This doesn't mean giving up our own growth. We must never stop growing. By helping others, we allow ourselves to gain further growth.

The best thing we can do for others is to help them help themselves.

***You can help others only when you have corrected yourself.** I say it again: if you cannot help yourself, don't try to help others. But try to help others, because that will help you help yourself.*

——*The Ultimate Freedom Path*, Chapter 19: How to Help Others

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===== Page 336 =====

336

Keep It Simple

Implement the Six Steps

Walk to the Finish Line

——Wind

Releasing -- Letting Go (another name for 'forgiveness' and 'love')
The Sedona Method (Hale Dwoskin -- Lester Levenson) : Cleanup Procedure
From page 191 in the book 'Sedona Method' by Hale Dwoskin and Lester Levenson

Hale Dwoskin (student of Lester Levenson), in an audio recording, has said that "The Cleanup Questions (Sedona Method)" is what he applied before going to present a seminar or when being with challenging people.

Hale Dwoskin in the book Sedona Method, page 188:

"

While I (Hale Dwoskin) was growing up—partially due to my relationship with my mother—I went from being a sensitive, tuned-in young child to a teenager very out of touch with my emotions. **My mother was in psychoanalysis for over 10 years**, and she always used to bring home her latest insights, which **she would use to try to fix me.**

In order to opt out of this way of relating, I trained myself over time not to be in touch with my feelings. Using **the Sedona Method's Cleanup Procedure**, as I released on my mother, I felt as though a wall had melted in my heart, allowing a warm, loving energy to flow throughout my whole body. Ever since then, I've been able to feel and know my feelings fully. My relationship with my mother now, as I write this book, is excellent. **We both use the Sedona Method, and it has helped us to become friends as opposed to estranged mother and son.**

"

You can do the Cleanup Procedure in the car. You can do it walking down the street. You can do it between phone calls at the office. You can do it sitting quietly by yourself. You can do it while you work out at the gym. You can use it in any situation where there is human interaction that you'd like to feel better about.

Here's how you can do the cleanup procedure.

The Sedona Method : Cleanup Procedure

The Cleanup Procedure is composed of three groups of questions, each focusing on a separate want: first control, then approval, and finally security/survival. Follow these basic steps and guidelines as you work:

1. Begin by visualizing the face of the person you have chosen to release about. (Remember, this may also be an auditory or kinesthetic experience for you.)

2. Then, ask yourself one cleanup question at a time and allow your underlying wants to surface. Often, the first question in each set will be enough to cause you spontaneously to let go of the want you are focusing on at that moment. Welcome the want fully or let it go.

3. Start with the set of cleanup questions about control, and stay with that set of questions until you feel that you can "grant that person the right to be" the way he or she is. Most times, completely letting go is just a decision. If you are open to it, it's possible to reach this point very quickly, but feel free to take all the time you need.

4. Repeatedly ask the first two cleanup questions in each subsequent set, and keep releasing whatever is stirred up until you can honestly answer "yes" to the third question. Being honest produces better results. The third question in each set is designed to help you see if you are fully released on that particular want about that individual.

5. Do the same thing with each set of cleanup questions in order. You will know that you're fully released on a person when you can see his or her face and have only acceptance/love for him or her.

The Sedona Method: Cleanup Questions

The questions in **bold type** are the standard cleanup questions. The questions in *italics* are suggestions to facilitate letting go of each want. Feel free to release the wants without the use of any additional questions, or to come up with questions of your own.

Step 1: wanting to Control

1. Did this person try to control you? (Or did it feel that way?)

Pause to allow for spontaneous releases, or ask one of the following questions.

• *If so, could you let go now of wanting to control them back?*
• *If so, could you let go of resisting them?*
• *If so, would you like to change that?*

2. Did you try to control this person? (Or did it feel that way?)

Pause to allow for spontaneous releases, or ask the following questions.

• *If so, could you let go now of wanting to control them?*
• *If so, would you like to change that?*

3. Do you now grant this person the right to be as this person is?

Remember that the third question is simply a decision.

Repeat the three control questions above until you grant this person the right to be as this person is.

Step 2: wanting Approval

1. Did you dislike or disapprove of anything in this person? (Or did it feel that way?)

Pause to allow for spontaneous releases, or ask the following questions.

• *Could you let go, just for now, of your dislike or disapproval for this person?*
• *If so, would you like to change that?*

2. Did this person dislike or disapprove of anything in you? (Or did it feel that way?)

Pause to allow for spontaneous releases, or ask the following questions.

• *Could you let go of wanting their approval?*
• *If so, would you like to change that?*

3. Do you have only love/acceptance feelings for this person?

Remember, the third question is just a decision.

Repeat the three approval questions above until you feel only love/acceptance.

Step 3: wanting Security/Survival

1. Did this person challenge, oppose, or threaten you? (Or did it feel that way?)

Pause to allow for spontaneous releases, or ask one of the following questions.

• *Could you let go of wanting to challenge, oppose, or threaten him/her back?*
• *Could you let go of wanting security with this person?*
• *If so, would you like to change that?*

2. Did you challenge, oppose, or threaten this person? (Or did it feel that way?)

Pause to allow for spontaneous releases, or ask one of the following questions.

• *Could you let go of wanting to challenge, oppose, or threaten this person?*
• *Could you let go of wanting to protect yourself in this way?*
• *If so, would you like to change that?*

3. Do you have only a feeling of well-being, safety, and trust with this person?

Remember, the third question is just a decision.

Repeat the three security questions above until you have only a feeling of well-being, safety, and trust with the person you're releasing about.

When you've finished Steps 1 to 3, visualize the face of the person you are working on again (or hear them, or feel them) and allow yourself to bask in your feeling of acceptance/love for him or her. If there are any other feelings than love/acceptance, go back to the cleanup questions.

– Hale Dwoskin, Student of Lester Levenson

(from the book 'Sedona Method' page 191)

END of **The Sedona Method: Cleanup Questions (Cleanup Procedure)**

[file name]:
Wind - Feng - Talk – Lester Levenson - Lester Levenson ’s Six Steps – Lester Levenson – TSM – The Sedona Method Release Technique – WeChat Screenshots and Images of Wind (Feng).pdf

Version 3.4 – All Images and WeChat Screenshots of Wind (Feng) in WeChat Groups “Shortcuts to Freedom” and “TSM The Original Sedona Method Release Diamond Island”

Note: some of the images and Weixin (WeChat) screenshots embedded in the documents 01 to 05 were not translated so this document provides translation for the images.

Document Creation date: 14 Feb 2026

Source (Github):

https://github.com/deng-bowen/6-steps/blob/main

https://drive.google.com/drive/folders/1WlCTqnPtCVDKt8gc2YVA4fpBWee4QHac?usp=sharing

People mentioned in this document:

Wind (Feng 风 / 風 in Chinese)

Lester Levenson (1909-1994)

Lester Levenson (The Sedona Method / The Release Method Technique)

The Sedona Method by Lester Levenson

The Sedona Method Release Technique

Wind (Feng) on Six Steps of Lester Levenson

Wind (Feng) 's application of Lester Levenson (The Sedona Method) Six Steps to Freedom

Hale Dwoskin (The Sedona Method)

Larry Crane - Lawrence Crane (The Release Technique)

Stephen Seretan

Ralph Zeitlin

David Hawkins MD PhD (author of book 'Letting go')

Buddha

Yogananda

Jesus

PS. This document is translated from Chinese to English, with the assistance of DeepSeek in February 2026.

[Wind - Feng - - Lester Levenson (The Sedona Method) – Lester Levenson (Six Steps)

Screenshots WeChat content – BEGIN]

[file name]: WeChat Screenshots -- Wind - Feng - Talk - Lester Levenson The Sedona Method Release - Lester Levenson Six Steps .pdf

Summary

Six Steps to Freedom (Lester Levenson) :

1. Want freedom more than anything else.
2. Make the decision to go free.
3. All feelings culminate in two wants: wanting of approval and wanting of control; these are survival mechanisms. Release (let go of) them.
4. Continuous release 24/7 .
5. When you get stuck, release the desire to change the feeling of being stuck or the vague feeling.
6. Each time you release, you feel happier, lighter, and more liberated. With each release, you become increasingly joyful, relaxed, and liberated. You have more momentum to go free.

There are no stops in six steps.

Most simplified version from Lester Levenson:
Release all feelings, your mind quiets, and you are there.

Wind:
As long as it is a feeling, it can be released, and after being released, the inner attitude is completely different from before. Keep it simple, apply 6 steps all the way to Freedom.

[file content begin]

Translator's Note: This translation prioritizes the core teachings of Lester Levenson and the Sedona Method. The original text contains informal chat logs. The translation aims to convey the meaning clearly and directly, using terminology consistent with Lester Levenson's teachings and The Sedona Method (e.g., "release," "wanting control," "wanting approval," "wanting security," "imperturbability," "Infinite Being"). Chinese cultural references and idioms are translated for meaning.

Part 1 of 3

[File Name]: v4 -- part 1 of 3 -- Wind chat log on Lester Levenson and The Original 1992 Sedona Method and Lester Levenson Six Steps.pdf

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===== Page 1 =====

The outside world is originally a projection of yourself. If you are disturbed, it only means you wanted to be disturbed. You used your thoughts to create the situation that disturbed you.

===== Page 2 =====

Wind 2021-01-05 11:51:50 At the mental level, you create an image, and you develop the astral body. That's possible, but you wouldn't do it. You just wouldn't do it, not because there's an "I cannot."

===== Page 3 =====

Wind 2021-01-05 11:51:25 Of course, because the astral body is mental, emotional, and made of life particles.

===== Page 4 =====

Wind 2021-01-05 11:49:52 matrix – This is a word Lester used. The physical body is projected by the astral body, not the other way around.

===== Page 5 =====

Wind 2021-01-05 10:59:35

===== Page 6 =====

You always have to face those suppressed feelings of aversion because there is a more superficial 'you' that hasn't recognized them. You cannot bypass the surface feeling to release what's underneath. That would be trying to suppress. Don't go looking for it.

===== Page 7 =====

Q: How do I release the feeling of impossibility?

Wind: The feeling of impossibility is also just a feeling. Same process. The fastest way is to release the three core wants. How could you have no feelings at all? This is the same question. It's impossible for you to have no feelings. Unless you are already completely free, you are infinite existence. "No feeling" is also a feeling. A vague, unclear feeling. Just continue releasing it.

Q: This one is the hardest to release.

Wind: Relax. Treat it as a simple sensation to release.

===== Page 8 =====

Q: Isn't wanting a feeling of effort?

Wind: Wanting is just wanting.

Q: Is wanting a feeling of grasping?

Wind: Wanting control is often accompanied by a feeling of effort. Wanting approval means you want to be approved of by others, want to be understood, want to be praised, want to be loved... These concepts are already simple enough, so don't analyze them. Explaining one concept with a series of other concepts is just a game of the mind. Translating words doesn't give you the experience.

===== Page 9 =====

Wind: Try to answer those questions intuitively as much as possible. Feel your wanting. Ask yourself, is it wanting control or wanting approval?

Q: Wanting to eat something

Wind: Answer intuitively.

Q: Control

Wind: Good, allow yourself to become more aware of this wanting control. Then ask yourself, can I let it go? This completes the process.

===== Page 10 =====

Q: If we take this state of wanting to eat as an example.

===== Page 11 =====

The Complete Process

First, you need to relax your body. Once you notice you are using effort while releasing, you need to stop and relax your body. Do this every time you feel yourself squeezing with effort. Because many people, due to past wrong habits, are used to using effort. If you try to look for a feeling while releasing, you are actually avoiding the feeling of the present moment. You are avoiding the feeling of the present moment twenty-four hours a day.

===== Page 12 =====

Wind 2021-07-26 18:11:58 wants is just wanting

===== Page 13 =====

Even if your goal is harmful, it will become harmless during the releasing process. Your goal will transform because no one truly wants to harm others. Harming others is harming yourself.

===== Page 14 =====

The only barrier Why isn't it want instead of feelings?

Wind 2021-07-26 18:09:05 Because wants are also feelings

Yitian 2021-07-26 18:11:45 Can want be said to be the feeling of insecurity?

===== Page 15 =====

The emotion chart is a tool. When you can't feel the want directly, you first feel the emotion, and then feel the want driving it. When you feel the want directly, you don't need to go back to feeling the emotion. These are all covered in the course.

===== Page 16 =====

Wind 2021-07-26 17:31:29 Let the feeling come out.

Then, identify whether it's wanting control, wanting approval, or wanting security. Allow it to leave. You release whatever feeling you become aware of. If you can't feel an emotion, you can use this method to help you feel it.

===== Page 17 =====

But once you become aware of the want and have already released it, why would you go looking for tools everywhere? [Laughter]

Course videos, workbook, use them when you need them. But ultimately, you only need the Six Steps. When you only need this one tool, the Six Steps, you are on your way.

===== Page 18 =====

Towards the end of the course, questions are already very few. Question sentences are tools. When you need to use them, of course, pick them up and use them.

===== Page 19 =====

China Unicom 4G 4:36 PM 38% Group Chat

Wind (Release Method Wind) The message he sent me on November 2nd

Wind (Release Method Wind) He also knew I studied in Melbourne

Wind (Release Method Wind) He had been following me for a few years

Wind (Release Method Wind) Meaning he was around me

Wind (Release Method Wind) I must have been his student in a past life

Wind (Release Method Wind) He helped me a few years ago

Wind (Release Method Wind) He told me he infused some inspiration about the Six Steps into my causal body

Wind (Release Method Wind) So I could use them

Wind (Release Method Wind) 9:20 PM

===== Page 20 =====

Original Sedona Release Method >

Wind 2020-10-12 09:20:17

Learning through release examples is the easiest method. To understand how the process works, the best way is to experience it yourself, see how others do it, follow along yourself, or have someone guide you. You'll learn quickly. That's why you'll see the Sedona Institute teaches very little theory, and the practical part is entirely example-based. The eight videos are constantly showing you how others release.

There's one phrase worth emphasizing: **stir up**. This will be used often in later videos for guidance. What is the current feeling? What want does it **stir up** (evoke)? Because the previously used phrase "comes from what want" might make people subconsciously use their minds to analyze the cause. So, this can be highlighted. You can use **stir up**. Look at your current feeling. See what want it stirs up: wanting control, wanting approval, or wanting security.

Group member "Jing Di": I feel like I still don't know how to release. How do I allow the want to leave? If I allow it to leave, will it definitely leave?

"Wind": Yes, it wants to push itself out. You just need to let go of the force of suppression.

"Jing Di": I understand intellectually, but I don't know how to do it myself.

===== Page 21 =====

Ekamantam thitā kho sā devatā bhagavantam etadavoca – "katham nu tvaṃ, mārisa, oghamatarīti? 'Appatiṭṭham khvāham, āvuso, anāyūham oghamatari'nti. 'Yathā katham pana tvaṃ, mārisa, appatiṭṭham anāyūham oghamatarīti? 'Yadākhvāham, āvuso, santiṭṭhāmi tadāssu saṃsīdāmi; yadākhvāham, āvuso, āyūhāmi tadāssu nibbuhāmi [nivuyhāmi (syā. kam. ka.)]. Evam khvāham, āvuso, appatiṭṭham anāyūham oghamatari'nti.

Translation:

Standing to one side, that deva said to the Blessed One:

“How is it, dear sir, that you crossed the flood?”

“I crossed the flood, friend, by not taking a stand and by not striving.”

“But how, dear sir, did you cross the flood without taking a stand and without striving?”

“When I tried to stand, I sank.
When I tried to struggle and push forward, I was swept away.
Thus, friend, by not taking a stand and by not striving, I crossed the flood.”

In other terminology:

- “Taking a stand” can be understood as psychological resistance — the ego trying to establish a fixed position (wanting control).
- “Striving” can be understood as compulsive doing — the ego’s effortful attempt to force outcomes. (wanting control)
- “Crossing the flood” points to awakening through Releasing (Letting go) – Presence.
- The crossing happens through non-resistance and non-striving — abiding as aware Presence rather than reacting as ego.

It describes awakening not through force, but through effortless Presence.

===== Page 22 =====

Your Ticket to Imperturbability

===== Page 23 =====

YOUR TICKET TO IMPERTURBABILITY

Carry out these three things and you will quickly reach Imperturbability.

1. Release only the three wants.
2. Make it continuous and release immediately. Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.
3. Make it a Do It Yourself Tool.

You now have all you need to go all the way to imperturbability.

===== Page 24 =====

It's always like this in the beginning. They surface, but get stuck when you try to allow them to leave. Every time you allow them to leave, they get stuck. Step, get stuck. Step, get stuck. Follow what "Wind" said: treat this just like any other feeling. Continuously remind yourself they are just feelings. Gradually, you'll be able to maintain a state of 'coasting,' letting them release automatically. When enough of these basic feelings are released, the feeling underneath them surfaces: the feeling of fear of death.

===== Page 25 =====

"How are you feeling now?" "Wow, very good, but it seems like there's still some there." "So, can you allow them to come out?" "I can try." I remember a chat log I had before about this.

===== Page 26 =====

Wind

Lester talked about **isolate** elsewhere.

You can only isolate in one place, and that's by letting the mind be quiet.

You cannot isolate by isolating from the external.

get everything isolation it go! by releasing only

He explained what isolation is in other audio recordings. Lester's in Chapter... of *The Ultimate Freedom Path*

===== Page 27 =====

Here Lester says, by clearing away the **agflap**, you can master the mind. At this point, the mind still remains, right?

You must release wanting control and approval to remove all **agflap**.

Release the fear of death.

It's like many people ask, why release like this?

Release the fear of death to clear away the entire mind.

Because it's not the top. **'car'** refers to sex.

Yes.

No, don't misunderstand this point.

===== Page 28 =====

Release Method Practice Support Group (58)

Jin You're welcome

Jin 7:55 AM

Tong

Zi 8:20 AM

A Thousand Miles on the Road of Love *Xiao Juan & Shan Gu Li De Ju Min*

QQ Music

let it go! 8:30 AM

get everything by releasing only

Doesn't the 'cap' at the end need to be removed?

Tian Cheng: What is mastering the mind? Remove your **agflap**, that's all. Then you truly...

===== Page 29 =====

"No feeling," a vague, unclear feeling – it's just you avoiding the feeling. It's not that there's really no feeling.

===== Page 30 =====

It's just accompanying physical sensations. "No feeling" is a vague, unclear feeling. Or an indistinct feeling. Consciously pay attention to your vague, unclear feeling. This will be very helpful. First, just notice it. Don't be in such a hurry. If, when you try to feel, your feeling is "no feeling," don't go looking for another feeling. Just allow this "no feeling" to be here. But first, don't do that. First, pay attention to this "no feeling," or this feeling of blankness. Consciously notice it until you recognize it as a feeling.

===== Page 31 =====

Sui Le 2021-01-11 22:27:11 @Wind When releasing, the energy flows to the edge and then stops. It doesn't flow out and disappear; it should be dissolving, right? Is this being stuck?

Wind 2021-01-11 22:27:14 Yes, every release will make you **move up**. This is being stuck. In fact, if you focus too much on physical sensations, you will get stuck. Because feeling (psychological level) is something on the psychological level. What you truly release is this. The physical sensations you experience – coolness, heat, energy dissipating, tightness becoming smooth – are all side effects accompanying emotional release. There will be some effect, you

will release a little, but it's far less powerful than the release process. **get everything by releasing only**. As long as there is a want, obtain it through release. Feelings drive thoughts. Wanting is a core feeling. For example, the exercises in the workbook: "In what situations do you want to gain control?" "In what situations do you want to gain approval?" Doing these exercises is feasible. Pay attention to psychological feelings, not physical sensations.

===== Page 32 =====

Wind 2021-01-11 22:15:28 Release towards it. Release when you notice it. Releasing is very simple, very easy. Release is not an activity that requires you to expend great effort. Some people might have misconceptions about release due to past incorrect practice methods. Accept unclear feelings. An unclear feeling is a type of feeling. This needs to be recognized. There is never a time when you have no feeling. You only have times when you don't recognize a feeling as a feeling. Lester specifically mentioned this **vague feeling**. An unclear, vague feeling.

===== Page 33 =====

First, you need to relax your body. Once you notice you are using effort while releasing, you need to stop and relax your body. Because many people, due to past wrong habits, are used to using effort. If you try to look for a feeling while releasing, you are actually avoiding the feeling of the present moment. You are avoiding the feeling of the present moment twenty-four hours a day.

===== Page 34 =====

Outside, there is only your thought. At the beginning, you are still creating some events, but it's your own desires disturbing you. As you release further, especially when you focus on releasing the fear of death, wanting control and approval will mostly leave. The world will not disturb you at all.

===== Page 35 =====

Tian Cheng 07:17:49

===== Page 36 =====

Is your current feeling wanting control or wanting approval? Can you allow yourself to become more aware of it? Can you let it go?

===== Page 37 =====

I'm trying to elevate you from kindergarten to graduate level. — Lester

===== Page 38 =====

Wind 2020-12-31 21:07:55 Don't overthink it, just release.

Student (Hai Er): I have a question. How do you make yourself reach the state of not being the doer?

Lester: Me? I just say "I am not the doer," that's all.

Student (Hai Er): That's you. How do *I* do it?

Lester: Practice. Of course, the best way is what I said before: release. When you release, you are not the doer. Sometimes this answer troubles you all (laughter).

Sometimes this answer is really troubling, but indeed, just release, no need for anything else.

===== Page 39 =====

Wind 2020-12-31 21:06:20 You can release while doing anything. You can give it a try.

===== Page 40 =====

You can control. Release wanting control, and you'll be able to control better.

===== Page 41 =====

2020-12-31 21:02:19

===== Page 42 =====

Write down what you truly want, no matter how impossible it seems. Use the fourth guideline.

===== Page 43 =====

Learning the release process is for implementing the Six Steps. There are two release processes. The first is the process for releasing emotions. It's for beginners, letting you experience release. After learning to release emotions – the course schedules two days for this – you then learn to release wants. Releasing emotions is a step towards releasing wants. After learning to release wants, you then study the content of **THE WAY**. The content of **THE WAY** is all about the six steps. Other advanced content also elaborates on the six steps.

===== Page 44 =====

You must experience it. One of the best practices is to **get everything by releasing**. Otherwise, you will always retain the possibility of seeking happiness from other things in the world. If you

cannot experience that the source of all happiness comes from within, you cannot fully accomplish the first step. Shouting slogans is useless.

===== Page 45 =====

Wind 2020-12-29 14:06:13 How many people on Earth do you think are 趋向自由 (moving towards freedom)? In this Degenerate Age (Kali Yuga), not many people are 趋向自由. Groups gathering under spiritual banners are not people who want freedom; this is a huge misunderstanding.

===== Page 46 =====

Wind, So by releasing and identifying with the True Self, programs, karma, destiny, horoscopes, etc., all become invalid, right?

Wind 2020-12-29 14:03:07 Yes, as long as you release continuously for a few days, all astrology and fate calculations will become completely ineffective for you.

===== Page 47 =====

Sometimes it's useful, but if you don't consciously release, you will remain stuck. Don't turn it into a kind of "awareness method."

===== Page 48 =====

The process of releasing is an experience, not a mental idea. Practice the process more. Allow yourself to feel your emotions, then use the questions. The questions don't need to be understood; just ask them.

===== Page 49 =====

Wind 2020-12-29 13:00:06 You're stuck. First, allow the feeling of being stuck to express itself. Let yourself feel the stuck feeling.

===== Page 50 =====

When the stuck feeling surfaces, don't try to suppress it, and don't try to distract yourself or take a break before releasing. If you avoid the stuck feeling or suppress it into the subconscious, it will continue to run you.

===== Page 51 =====

Release the want, and you will feel that having your goal is very simple. Look at your feeling towards the goal, and then release.

===== Page 52 =====

Wind 2020-12-29 11:49:00 Being stuck is just a feeling. Feel the stuck feeling, and then feel the wanting control towards it. You can feel stuck. It is also just a feeling. At the same time, you can feel the wanting control towards it.

===== Page 53 =====

Obviously, you want to change a certain situation. This feeling is the wanting to change.

===== Page 54 =====

Wind 2020-12-29 11:48:16 You have emotions at all times. If the emotions are not obvious, it's called a "vague, unclear feeling."

===== Page 55 =====

Do you want freedom? Make the decision for freedom, and then you start releasing. Release your wanting control and approval, release continuously. When you get stuck, release the wanting to change it. Every release will make you happier and lighter. The Six Steps are everything. There is nothing more to the Release Method.

===== Page 56 =====

Wind 2020-12-29 11:43:46 Do you like being stuck?

Jerro 2020-12-29 11:44:05 I can see that my chest is full of wanting control, wanting control, but I just can't let them go [crying]. Asking myself if I want to change this stuckness, the answer is "not really wanting to change." Then I can't proceed. Help @Wind

Wind 2020-12-29 11:44:52 Do you like being stuck?

Jerro 2020-12-29 11:45:16 Seems like I don't dislike it.

Wind 2020-12-29 11:45:30 Then can you decide to let it go?

Jerro 2020-12-29 11:46:01 Don't dislike it, yet still let it go... Emmm, I really want to cry.

Wind 2020-12-29 11:46:22 Do you want to feel better?

Jerro 2020-12-29 11:46:57 Crying [crying][crying][crying], don't know [crying][crying]

===== Page 57 =====

Step one, consciously control matter. Whether we are aware of it or not, we are always controlling matter. It is impossible not to be a creator. Everyone creates every day. The reason we are not aware of it is that we don't look at it. We manifest or create everything we have. Every thought, every single thought, manifests in this physical world. If you think a thought and then think the opposite thought with equal force immediately after, the first thought is neutralized. Any thought that is not immediately reversed and neutralized after it is generated will manifest in the future.

Every single thought manifests, as long as you don't neutralize it. An opposite thought will neutralize the previous one. If you say "I have a perfect body," and the next thought is "That's impossible," the previous thought is canceled. Therefore, you need to release the subconscious programs that drive your thoughts.

===== Page 58 =====

What I mean is, in that state, you can dematerialize (disintegrate) the body, and then materialize (reintegrate) it again.

===== Page 59 =====

Elizabeth 2020-10-24 13:03:06 I saw in the textbook and videos that it's about releasing both sides.

Wind 2020-10-24 13:04:18 You can release the **attachment** and **aversion** related to it. When releasing, it's still about the three core wants.

===== Page 60 =====

Goals and Success

Continuously release your current feelings about success and failure until you feel completely more able to succeed in your life.

Goal:

Towards Goal Success	Completely release?	Okay?	My current feeling is _____.
Towards Goal Failure	Completely release?	Okay?	My current feeling is _____.

Towards Goal Success	Completely release?	Okay?	My current feeling is _____.
Towards Goal Failure	Completely release?	Okay?	My current feeling is _____.

===== Page 61 =====

All is Me (The Self), I am the development of all events.

===== Page 62 =====

What I mean is, in that state, you can dematerialize (disintegrate) the body, and then materialize (reintegrate) it again.

===== Page 63 =====

Mike, if you continue, you won't be in this state.

===== Page 64 =====

You either go up or down.

===== Page 65 =====

It's impossible for you to stay inside continuously.

===== Page 66 =====

Yes, you decide to release, but the feeling doesn't leave. This is being stuck. Why do you get stuck? This is just a very normal program. Wanting control causes stuckness. Once stuck, you need to release the wanting control, not forcefully try to leap over the stuck feeling. Don't do releasing in a struggling way. Releasing is easy, simple, effortless. Use the sixth step to verify your release. You must first face this stuck feeling, then release the wanting to change it. You will immediately feel better. Release it a few more times, and this "stuckness" will naturally clear, and it will be "more" pleasant. Regardless, it will be better than before.

===== Page 67 =====

He has his creative, material playground.

===== Page 68 =====

You need to implement the Six Steps. This way, you can get all happiness from within. Or, by releasing to achieve goals, you turn your direction inward. **get everything by releasing only**. This also keeps you on the Six Steps.

===== Page 69 =====

When we are wandering, unable to decide which doctrine to accept, the Buddha, in the Pali Canon *Anguttara Nikaya 3.65 Kesamutti Sutta (Kalama Sutta)*, clearly tells us who are 迷茫 (confused): Do not immediately accept or believe anything, lest you become a slave to the knowledge of others (including the Buddha himself). For this, the Buddha summarized ten guidelines:

One, do not believe something just because it is rumored or spoken of by others.
Two, do not believe something just because it is upheld by tradition.
Three, do not believe something just because it is widely reported or currently circulating.
Four, do not believe something just because it is found in religious scriptures or texts.
Five, do not believe something just because it is based on logic alone.
Six, do not believe something just because it is based on philosophical reasoning.
Seven, do not believe something just because it conforms with common sense or external reasoning.
Eight, do not believe something just because it agrees with one's own conjectures, opinions, or ideas.
Nine, do not believe something just because of the speaker's apparent credibility or authority.
Ten, do not believe something just because the person is one's teacher or master.

===== Page 70 =====

Almost all your energy is used to fight against your feelings.

===== Page 71 =====

Exerting force, effort, these are all wanting control. **release takes no effort**. In fact, holding down your feelings requires a lot of energy. Feelings themselves want to leave. If you don't use force to hold them down, they leave. The process does exactly this: allows them to surface, allows them to leave.

===== Page 72 =====

Let the feeling come out, then recognize it as wanting control or approval, and then let it go.

After it leaves, look again at what feeling is now surfacing. Then recognize which basic want it is, and continue to let it go. If it doesn't leave, that's being stuck. Then you pay attention to this stuck feeling, and recognize that you want to change it. Then let this wanting to change leave.

===== Page 73 =====

“ The method is very simple, the method is very easy. Let the feelings surface, [recognize] they are wanting approval or control, and then let them out. “

—— Lester Levenson

===== Page 74 =====

Release the most superficial one. Then the next feeling will surface. You just need to keep releasing, and you can release it all completely.

===== Page 75 =====

Action does not affect release. Action will stir up more feelings; release in the moment the feelings surface.

===== Page 76 =====

After learning to release emotions, you can learn to release wants. Then you directly release wants. But note, a want is a basic feeling, not a thought. After it is released, the experience of release will be deeper.

===== Page 77 =====

Realize you want to control. Don't just see what feeling you are forcefully suppressing. Look at that stuck feeling. Then see how much you want to change it.

===== Page 78 =====

Wind 2020-12-16 09:16:20 This is what Yoga science calls **Savikalpa Samadhi**. But in **Savikalpa Samadhi**, the power of the seeds (samskaras) still exists, so one can regress, of course. And when you reach **Nirvikalpa Samadhi**, all seeds become inactive. At this point, you still have residual karma, but eliminating it is just a matter of time. Some masters choose to retain those residual karmas for a longer time.

===== Page 79 =====

Wind 2020-12-16 09:12:57 First, allow this emotion to express itself. Then you can release it.

===== Page 80 =====

Relax as much as possible, then use the process. When you go to feel, you don't need to try hard to feel. Because the most superficial emotion doesn't require effort to feel. When you ask the questions, don't try hard to answer. Not experiencing release is because you've added too much unnecessary effort into the process, rather than simply applying the process.

===== Page 81 =====

After asking, you need to feel the current feeling again.

===== Page 82 =====

Do the second round of the process the same as the first: identify it, then feel it, then use the three questions.

===== Page 83 =====

You need to first experience releasing emotions. Take out the emotion chart, find your feeling, then feel it directly for a while, using the three questions.

===== Page 84 =====

Allow yourself to feel this numb feeling.

Qing 2020-12-14 11:43:13 Yes, I can.

Wind 2020-12-14 11:43:29 Can you identify if it's wanting control or wanting approval?

Qing 2020-12-14 11:44:01 Wanting control.

Wind 2020-12-14 11:44:26 Then, did it leave?

Qing 2020-12-14 11:44:48 No, it went back to no feeling.

Wind 2020-12-14 11:44:51 Were you making an effort?

Qing 2020-12-14 11:45:16 It doesn't feel like effort, it feels elusive/flighty.

Wind 2020-12-14 11:45:28 Avoidance.

Qing 2020-12-14 11:45:36 Seems like it.

===== Page 85 =====

Wind 2020-12-09 22:49:07 Yes. The greatest function of releasing on goals is not the goal itself, but to make you understand that you are the master of matter. You have to prove to yourself that you have that ability. If you really don't want this goal anymore, then switch to one you truly want. But you must achieve it. You can't keep putting it off. You cannot let failure become the norm. You can take what you currently want most and release to obtain it. Then you will discover that it cannot bring you happiness. You continue moving forward. Release another new goal, and you will discover that there is no happiness in that either. Finally, you are left with only one direction, and that is freedom. Why do this? Because right now you only theoretically know the source of happiness, not through true experience. Before you truly experience it, no matter how much you shout slogans of freedom, your actions will go against it. The more you release, the more you feel obstacles. This is normal. The deeper you go, the more you encounter stubborn programs. At this time, just remember the Six Steps, treat each release as if it were the first. Any feeling is just a feeling. Yes, go experience it, use Lester's favorite teaching.

===== Page 86 =====

Wind 2020-12-14 09:13:12 *"Do it, keep doing it. When you get stuck, use the method's 'what to do' process: let go of the wanting to change the feeling of being stuck. If it is a vague, unclear feeling, then let go of the wanting to change this vague, unclear feeling. After you release it, you can once again attack the feeling of fear of death."*

You all know what to do.

===== Page 87 =====

Then, can you feel the wanting to change towards it?

If you don't know the release process, spend four days learning it.

If you know it, you can use it.

The Sedona Method doesn't have a difference between good and bad foundations.

Don't want to face it, you want to escape it.

Notice this wanting; it's the most superficial. Then you can release.

===== Page 88 =====

Wind 2020-12-14 09:21:17 First, can you feel the resistance?

Shu Xin 2020-12-14 09:21:24 Extremely resistant.

===== Page 89 =====

This method asks you to pay attention to the three basic feelings, which are the three core wants. They drive all emotions and feelings. Being continuous is key.

===== Page 90 =====

Wind 2020-12-14 09:20:14 Actively release it. Yes, try your best to avoid the tendency to analyze principles with your mind. The mind can only tell you what it has experienced so far; it can only replay past experiences.

===== Page 91 =====

Is the current feeling wanting control or wanting approval? Allow yourself to become more aware of it. Then ask yourself: Can I let it go?

===== Page 92 =====

1

===== Page 93 =====

Wind 2020-12-13 00:16:45 Directly release wanting control and approval. Someone calculated today: one day of continuous release equals 6000 years of meditation.

===== Page 94 =====

Wind 2020-12-13 00:13:29 What is it when you can't release? Being stuck. Step five easily solves it. Not obvious is also a kind of stuck. Release the wanting to change the vague/unclear. *"Do it, keep doing it. When you get stuck, use the method's 'what to do' process: let go of the wanting to change the feeling of being stuck. If it is a vague, unclear feeling, then let go of the wanting to change this vague, unclear feeling. After you release it, you can once again attack the feeling of fear of death."*

Reviewing **the way**.

===== Page 95 =====

What causes you pain is just aversion to the world. That is not wanting freedom; that's called aversion to the world. Aversion and attachment are two sides of the same coin.

===== Page 96 =====

Wind 2020-12-13 00:13:05 You need to notice the wanting control itself. Only then can you release.

===== Page 97 =====

Wind 2020-12-12 23:22:36 Notice it, and you will release it immediately. Then look again at that stuck feeling. You might still feel stuck. Then continue releasing wanting control. Release it a few more times, and this stuckness will dissolve.

===== Page 98 =====

Are you using force? Are you trying hard to make it leave? This is wanting control.

===== Page 99 =====

Wind 2020-12-12 23:22:15 Release the wanting control over being stuck.

===== Page 100 =====

Wind 2020-12-12 23:19:24 Yes, not completely released. When you are轻松愉悦 (relaxed and happy), continue releasing, continue to **dig down**. Releasing wants doesn't require the three questions, because the first question releases it, or it's even released before the first question is asked. If you don't release it with the first question, it means you're stuck.

2020-12-12 23:19:35 Being stuck is definitely caused by wanting control.

===== Page 101 =====

Wind 2020-12-12 23:19:17

Release wanting control, and then all the **agflap** developed from wanting control is released. Releasing wanting approval is the same. Releasing wanting security will release the wanting approval and control above it, as well as the **agflap** on top of them.

===== Page 102 =====

Only releasing wants will get you to the finish line within a month. Don't be afraid of getting stuck; face it.

===== Page 103 =====

Wind 2020-12-12 23:16:38 But because the basic wants haven't been released, these emotions are continuously regenerated. Only releasing emotions would take hundreds or thousands of lifetimes to clear one category of emotion. Releasing on the surface is inefficient.

Sui Le 2020-12-12 23:16:44 Yes, I thought getting stuck meant I hadn't released the emotion thoroughly enough.

Wind 2020-12-12 23:16:50

===== Page 104 =====

Wind 2020-12-12 23:16:15 Releasing deeply will definitely cause you to get stuck. It is by facing this stuckness that you can release it, using step five to release the wanting to change it. If you bypass it, it will continue to run you. You might release emotions every day, feel great, go high, and then come back down.

===== Page 105 =====

===== Page 106 =====

Chapter One: Basic Goal and Method of Achievement

Every one of us in this world is searching for exactly the same thing. Past habits, and our... every living being, even animals, are searching for it. However, what is it that we are all constantly seeking? ... a state of happiness without sorrow, a continuous state of happiness not invaded by any sorrow. If this is the common goal, why? Because infinite happiness is our most basic nature. Before we obstruct it with limitations, this is the true natural state. Now, why do most of us not possess this happiness without sorrow? There is only one reason: As infinite beings possessing infinite happiness, we, with joy and happiness, said: I am an individual, separate from all else. To separate myself from all else, I had to create some method to achieve this. The method was: my mind creates my body and the material world. Then I continued, creating more and more thoughts, and these thoughts create more and more material events, until thoughts and matter trap me and I forget my true identity as an infinite being.

Therefore, regarding the method, we need to...

===== Page 107 =====

Wind 2020-11-13 08:31:18 The effect of releasing wants is deeper than just releasing emotions on the surface. You might need a little time to gradually master it, but it won't take too long.

===== Page 108 =====

It will cause the emotions you are attached to to dissipate instantly.

===== Page 109 =====

The feeling of tension from wanting is relatively strong, but the feeling of the control point is not strong; I need to think about it for a moment to feel it.

Wind 2020-11-13 08:25:30

When releasing this kind of habit, be careful not to turn it into suppression. If you only feel the tension, you haven't actually touched your wanting. You continue to be driven by wanting control. So, feel your wanting, and then you can immediately experience the feeling after the wanting is released.

===== Page 110 =====

If you don't allow expression, you might never be able to release it. For example, if you can't sit still, but you force yourself to sit there and release, you might be stuck there all day, struggling with the situation. At this point, if you just allow yourself to stand up and walk around a bit, you might be able to release smoothly.

===== Page 111 =====

Wind 2020-11-10 11:03:49

Yes, when you're not suppressing, you can choose to express or release. Actually, if everyone really practices this, they will discover this point. You might express a little bit and then immediately be able to release.

===== Page 112 =====

But Lester's point is that we have four ways of dealing with emotions. The first, the worst, is **suppression**. The second, slightly better, is **avoidance**. The third, the beginning of release, is **expression**. And what we want to do is the fourth, which is **release**. Because expression is the beginning of release, you will find that if you don't allow it to be expressed, you will continue to suppress it underneath.

===== Page 113 =====

But Lester's point is that we have four ways of dealing with emotions. The first, the worst, is **suppression**. The second, slightly better, is **avoidance**. The third, the beginning of release, is **expression**. And what we want to do is the fourth, which is **release**. Because expression is the beginning of release, you will find that if you don't allow it to be expressed, you will continue to suppress it underneath.

===== Page 114 =====

The individual sense of doership is like carrying luggage on your head while traveling by train.

Visitor: I am a partner in an engineering firm. But my mind is not on it. I try to bring spiritual concepts into the daily work of the company.

Ramana Maharshi: That is good. If you surrender to the Higher Power, then everything is fine. That Power always takes care of your work. Only when you consider yourself the doer do you have to reap the fruits of your actions. On the contrary, if you surrender and acknowledge that your individual self is merely an instrument of the Higher Power, that Power will take care of your affairs and the results of your actions. You are no longer affected by them, and the work will continue unimpeded. Whether you acknowledge the existence of the Power or not, the pattern of things does not change. Only the perspective is different.

Why carry luggage on your head when traveling by train? Whether you put the luggage on your head or on the carriage floor, the train carries both you and the luggage. Continuously carrying the luggage on your head does not lighten the train's load; it only exhausts yourself needlessly. The sense of doership in the world is the same.

Tian Cheng 17:14:44

X

Miao Gao Feng Shang >

Q: Work takes up my best time and energy, and I often feel too tired to focus on remembering God.

Ramana Maharshi: The feeling "I am working" is the obstacle. Ask "Who is working?" Don't forget "Who am I?" Work will not bind you. It will happen automatically. Don't make any effort to work or to give up work. Your effort is the bondage. What is to happen will happen. If you are destined to not work any longer, you will not find work even if you try hard to find it. If you are destined to work, you will not be able to avoid it. So leave it to the Higher Power. You cannot choose to abandon or retain it.

Q: Does work obstruct the realization of the Self?

Labor Day Special Issue: Three Teachings from Ramana Maharshi: Work...

Firstly, the respiratory system naturally becomes long and slow. This is usually an experience after releasing. Then, simultaneously with the mind becoming quiet, the whole body relaxes. Energy flows. As you continue releasing, each release will provide you with abundant energy. The sixth step is that with each release, you become more joyful.

===== Page 118 =====

Fourth limb, **Pranayama** (adjustment of Prana) Fifth limb, **Pratyahara** (sense control) Sixth limb, **Dharana** (concentration) Seventh limb, **Dhyana** (meditation) Eighth limb, **Samadhi** (Savikalpa Samadhi, Nirvikalpa Samadhi)

===== Page 119 =====

First limb, **Yama** (external control) Second limb, **Niyama** (internal control) Third limb, **Asana** (posture, freeing the spine from bodily pressure)

===== Page 120 =====

Helping others realize what he has realized.

===== Page 121 =====

14:10 / 40:36

===== Page 122 =====

But he remained there.

===== Page 123 =====

What would happen if he continued releasing?

===== Page 124 =====

He stopped here, remained here, but never explained why.

===== Page 125 =====

According to Lester, he received an inner instruction.

===== Page 126 =====

He had penetrated to the last limitation within him. (referring to Lester Levenson)

===== Page 127 =====

The most fundamental part is your **No. 1 Program (wanting to survive as a limited body)**.

- Mind is the sum total of your thoughts and feelings.
- Feelings drive all thoughts.
- An emotion encompasses all feelings beneath it.
- Two basic feelings (wanting control and approval) encompass all emotions beneath them.
- All of the above are encompassed by one most basic feeling – wanting to survive (fear of death).
- Therefore, all feelings are "survival programs," and all thoughts revolve around maintaining my existence as a body.

===== Page 128 =====

Wanting freedom

Wind 2020-11-07 18:10:36 Now can you see this wanting control? Has it left?

D 2020-11-07 18:10:40 It left.

===== Page 129 =====

Wind 2020-11-07 18:10:18 Can you let go of the wanting control over it?

D 2020-11-07 18:10:20 Stuck.

Wind 2020-11-07 18:10:25 Do you want to keep controlling this stuckness, entangled with it to the end, or do you want freedom?

D 2020-11-07 18:10:30

===== Page 130 =====

Step one is to become aware of your feeling and recognize whether it is wanting control or wanting approval.

Elephant 2020-10-16 15:31:43 Want control.

Wind 2020-10-16 15:31:49 Step two is to ask if it has left?

Elephant 2020-10-16 15:31:57 No.

Wind 2020-10-16 15:32:16 Yes, if it hasn't left, then see if you want to change it? Then notice this wanting to change and then ask yourself "Has it left?"

Elephant 2020-10-16 15:35:13 So this is release! Got it, I'll continue practicing.

===== Page 131 =====

Elephant 2020-10-16 15:31:10 Constantly noticing?

Wind 2020-10-16 15:31:18 Not constantly noticing.

===== Page 132 =====

Elephant 2020-10-16 15:27:03 I only feel pain in my right hand, not thinking about the chest or abdomen area. I repeatedly think: *I am willing to let go of the desire to control the right hand pain.* I repeat this thought over and over, not sure if it's correct.

Wind 2020-10-16 15:27:47 Don't think like that. This is suppressing emotions.

===== Page 133 =====

Wind 2020-10-16 15:14:49 Do you want to change that painful situation?

Zhan Lue 2020-10-16 15:15:01 @Wind? [Crying]

Wind 2020-10-16 15:17:34 Can you now notice that wanting to change?

===== Page 134 =====

Hong 2020-10-16 14:16:45 @Wind? For example, I have a bad headache. Wanting it not to hurt is wanting control. No matter how many times I release, my head still hurts, and I still want it not to hurt. This wanting control just won't release.

Wind 2020-10-16 14:17:03 Do you need to control this headache situation now?

Hong 2020-10-16 14:17:14 Yes.

Wind 2020-10-16 14:17:25

===== Page 135 =====

It's less, but still there, right?

Yan 2020-10-16 14:12:48 Yes.

Wind 2020-10-16 14:12:57 Allow yourself to just notice it. Has it left?

Yan 2020-10-16 14:13:27 Yes, I want it to go faster.

Wind 2020-10-16 14:13:40 Yes, can you see that you want to control it?

Yan 2020-10-16 14:13:44 Yes.

Wind 2020-10-16 14:14:03 Yes, has this wanting control been released?

Yan 2020-10-16 14:14:14 差不多 (Just about).

===== Page 136 =====

Wind 2020-10-16 14:11:10 Do you want to control this process and make it faster?

Yan 2020-10-16 14:11:20 Yes.

Wind 2020-10-16 14:11:29 Can you notice this wanting control? Just notice it.

Yan 2020-10-16 14:12:06 Yes.

Wind 2020-10-16 14:12:15 Yes, has it left?

Yan 2020-10-16 14:12:26 Seems a bit less.

Wind 2020-10-16 14:12:42

===== Page 137 =====

Sometimes you want to die, sometimes you want to live, sometimes you fear death, sometimes you fear living.

===== Page 138 =====

Wind 2020-10-16 14:10:10 Can you feel the wanting control?

Yan 2020-10-16 14:10:19 Yes.

Wind 2020-10-16 14:10:30 Yes, has it left?

===== Page 139 =====

Wind 2020-10-16 14:07:36

Just allow yourself to notice the current feeling. Ask yourself, is this wanting control or wanting approval? Notice the "want" that you notice most easily.

Then ask yourself "Has it left?" or "Can I let it go?"

Then look again to see if there is any remaining wanting control or wanting approval. Continue to allow yourself to become more aware of it.

===== Page 140 =====

Luo Wanyu 2020-10-16 14:01:26 I can feel it.

Wind 2020-10-16 14:01:41 Yes, relax, just notice it. Allow yourself to become more aware of it. Has it left?

Luo Wanyu 2020-10-16 14:02:34 Yes, seems to have left.

Wind 2020-10-16 14:02:50 There's still some wanting control left, right?

Luo Wanyu 2020-10-16 14:03:02 Yes.

Wind 2020-10-16 14:03:16 Notice it. Has it left?

===== Page 141 =====

Release the wanting control and wanting approval towards the goal. If wanting security surfaces, release that too.

===== Page 142 =====

2020-10-16 16:13:52

Thinking about your financial situation, what is your first feeling? Wanting control or wanting approval?

===== Page 143 =====

Wind 2020-10-16 16:01:03 All thoughts are limiting thoughts. They are all driven by feelings. And all feelings are wanting control and wanting approval. Including this thought of yours.

===== Page 144 =====

2020-10-16 15:58:43 Releasing leads to freedom. After attaining freedom, you can engage in any profession you want, because freedom means freedom. **freedom means freedom**.

===== Page 145 =====

Wind 2020-10-16 15:53:08 Yes, truth can only be experienced; it cannot be conveyed through words and language.

===== Page 146 =====

Wind 2020-10-16 15:51:53 We are infinite existence.

===== Page 147 =====

Look at the current feeling. What does it stir up right now: wanting control or wanting approval? Can you notice it? Can you allow it to be released? Is there more? Can you allow it to be released?

===== Page 148 =====

2020-10-16 15:33:05 Yes. Lester's two passages explain it very clearly.

Lester's early teachings and *A Course in Miracles* are not the same thing. Lester's early teachings are the truth spoken by an enlightened being; theoretically, there's no problem. But *A Course in Miracles* also has theoretical problems. I have studied most spiritual methods. I have also tried them. Some are methods taught by truly enlightened beings, some are not. Generally, I don't deliberately criticize a method. But if someone asks me about authenticity, I won't avoid it. I will directly state my own judgment. Because the issue of authenticity can cause someone to go down the wrong path for a lifetime, maybe more than one lifetime. I will not equivocate for the sake of approval.

===== Page 149 =====

Sophie 2020-10-16 14:33:51 Some left.

===== Page 150 =====

Wind 2020-10-16 14:20:42 Yes, look at your feeling towards it now. Is it wanting control or wanting approval?

Sophie 2020-10-16 14:20:54 Wanting control.

Wind 2020-10-16 14:21:07 Can you notice this wanting control?

Sophie 2020-10-16 14:21:16 Yes.

Wind 2020-10-16 14:21:24 Has it left?

Sophie 2020-10-16 14:21:50 Some left.

Wind 2020-10-16 14:22:18 Yes, is there any remaining wanting control?

Sophie 2020-10-16 14:22:41 I feel a lot of wanting security.

Wind 2020-10-16 14:22:53 Okay, can you notice it?

Sophie 2020-10-16 14:23:10 I noticed it. There's also some wanting approval left.

Wind 2020-10-16 14:23:54

===== Page 151 =====

2020-10-16 10:51:13

The group owner is still conservative. He said *A Course in Miracles* can also reach the destination. I don't think so. People aiming for freedom should abandon *A Course in Miracles* immediately. The Release Method is not the only way to reach the destination, but *A Course in Miracles* is not a way.

===== Page 152 =====

Wind 2020-10-16 10:39:33 I came across the Sedona Release Method a long time ago in 2014. I saw many people teaching it, but I basically didn't speak. At that time, I felt that everyone teaching it publicly had problems, so I left all the groups and started looking for materials myself. I found them, and then I just went off to release on my own. I basically didn't have any contact with people in the spiritual circle. The reason I joined this group was because I was stuck at that time and wanted to exchange experiences with others. But I found that no one seemed to know the original process, so I stopped talking. After a few days, seeing everyone's weird and varied release methods, I couldn't help but translate a few of Lester's audio recordings and then translated part of the 1992 video. Actually, I had shared my method with others before, but they preferred to believe in "teachers." So for the past two years, I haven't successfully shared it with anyone. I only succeeded in sharing it here with the group owner. There are many teachers who even claim to be enlightened, but the methods they teach are completely wrong.

===== Page 153 =====

===== Page 154 =====

1. All feelings culminate in two wants: wanting of approval and wanting of control.
2. Make release constant.
3. If you get stuck, let go of the wanting to change the stuckness.
4. Each time you release, you are happier and lighter. You have more motivation to go free.

===== Page 155 =====

1

===== Page 156 =====

1

===== Page 157 =====

Xiao Cong Ming 2020-10-15 13:11:32

Actually, I have another question, or not a question. Wanting to release approval is wanting control, and then release wanting control/approval. The second wanting is very vague. After releasing it, do I still need to release the first one, if I can't find the feeling of the first one?

Wind 2020-10-15 13:12:17

Keep releasing.

After you release, what is the current feeling? Is it wanting control or wanting approval?

Continue releasing.

===== Page 158 =====

Wind 2020-10-08 11:27:16 Lester's theory: You want to survive as a body, therefore you developed the fear of death. This is the most 底层 (underlying) driver of all emotions. All desires. To ensure survival, you developed wanting approval. To fuel wanting approval, you developed wanting control. All emotions are wanting approval or wanting control. All thoughts are driven by emotions. Therefore, the entire structure of the mind is like this: "Fear of death (wanting to survive) -> wanting approval -> wanting control -> nine emotional states -> specific feelings -> thoughts -> world" Each preceding one drives the one after it. When the 底层 (underlying level) is released, what is driven by it is also released.

===== Page 159 =====

Wind 2020-10-15 12:22:00 Has it left?

Yan 2020-10-15 12:22:21 Is it necessary to release the first two wants first to make it easier to release the wanting to die?

Wind 2020-10-15 12:22:32 Yes.

Yan 2020-10-15 12:22:32 It hasn't left. I like control.

Wind 2020-10-15 12:22:43 Look again, do you still want to control? Just notice it.

Yan 2020-10-15 12:23:07 Still want to, I'm a control freak.

===== Page 160 =====

Wind 2020-10-15 12:20:52 Do you want to change that fear of death?

Yan 2020-10-15 12:21:05 Yes, very much.

Wind 2020-10-15 12:21:32 Can you notice this wanting to change?

Yan 2020-10-15 12:21:42 Yes.

===== Page 161 =====

Yes, allow it to surface.

Rui Lan 2020-10-15 17:35:57 There is still some criticism inside. Why is there so much wanting control?

Wind 2020-10-15 17:36:29 Allow yourself to notice it. Has more of it left?

Rui Lan 2020-10-15 17:36:33 I see a lot of wanting control, constantly wanting control. A little left, because there's so much.

Wind 2020-10-15 17:37:51 Yes, repeat this process.

===== Page 162 =====

Wind 2020-10-15 17:24:57 What do you want to release?

Rui Lan 2020-10-15 17:25:27 Wanting approval, meaning I don't dare to ask others for money.

Wind 2020-10-15 17:25:40 Yes, can you notice this wanting approval?

Rui Lan 2020-10-15 17:25:52 Yes.

Wind 2020-10-15 17:26:07 Has it left?

===== Page 163 =====

Can you notice that you want to control it?

Qi Ji 2020-10-15 16:02:04 I can notice it, and I can also notice that I want to reject my control.

Wind 2020-10-15 16:02:13 Yes, has this wanting control left?

Qi Ji 2020-10-15 16:02:31 No.

===== Page 164 =====

Wind 2020-10-15 16:00:16 Do you now want to control that situation? [Laughter]

Qi Ji 2020-10-15 16:00:33 It's been stuck in my chest. Yes, I want to control.

Wind 2020-10-15 16:00:16 Can you notice that wanting control?

Qi Ji 2020-10-15 16:01:18 Yes, I can. I can feel it blocked up.

Wind 2020-10-15 16:01:39

===== Page 165 =====

6. Each time you release, you become more joyful, lighter, and freer from limitations. As you release, you will become increasingly joyful, lighter, and freer from limitations.

===== Page 166 =====

Six Steps to Freedom

- You must want freedom more than you want the world. (You must want freedom more than you want approval and control. Wanting approval and control = wanting the world.)
- Make the decision for freedom.
- All feelings come from wanting approval and wanting control. They are survival programs. Release them.
- Release continuously.
- When you get stuck, release the wanting to change the feeling of being stuck.

===== Page 167 =====

2020-10-15 10:23:38

It's best not to mix releasing with sitting meditation (formal practice).

Because when you sit in meditation, you carry a wanting to control. You're trying to maintain a posture without moving on one hand, and trying to release on the other. But if you do it consciously and deliberately, you will get stuck there. Because when you do it consciously and deliberately, you are carrying wanting control. If you are passively tied up, as long as you accept the situation and then release, you won't get stuck.

===== Page 168 =====

Carrying resistance (wanting control), you will get stuck. It's that simple. It's all in the Six Steps.

===== Page 169 =====

Wind 2020-10-08 11:03:56 Wanting to change is also a feeling. Feel this wanting to change and let it go. The fear of death is also just a feeling. Lester said this. I'm just repeating it.

===== Page 170 =====

Yitian 2020-10-15 21:31:05 When I can't distinguish between wanting approval and wanting control, can I directly release that "want"? @Wind

Wind 2020-10-15 21:31:57 Yes, then release wanting control. You will be able to distinguish.

===== Page 171 =====

Su 2020-10-15 20:28:11

I want to ask, if I decide I want freedom rather than wanting this world, how should I release? Should I continuously notice desires, or can I still release regarding difficulties in life?

Both are fine.

Difficulties in life are also desires. Just keep releasing continuously. It's possible.

Lester said, at the beginning you have no choice because you are in too much pain, living in pain. So you can only release to get out of pain. But when you release until you feel very good, you need to release for the sake of freedom.

===== Page 172 =====

Shi Dai Wan Wu Hu Lian 2020-10-15 19:21:42 A little left.

Wind 2020-10-15 19:21:52 Yes, can you still notice it?

Shi Dai Wan Wu Hu Lian 2020-10-15 19:22:18 I feel there is some.

Wind 2020-10-15 19:22:48 Continue noticing.

===== Page 173 =====

1

===== Page 174 =====

Wu Xin 2020-10-15 18:08:55 @Wind? When I have no feeling, I ask this when calm. When I have a feeling, I release it. When calm again, I ask this again. This way, I can achieve continuous release, right?

Wind 2020-10-15 18:09:31 When you have a feeling, you can also see if it's wanting approval or wanting control and release like that. When you have no feeling, your wanting to control (change) it is very obvious. Every time you say you have no feeling, there is actually a wanting control present. It's not that there is no feeling, just that there isn't a feeling that you want. You see, problems with the Release Method can be solved through the Six Steps.

===== Page 175 =====

Wind 2020-10-15 12:03:18 Notice this wanting to change.

Chu Xia 2020-10-15 12:03:26 Noticed.

Wind 2020-10-15 12:03:29 Has it left?

Chu Xia 2020-10-15 12:03:33 Left. Thank you??

Wind 2020-10-15 12:03:46 Look, do you still want to change this situation? Allow more of the wanting to change to be noticed.

Chu Xia 2020-10-15 12:03:57 Still there, but much less.

Wind 2020-10-15 12:04:00 You're welcome. Continue the process until you've released it all.

===== Page 176 =====

Wind 2020-10-15 12:00:05 Right now, can you feel this anxiety and worry?

Chu Xia 2020-10-15 12:00:15 I can feel it.

Wind 2020-10-15 12:00:27 Do you want to control?

Chu Xia 2020-10-15 12:00:35 Want to control.

Wind 2020-10-15 12:00:50 Just notice this wanting control.

Chu Xia 2020-10-15 12:01:04 I can notice it.

Wind 2020-10-15 12:01:21 Has it left?

Chu Xia 2020-10-15 12:01:24 A lot left. But still some. Continuing to observe, some more left.

Wind 2020-10-15 12:01:48 Yes, allow yourself to notice more wanting control.

Chu Xia 2020-10-15 12:02:17 There's still a place tightly gripping, unable to let go.

Wind 2020-10-15 12:02:18 Allow it to leave. Do you want to control this place that is tightly gripping? Do you want to change it?

===== Page 177 =====

Process for Releasing Wants

Step 1: Allow yourself to feel the current feeling. Step 2: Notice if it comes from wanting approval or wanting control. Step 3: Can you notice this wanting control (or wanting approval)? Can you let it go? Step 4: Is there any remaining wanting control (or wanting approval)? Can you become more aware of this? Can you let it go? *Repeat noticing and releasing until you are completely free.*

===== Page 178 =====

Wind 2020-10-15 11:57:52 Do you want to continue staying in this feeling, or not?

Zi 2020-10-15 11:58:10 It seems I'm not forcing myself as much. I feel like I've given up on myself [facepalm]. What does it mean to continue staying in this feeling? @Wind?

Wind 2020-10-15 11:58:54 Wanting to maintain this situation is also wanting control. Wanting control has different manifestations. For something you don't like, you want to change it. For something you like, you want to maintain it. **attachment and aversion**.

===== Page 179 =====

Zi 2020-10-15 11:45:09 What about releasing the wanting to feel sleepy and go to sleep? Whenever I start releasing, I want to feel sleepy and go to sleep.

Wind 2020-10-15 11:45:33 Do you want to control that sleepy situation?

Zi 2020-10-15 11:45:42 Yes, because I want to release smoothly.

Wind 2020-10-15 11:46:07 Yes, right now can you notice this wanting control?

Zi 2020-10-15 11:46:17

===== Page 180 =====

Not yet.

Wind 2020-10-15 11:41:34

Look again, is this wanting control still there? Just allow yourself to notice it.

Rong 2020-10-15 11:42:47

I notice it's still there, but much better.

Wind 2020-10-15 11:43:15

Yes, can you allow the remaining wanting control to be noticed? See if it has been released?

Rong 2020-10-15 11:43:36

Allow.

Wind 2020-10-15 11:44:07

Yes, has it left?

Rong 2020-10-15 11:44:08

Yes, much better.

===== Page 181 =====

Look again, do you have more wanting control? Allow it to continue surfacing.

===== Page 182 =====

Wind 2020-10-15 11:26:16 Right now, can you notice this wanting control?

Zi Zai Ren Sheng 2020-10-15 11:26:56 I can't notice it, feeling very calm.

Wind 2020-10-15 11:27:05 Do you want to change this calmness?

Zi Zai Ren Sheng 2020-10-15 11:27:15 Yes.

Wind 2020-10-15 11:27:28 Look at this wanting to change.

===== Page 183 =====

Release the wanting control that it developed, and you can face it directly. It will be released immediately. Release wanting control, and you immediately feel everything is in control (smooth). Release wanting approval, and you can immediately feel love. Release wanting to survive and security, and you can feel safe. Use this to confirm release. This is the sixth step. The Six Steps are everything. Lester Levenson said, **take the six step**. Just implement the Six Steps consistently. Everything needed to reach the destination is in the Six Steps.

===== Page 184 =====

Process for Releasing Emotions

Step 1: Allow yourself to feel the current feeling, and trace it back to an emotional state (apathy, grief, fear, lust, anger, pride).

Step 2: Ask yourself, can I let go of this feeling? Am I willing to? When?

Step 3: See what feeling you have now, and repeat the previous process.

===== Page 185 =====

Me 2020-10-15 11:06:00 @Wind? Yes, I also discovered this when releasing stuckness: it's wanting control that causes the stuck. Actually, I feel that the entire emotional desire structure is stuck, layer upon layer of stuckness piled up, together covering the fear of death.

Wind 2020-10-15 11:07:03 Wanting approval and wanting to survive (fear of death) do not automatically get stuck. They will immediately develop a wanting control to get stuck.

===== Page 186 =====

I don't necessarily have to think about or strive for the things I want to obtain, such as wanting approval, to also have them.

If you don't release that stuckness, and the small tendencies, you let it run you (**let it run you**). The more stuck you are, the more you need to continue releasing.

If you don't release the tendency you use to escape, then you will escape, pressing down whatever deeper thing you are trying to escape from.

Find a guideline that works for you and do it, instead of getting entangled with several guidelines and confusing yourself.

Deeply experience that we live in "wanting" every moment. Releasing a "wanting" motive will terminate related emotions and thoughts, bringing a feeling of deep stillness. Continuously releasing "wanting" will continuously weaken the sense of being the "doer," making life more like an occurrence, scene after scene.

There is nothing outside. The sole component of things is my feelings, and they are all wanting control and wanting approval.

===== Page 187 =====

There is nothing outside. The sole component of things is my feelings, and they are all wanting control and wanting approval.

Infinite energy is being suppressed by me all the time. When I release a desire, a part of it emerges.

I don't need to understand a thing through the mind. Every thought obscures some original "knowing." When I abandon knowledge and mind, I directly know everything.

Release continuously, just release continuously. The path is already clear, the destination is in sight, just keep going.

Implement the Six Steps. When I don't want freedom, remind myself how good freedom is. Make the decision. All obvious and unobvious feelings are wanting control and wanting approval, release them. Every release makes me freer.

I cannot get stuck, because my stuckness is actually wanting to change. This is something that needs to be released. Release cannot get stuck; it cannot passively stop.

===== Page 188 =====

Wind 2020-10-15 10:59:12 Control is the sole component of being stuck. I'm going to record this in my **gain book**. This is an insight I've realized through releasing so far.

===== Page 189 =====

Me 2020-10-14 12:57:13 @Wind? You release wanting control, but what I release is mostly wanting to change. Wanting control appears very little. I feel that wanting control is composed of a whole bunch of wanting to change. What's your view?

Wind 2020-10-14 12:57:40 The course is wanting control. Lester often uses wanting to change when he speaks, but he will say it that way. Wanting to change, wanting to push it away, wanting to grasp it – these are all wanting control. Wanting to change is a type of wanting control. To be more specific, say wanting to change. Sometimes we want to change. Sometimes we want to maintain. This is all **wanting of control**.

===== Page 190 =====

When releasing wants and noticing "wanting," sometimes it pops up that wanting equals lack – is this considered using the mind?

Or must I just notice, just notice that "wanting" and let it go?

Wind 2020-10-14 12:22:02 Do you want to figure this out?

ZOEY 2020-10-14 12:22:52 Yeah, it is. It's wanting control again...

Wind 2020-10-14 12:23:03 Can you now notice that wanting control?

do it

ZOEY 2020-10-14 12:24:05 Yes.

Wind 2020-10-14 12:24:21 Has it left?

ZOEY 2020-10-14 12:24:36 Partly. I'll continue the process.

When I have a question, I go release the wanting to figure it out, wanting control.

Wind 2020-10-14 12:24:40 Look at whether you have more wanting control regarding that question.

===== Page 191 =====

Shi Dai Wan Wu Hu Lian 2020-10-12 13:07:54 Isn't release about wanting to change?

Wind 2020-10-12 13:08:08 Release *is* change, not wanting to change. Control, approval, security – these are good things. Wanting is not. Wanting equals lack.

===== Page 192 =====

2020-10-12 13:00:51 @Wind? For example, my lower back hurts. How do I release? Do I look at the emotion towards the back, then see what want it stirs up, then release?

2020-10-12 13:01:08 Do you want to change it?

2020-10-12 13:01:13 Yes.

2020-10-12 13:01:20 Can you notice it?

2020-10-12 13:01:26 Yes.

2020-10-12 13:01:47 See if it has been released?

2020-10-12 13:02:15 Some. Can I just release the wanting to change like this?

===== Page 193 =====

Hui Xuan 2020-10-12 12:35:20 Can wanting control and wanting approval exist simultaneously?

Wind 2020-10-12 12:37:04 Often yes, because wanting control is actually developed from wanting approval. Notice whichever one is there and release that. For example, right now, wanting control is on the surface for you, so release wanting control. If you want to skip this process, you are actually being run by wanting control, and you will get stuck.

===== Page 194 =====

This tendency of wanting control also needs to be released.

===== Page 195 =====

Process for Releasing Wants

Step 1: Allow yourself to feel the current feeling.

Step 2: Notice if it comes from wanting approval or wanting control.

Step 3: Can you notice this wanting control (or wanting approval)? Can you let it go?

Step 4: Is there any remaining wanting control (or wanting approval)? Can you become more aware of this? Can you let it go? *Repeat noticing and releasing until you are completely free.*

===== Page 196 =====

Fang Fei 2020-10-12 11:20:47 I feel there is a greater power and arrangement, and I need to surrender.

Wind 2020-10-12 11:20:48 It's not like that. You don't need to consider a greater power outside of yourself. The course mentions the other side of wanting control, which is wanting to be controlled. Hoping for something to control oneself. What many people call "surrender" is actually this thing. But this is also wanting control.

===== Page 197 =====

2020-10-12 10:52:12 Is the essence of mind wanting to control? And wanting to understand?

Wind 2020-10-12 10:52:38 The essence of mind revolves around maintaining the survival of a body. For survival, it developed wanting approval and control. Control includes changing, understanding, making things happen the way one wants.

===== Page 198 =====

Fang Fei 2020-10-12 08:34:14

Releasing feelings, I feel a surge of energy go out. Releasing wants also feels like a surge of energy goes out. I always remember what you said about "let the feeling surface and leave," and I've been operating like that [grinning]. Is releasing wants about putting attention on thoughts? Or is it also a deeper level of energy going out? @Wind?

Wind 2020-10-12 08:34:30

It's not thoughts. Wanting is tendency, is intention. Try that process; it's very effective.

===== Page 199 =====

I can try to guide you a bit now. Just follow the instructions, and you might find it very simple.

Z0EY 2020-10-12 08:20:50 Yes, want control.

Wind 2020-10-12 08:20:59 Has it left?

Z0EY 2020-10-12 08:21:14 Partly left.

Wind 2020-10-12 08:21:24 Do you still have wanting control?

Z0EY 2020-10-12 08:21:33 Some.

Wind 2020-10-12 08:21:42 Has some left now?

Z0EY 2020-10-12 08:22:12 Some left.

Wind 2020-10-12 08:22:16 Look again, do you still want to control?

Z0EY 2020-10-12 08:22:32 Still a little.

Wind 2020-10-12 08:22:46 Has it left?

Z0EY 2020-10-12 08:23:20 Yes, continuously leaving, now very little.

Wind 2020-10-12 08:23:36 Yes, continue to see if there is wanting control.

Wind 2020-10-12 08:24:16 Continue this process yourself.

===== Page 200 =====

Wind 2020-10-12 08:18:49 Do you want to control?

Part 2 of 3

===== Page 1 =====

Wind 2020-10-12 08:18:49 Do you want to control?

===== Page 2 =====

Wind: Can you feel if the current desire is to **control** or to **be approved**?

Jidi: Mm, yes.

Wind: Can you just ***be aware*** of it?

Jidi: I allow it, it seems it hasn't left, mm.

Wind: Has it left?

Jidi: Mm, it left a little.

Wind: Look again, is there still a desire to control or be approved?

===== Page 3 =====

Wind 2020-10-12 09:01:11 You are right in the middle of wanting to control. As long as you *relax* and become aware of it, at that moment you immediately have a *tendency to let go*. So you don't even need to ask the subsequent questions. You just see if it has left, and then continue to see if there's any remaining desire to control within yourself. Then become aware of it again, allow it to leave. Continue like this, ***letting it up and go***, that's all.

===== Page 4 =====

Wind 2020-10-12 08:51:11 Do you want to control?

Zhang 2020-10-12 08:51:22 Yes.

Wind 2020-10-12 08:51:35 So you can clearly feel it?

Zhang 2020-10-12 08:51:47 Mm.

Wind 2020-10-12 08:51:57 Has it been **released**?

Zhang 2020-10-12 08:52:08 No.

Wind 2020-10-12 08:52:21 Can you feel that desire to control? Allow yourself to just *watch* this wanting...

===== Page 5 =====

Step Three: See how you feel now, and **repeat the previous process**.

===== Page 6 =====

Wind 2020-10-12 08:32:29 Has this desire to control left?

DMX 2020-10-12 08:32:45 No.

Wind 2020-10-12 08:32:56 Do you still want to control?

DMX 2020-10-12 08:33:28 Yes.

Wind 2020-10-12 08:33:32 Just look at it, has it left? Look again, do you want to *control your feeling*, want to *change* it? Can you be aware of this *wanting*?

DMX 2020-10-12 08:34:51 I can perceive it.

Wind 2020-10-12 08:35:03 Has it been released?

DMX 2020-10-12 08:35:44 Released a little, not completely.

Wind 2020-10-12 08:35:57 Mm, so there's still a desire to control? Can you simply be aware of it? It's very simple.

DMX 2020-10-12 08:36:51 Yes.

Wind 2020-10-12 08:37:03 Be more aware of it. See if it has been released?

DMX 2020-10-12 08:41:42 Released a little, but still not completely released.

Wind 2020-10-12 08:42:03 Continue this **process**, be aware of it. Then, can you let it leave?

===== Page 7 =====

2020-10-12 08:29:59 Can you feel the **desire for approval** right now?

DMX 2020-10-12 08:30:27 Yes.

2020-10-12 08:30:37 Just allow yourself to feel it. Has it left?

DMX 2020-10-12 08:31:10 No.

2020-10-12 08:31:32 Do you want to let it leave?

DMX 2020-10-12 08:31:41 Yes.

2020-10-12 08:31:45 Can you notice that this is a **desire to control**?

DMX 2020-10-12 08:32:25 It is a desire to control.

===== Page 8 =====

2020-10-12 07:57:44 Has it left?

Hong 2020-10-12 07:57:59 No [facepalm].

Wind 2020-10-12 07:58:26 Continue to notice this desire to control. See how you are now. Has more desire to control been *stirred up*?

Hong 2020-10-12 07:59:10 Yes.

Wind 2020-10-12 07:59:32 *Relax*, just watch it.

Hong 2020-10-12 07:59:58 Okay.

Wind 2020-10-12 08:00:03 Has it left?

Hong 2020-10-12 08:00:37 Still no.

===== Page 9 =====

1

===== Page 10 =====

The method is **simple**. The method is also **easy**. Let the feelings come up, **[recognize]** they are a desire for approval or control, and then **let them out**. Carrying out the **six steps** of this method, will take a few months to empty out all your garbage.

Lester

===== Page 11 =====

Lester Levenson has a better summary: "The method is simple, the method is also easy. Let the feelings come up, **[recognize]** they are a desire for approval or control, and then **let them out**. Carrying out the **six steps** of this method, will take a few months to empty out all your garbage."
—
Lester Levenson

===== Page 12 =====

Okay.

Wind 2020-10-23 11:00:28 But *never do it with force*.

Wind 2020-10-23 11:00:40 Resistance and irritability, can certainly be **released**.

Little Smart 2020-10-23 11:00:50 @Wind? Okay, Teacher Wind, thank you, teacher.

===== Page 13 =====

Wind: Mm, can you just allow yourself to be *more aware* of this desire to control? Just *gently* become aware of it.

Sound of Clouds Drifting By 2020-10-23 10:29:58 Yes.

===== Page 14 =====

Sound of Clouds Drifting By 2020-10-23 10:09:07 A little bit. Yes. Chest tight.

Wind 2020-10-23 10:09:48 I will adjust the sentences accordingly.

Sound of Clouds Drifting By 2020-10-23 10:09:52 I tried it myself.

Wind 2020-10-23 10:10:03 Mm, have you had any experience of **releasing**?

Sound of Clouds Drifting By 2020-10-23 10:10:03 Had a little bit of feeling. Not sure if it was a release experience.

Wind 2020-10-23 10:10:59 *Ease, joy, clarity welling up*, accompanied by the feeling of energy leaving. Does release have this kind of feeling?

Sound of Clouds Drifting By 2020-10-23 10:11:07 Had a little, but not very obvious.

Wind 2020-10-23 10:12:07 OK, I understand, let's begin.

===== Page 15 =====

Hong 2020-10-12 07:10:34 Always thinking random thoughts, is that a desire to control?

Wind 2020-10-12 07:35:49 Can you very *directly* perceive what you want? Analysis isn't necessary. Right now, what appears in your awareness is the most obvious one.

Hong 2020-10-12 07:47:37 The most obvious is the struggle with work, feeling unsuited for my job, yet powerless to change.

Wind 2020-10-12 07:47:55 Desire to control. Maintain awareness of it. Can you *directly let it go* and let it leave?

===== Page 16 =====

Wind 2020-10-22 11:18:10 Can you notice your current feeling?

Liu Mouren 2020-10-22 11:18:19 No particular feeling.

Wind 2020-10-22 11:19:55 A *vague and unclear* feeling?

Free Life 2020-10-22 11:19:57 Usually have many thoughts.

Liu Mouren 2020-10-22 11:19:58 Sort of.

Wind 2020-10-22 11:20:06 Do you want to **change** this vague and unclear feeling?

Yitian 2020-10-22 11:20:18 The teacher can only tell you "use the heart, not the brain," or even directly say "use the chest and abdomen," but how exactly to use the heart, use the chest and abdomen to feel, you have to experience for yourself.

Liu Mouren 2020-10-22 11:20:24 Want to change.

Wind 2020-10-22 11:20:29 Can you be aware of this **desire to change**?

Liu Mouren 2020-10-22 11:21:41 No.

Wind 2020-10-22 11:21:46 Do you want to be aware of it?

Liu Mouren 2020-10-22 11:21:49 Yes.

Wind 2020-10-22 11:22:10 Can you be aware of this *wanting*?

===== Page 17 =====

Chloé: Teacher Wind, guide me once please... can you?

Wind 2022-10-22 10:20:31 Can you feel your current feeling?

Chloé· 2022-10-22 10:21:25 Yes.

Wind 2022-10-22 10:21:32 Does it ***stir up*** your desire to control or to be approved?

Chloé· 2022-10-22 10:21:38 Control.

Wind 2022-10-22 10:22:26 Allow yourself to be aware of it.

===== Page 18 =====

Flavor 2020-10-22 09:53:28 @Wind Teacher, hello. I always feel *constrained*, very resistant when others ask me to do things, and want to break free. How should I release this!

Wind 2020-10-22 09:53:28 Can you feel this **resistance** right now?

Flavor 2020-10-22 09:53:28 Yes.

Wind 2020-10-22 09:53:28 Is it a desire to control or a desire to be approved?

Flavor 2020-10-22 09:53:28 Control. Mm, allow yourself to be aware of it.

Wind 2020-10-22 09:53:28 Has it left?

Flavor 2020-10-22 09:53:28 No. A little better.

Wind 2020-10-22 09:53:28 Do you want to change your current feeling?

Flavor 2020-10-22 09:53:28

===== Page 19 =====

Dissolving feelings. The feeling becomes clear, surfaces to conscious awareness, and then **dissolves**.

===== Page 20 =====

1

===== Page 21 =====

Wind: Can you perceive that you want to change it?

Yitian 2020-10-22 12:43:29 A little bit.

Wind 2020-10-22 12:43:41 Mm, allow yourself to be aware of this desire to change it. Has it left?

Yitian 2020-10-22 12:44:07 No. Not sure.

Wind 2020-10-22 12:44:31 Okay, focus again on the issue you want to change. Can you feel your desire to change?

Yitian 2020-10-22 12:44:44 Okay. Yes.

Wind 2020-10-22 12:45:25 Allow yourself to be more aware of this. Has it surfaced?

Yitian 2020-10-22 12:46:12 Not obvious.

Wind 2020-10-22 12:46:30 Continue to notice this *unobvious* feeling. Can you become more aware of this unobvious feeling?

===== Page 22 =====

Wind 2020-10-22 12:42:40 Think of something you want to **change** or improve. Can you recall it?

Yitian 2020-10-22 12:42:58 Yes.

Wind 2020-10-22 12:43:11

===== Page 23 =====

Because **wanting to control = lack of control**. The principle is very simple. So when you want to control the release process, you need to notice it. Then you need to notice *what* you are using to control the release process. For example, you clench your fist. For example, you try hard to figure out what the current feeling is. For example, your body will tightly *hold onto* the emotion. Do you know why you can't release at this time? Because this is a very **strong habit**. There is a lot of emotion behind it, yet you intend to release it *all at once*. If you get **stuck**, notice your desire to control, then *relax* and look at this desire to control, try to release it. You are not releasing all the desires to control, you only need to release the one you see right now. This is my personal experience dealing with being stuck. You release a little bit of the desire to control, and you feel a little smoother. Then you invite more desires to control to be released. Sometimes you will continue releasing this desire to control for one or two hours, finally releasing the strong **inertia** of this "desire-to-control release process." That is when your subsequent releases will become smooth. Because the *program* operating your stuckness has been released. It's that simple.

===== Page 24 =====

Wind 2020-10-22 11:57:49 This is being **stuck**. Notice the feeling of being stuck. Then notice your **desire to change** the stuck feeling. Then become aware of the desire to change. If you don't release the desire to change, it will continue to *operate you*, and you will continue to be stuck.

===== Page 25 =====

Light Dancing Wind 2020-10-22 11:45:42 @Wind? So do we have to *look for* emotions? We have to be aware, right?

Wind 2020-10-22 11:45:56 No need to look. **Awareness is not an effort**. For example, I ask you, what are you feeling right now? You don't need to deliberately perform an action of feeling. If you clearly feel you are angry or sad right now, you will know immediately. If your current feeling is unclear, you will also immediately know that your feeling is vague and unclear. But you often try, through *effort and control*, to make your unclear feeling clear. This is the essence of "looking for feelings."

===== Page 26 =====

Liu Mouren 2020-10-22 11:17:49 Suppressed very severely, how should I release? Release the suppression?

Wind 2020-10-22 11:18:05 Can you notice your current feeling?

Liu Mouren 2020-10-22 11:18:25 No particular feeling.

Wind 2020-10-22 11:19:17 A *vague and unclear* feeling?

Liu Mouren 2020-10-22 11:20:10 Sort of.

Wind 2020-10-22 11:20:10 Do you want to **change** this vague and unclear feeling?

Liu Mouren 2020-10-22 11:20:26 Want to change.

Wind 2020-10-22 11:20:41 Can you be aware of this **desire to change**?

Liu Mouren 2020-10-22 11:21:21 No.

===== Page 27 =====

Wind: Desire to change.

Wind 2020-10-22 10:45:16 Just be aware of this desire to change. *Gently* be aware of the desire to change.

Clear Stream 2020-10-22 10:45:26 Feels like resisting powerlessness to change. Mm, feeling a bit more relaxed.

Wind 2020-10-22 10:46:12 Has the desire to change left?

Clear Stream 2020-10-22 10:46:19 Yes.

Wind 2020-10-22 10:48:48 Mm, be aware of the desire to change.

Clear Stream 2020-10-22 10:48:59 Mm.

===== Page 28 =====

Wind 2020-10-22 10:39:36 Can you feel your feeling now?

Clear Stream 2020-10-22 10:39:48 Yes. Resistance, disgust, forced reluctance.

Wind 2020-10-22 10:40:31 Feel this resistance for a while. Just *feel it directly*.

Clear Stream 2020-10-22 10:40:44 Okay.

Wind 2020-10-22 10:40:58 Can you let it leave?

===== Page 29 =====

Miracle 2020-10-22 10:32:54 Some left.

Wind 2020-10-22 10:33:19 Mm, continue doing this.

Miracle 2020-10-22 10:33:27 Okay.

===== Page 30 =====

1

===== Page 31 =====

Wind 2020-10-08 10:42:16 Of course it will be like this, you bring a lot of **resistance** into it. You want to **control** it. If you particularly want to control what happens during release, you will get **stuck**.

===== Page 32 =====

Hui Zhi Lan Xin: Part of it left, another wave emerges.

Wind: Mm, do you want to control them?

Hui Zhi Lan Xin 2020-10-21 11:04:34 Just now, without prompting, there was a desire.

Wind 2020-10-21 11:05:24 Has it left?

Hui Zhi Lan Xin 2020-10-21 11:06:02 Now it's continuously leaving. The throat feels swollen and tight. Is that being stuck? Or is it normal?

===== Page 33 =====

Wind: Can you feel this resistance?

Hui Zhi Lan Xin 2020-10-21 10:59:44 Yes.

Wind 2020-10-21 11:00:05 Desire to control or desire to be approved?

Hui Zhi Lan Xin 2020-10-21 11:00:35 Both.

Wind 2020-10-21 11:00:52 Which one can you feel more clearly?

Hui Zhi Lan Xin 2020-10-21 11:01:18 Control.

Wind 2020-10-21 11:01:45 Can you let it leave?

Hui Zhi Lan Xin 2020-10-21 11:01:59 Yes.

Wind 2020-10-21 11:02:11 Mm, has it left?

===== Page 34 =====

Sophie 2020-10-21 10:54:04 Want to become better.

Wind 2020-10-21 10:54:22 Can you let it leave?

Sophie 2020-10-21 10:54:29 Yes.

Wind 2020-10-21 10:55:00 Has it left?

Sophie 2020-10-21 10:55:09 Left.

Wind 2020-10-21 10:55:32 Did you become more *joyful*?

Sophie 2020-10-21 10:55:40 Yes.

===== Page 35 =====

Left.

===== Page 36 =====

When you release a long-term habit, the example Lester gives is smoking. He first has the student ***accept*** to smoke. Accept smoking. That is, smoking is OK. Why? Lester explained later, because if you think smoking is wrong, you can't even begin to think about releasing it. So accepting it before releasing is indeed something Lester himself said. But it's not about using acceptance to replace release. It's about, after accepting it, *facing it*, and then **releasing**.

===== Page 37 =====

Wind: Become aware of more. Has it left?

Qian 2020-10-20 11:50:39 It's leaving.

===== Page 38 =====

Wind: Can you perceive your desire to change?

Qian 2020-10-20 11:48:45 Mm!

Wind 2020-10-20 11:48:51

===== Page 39 =====

Wind 2020-10-20 11:45:12 @Qian? When you think about money issues, what feeling do you have?

Qian 2020-10-20 11:45:36 Wanting to survive.

Wind 2020-10-20 11:45:54 Can you let the desire to survive leave? Or is it **stuck**?

Qian 2020-10-20 11:46:16 Mm, seems still stuck.

Wind 2020-10-20 11:46:32 Do you want to **change** this stuckness?

Qian 2020-10-20 11:46:45 Yes.

Wind 2020-10-20 11:47:21 Has the desire to change left?

===== Page 40 =====

Qian 2020-10-20 11:39:29 Yes.

Wind 2020-10-20 11:39:49 Can you simply notice this *wanting*? This is a **desire to control**.

===== Page 41 =====

Miao: Current feeling is fear, wanting to survive.

Wind 2020-10-20 11:34:42 Can you perceive it?

Miao 2020-10-20 11:34:53 Yes, but I don't really want to continue. Is continuing to control also control?

Wind 2020-10-20 11:35:39 You don't want to see it.

Wind 2020-10-20 11:35:45 You **resist** it.

Miao 2020-10-20 11:35:56 Mm.

Wind 2020-10-20 11:36:07 Can you notice this desire to control?

Miao 2020-10-20 11:36:16 Yes.

Wind 2020-10-20 11:36:27 Has it left?

Miao 2020-10-20 11:36:50 Mm.

Wind 2020-10-20 11:37:06 Do you feel more *joyful*?

===== Page 42 =====

Qian: Feel afraid.

Wind 2020-10-20 11:33:35 Be aware of whatever you can perceive right now.

Qian 2020-10-20 11:33:41 Want to look but also don't want to look.

===== Page 43 =====

Allow yourself to be *more aware* of the feeling in your body.

===== Page 44 =====

Wind 2020-10-12 00:23:07 This issue is like this: recognition and control are the world. Having strong attachment and aversion to the world, it happens every moment, I am in these wants like a fish in water. But if you decide to release continuously, letting go of one as it comes, very quickly you will find yourself in this ocean of desires. If you release continuously for a few days,

you will become very, very **peaceful**. Beneath this peace, many strong desires will surface very clearly and be perceived, and then just be released in an instant. **Release becomes the norm** because you discover that suppressing it underneath is *unnatural*, always unconsciously holding it down. And this is a deeply ingrained, **powerful habit**. When you have released enough of the desire to control, this habit loses its power, and you increasingly tend to release naturally. Release reaches a point where, for a moment, you suddenly feel that the body is not me; it's just action, but there is no self operating within it. But this identification with the body returns immediately. At the same time, I perceive that as a desire to control, and this desire to control is released. For the subsequent experience, my intuition tells me it's not suitable to speak about. I'll continue releasing.

===== Page 45 =====

Wind 2020-10-20 11:10:34 @Miracle? What is your current feeling?

Miracle 2020-10-20 11:11:22 Blocked feeling. Strongly rejecting myself.

Wind 2020-10-20 11:12:49 @Miracle? Do you want to control this situation?

Miracle 2020-10-20 11:13:06 Mm yes. That feeling of resistance is very strong.

===== Page 46 =====

Wind: Just be aware of this desire for approval.

Xiu Yuan 2020-10-20 11:04:03 Mm.

Wind 2020-10-20 11:04:19 Has it left?

Xiu Yuan 2020-10-20 11:04:36 Left a bit.

Wind 2020-10-20 11:04:49 Is there more?

Xiu Yuan 2020-10-20 11:05:05 There are some other feelings.

Wind 2020-10-20 11:05:23 Can you perceive them?

Xiu Yuan 2020-10-20 11:05:30 Yes.

Wind 2020-10-20 11:05:42 Have they left?

Xiu Yuan 2020-10-20 11:05:52 Left.

Wind 2020-10-20 11:06:08 Did you become a bit more *joyful*?

Xiu Yuan 2020-10-20 11:06:20 Yes, smiled.

===== Page 47 =====

Xiu Yuan 2020-10-20 11:01:45 Calm. Peace of mind.

Wind 2020-10-20 11:02:24 Calm and peace of mind are your current feelings.

Xiu Yuan 2020-10-20 11:02:32 Yes.

Wind 2020-10-20 11:02:35 Do you still have things you want?

Xiu Yuan 2020-10-20 11:02:42 Yes. Debt situation. Want to pay it off.

Wind 2020-10-20 11:03:15 Mm, can you perceive whether this desired thing stems from a desire to control or a desire to be approved?

Xiu Yuan 2020-10-20 11:03:27 Approval.

Wind 2020-10-20 11:03:51

===== Page 48 =====

Wind 2020-10-20 10:58:07 @Xiu Yuan? What is your current feeling?

Xiu Yuan 2020-10-20 10:58:28 @Wind? Calm, thank you.

Wind 2020-10-20 10:58:54 Mm, do you feel very, very joyful, or is it a kind of calm with dissatisfaction?

Xiu Yuan 2020-10-20 10:59:43 @Wind? Probably with a tiny bit of something I can't quite describe.

Wind 2020-10-20 10:59:59 Mm, do you want to make the feeling better?

Xiu Yuan 2020-10-20 11:00:50 @Wind? It feels okay, somewhat experiencing this feeling brought on by encountering things.

===== Page 49 =====

Wind 2020-10-20 10:44:28 This is an *unobvious* feeling. Look at this unobvious feeling. Do you hope to **change** it, make it more joyful?

An 2020-10-20 10:45:34 Haven't thought about it, only thought about it when you mentioned it [facepalm].

Wind 2020-10-20 10:45:45 Because I helped pull it out for you. Something *subconscious*. Can you just be aware of this desire to change?

===== Page 50 =====

But still don't feel very *joyful*, right?

===== Page 51 =====

Focus on the issue you just had, do you want to control or be approved?

===== Page 52 =====

Wind: What is your current feeling? Is it clear?

An 2020-10-20 10:18:00 Nervous, clear @Wind.

===== Page 53 =====

It was only in the last two days that I understood what **continuous release** means. Basically, each release brings a very abundant release of energy.

===== Page 54 =====

Process for Releasing Emotions

Step One: Allow yourself to feel the current feeling, and trace it back to an emotional state (Apathy, Grief, Fear, Lust, Anger, Pride/Indifference – AGFLAP CAP states).

Step Two: Ask yourself, can I **let this feeling go**? Am I *willing* to? *When*?

===== Page 55 =====

Wind: What is your current feeling?

Sui Yue 2020-09-19 11:26:23 Still throat blockage.

Wind 2020-09-19 11:27:09 What is the *emotional* feeling? Throat blockage is a physical sensation.

Sui Yue 2020-09-19 11:27:51 No emotion, just blockage, ears ringing.

Wind 2020-09-19 11:28:09 This is where the problem lies. You say "no emotion," actually you are *not facing it directly*.

===== Page 56 =====

Wind: Feel it, what is your current feeling?

Sui Yue 2020-09-19 11:15:02 I have experienced decades of suppression, a feeling of gloom. Now I still have a throat blockage feeling, not very relaxed.

Wind 2020-09-19 11:15:20

===== Page 57 =====

Firmly believe you can reach inner peace by using the Release Method. **Categorize all your feelings into these three wants: want of approval, want of control and want of safety/security.** Discover and release anytime, anywhere. **Make releasing a habit.** Even if you encounter a bottleneck, **release the desire to control the bottleneck**. Every time you release, you will feel *lighter and more joyful*. If you keep releasing, you will *continuously* feel lighter and more joyful.

===== Page 58 =====

Abundance Book Version - Six Steps

1. You want to attain inner peace, let this "want" **far outweigh** your want of approval, control, and safety/security.

===== Page 59 =====

Notice the emotion of anger. Then use the **three questions** on it. If you continue doing this and feel more and more **stuck**, use the **fifth step** of the six steps. See if you want to **change** this stuck feeling. Then ask yourself if you can let this desire to change leave. Check out the 1992 Release Method course to learn how to use the chart. Sedona Method 1992 Teaching Video 1 If you are a beginner, watch this first.

===== Page 60 =====

1. Allow your desire for **imperturbability** or **freedom** to exceed your want of approval, want of control, want of safety/security, and want of separation.
2. Affirm that you can gain freedom, reach a state of imperturbability, or achieve your goals through **releasing**.

3. Allow yourself to examine all your feelings, **categorize** them into the four basic wants: want of approval, want of control, want of safety/security, and want of separation, and then allow yourself to **let them go**.
4. Make releasing a **regular practice**, always releasing the four basic wants, whether in public or alone.
5. If you truly get stuck somewhere, **release the desire to control or change** this stuck situation.
6. Every time you release, you become *happier, lighter, and more effective*. If you keep releasing, you will become *progressively* happier, lighter, and more effective.

===== Page 61 =====

Wind 2020-10-01 20:31:34 What is the emotion feeling like? *Identify* it. You can use the chart for assistance.

===== Page 62 =====

Step One: You must want **freedom** more than you want the world. (You must want freedom more than you want approval and control. Approval and control = the world)

Step Two: Make the **decision** for freedom.

Step Three: All feelings come from the want of control and want of approval. They are survival programs. **Release them.**

Step Four: Release continuously.

Step Five: When you are **stuck**, release the **desire to change** the stuck feeling.

Step Six: Every time you release, you are *more joyful, lighter, and freer from limitations*. As you release, you become *progressively* more joyful, lighter, and freer from limitations.

===== Page 63 =====

Step One: You must want **imperturbability** more than you want approval and control.

Step Two: Decide you can do this method to reach imperturbability.

Step Three: See that all emotions stem from two wants, want of approval and want of control. **Immediately see and immediately release** the want of approval and control.

Step Four: Make it a **constant practice**. Release all your wants of approval and control whether alone or in front of others.

Step Five: If you are **stuck**, let go of your **desire to control** this stuckness.

Step Six: Every time you use this method, you will feel *lighter and happier*. If you keep using this method, you will *continuously* feel lighter and happier.

===== Page 64 =====

Step Six: Every time you release, you are *more joyful, lighter, freer from limitations*. As you release, you become *progressively* more joyful, lighter, freer from limitations.

===== Page 65 =====

Step One: You must want **freedom** more than you want the world. (You must want freedom more than you want approval and control. Approval and control = the world)

Step Two: Make the **decision** for freedom.

Step Three: All feelings come from the want of control and want of approval. They are survival programs. **Release them.**

Step Four: Release continuously.

Step Five: When you are **stuck**, release the **desire to change** the stuck feeling.

===== Page 66 =====

Me 2020-09-28 13:17:23 @Wind? Does the original text say "want of control" or "want of change"?

Wind 2020-09-28 13:17:41 Which step are you referring to? Step five is **want of change**. Step three is **want of control**. Control. **Want of change is a type of want of control.** It's not that there's a want of change separate from want of control. Step two emphasizes **decision**, decision.

===== Page 67 =====

If it's a feeling you particularly dislike, that makes you uncomfortable, then you definitely have a **desire to change** it. If it's a **vague feeling**, then you definitely want to figure it out. Lester talked about facing vague feelings, **releasing the desire to change**, the desire to figure out.

===== Page 68 =====

Today I finally understood the process of Lester Levenson creating the Release Method. He invented this release process in 1975. Then a student of his heard that he had his own method

and immediately ran over to learn it. Before that, he had tried many teaching methods, attempting to get people to reach his state. Those are the processes recorded in *The Ultimate Freedom Path*. And those were unsuccessful experiences because very few people made progress. The main attempts were meditation, meditating with questions, and a series of other methods. Until 1975, he discovered that just doing one **"release"** could equal months of meditation results. So he shared this method with his followers. From then on, the **Release Method** was established. So I'll share the content of this material. Don't think of meditation as "advanced" anymore. **Meditation is lowering the level.**

===== Page 69 =====

2020-09-27 23:33:22

===== Page 70 =====

I respect your view of The Sedona Method, you seem sincere. I have been working on it for over 5 years now, during which I used Cranes for about 10 months, then Dwoskins for a year, and finally I used Seretan's program for two years, then I went back to Crane until about 2 months ago. (Crane and Seretan wrongly claim to teach the original method exactly as Lester taught it.) Over the past 5 years, I have made steady progress with this method, but very slowly. I kept wondering how Lester got free in **3 months**. Recently, I got very frustrated and bought two Lester CDs, one from an album of his from the early 1980's, and another is an interview about how he got free when he was in his New York apartment. I listened to these for hours, and a major theme Lester gave me was the **simplicity and speed** of his program... He said "at most a few months to get free." I committed to doing **exactly as he taught**, just as he was when he was free in his New York loft. So I did two months of work, and I failed to release (using Crane's method). I did Lester's instructions as he gave them, and I **released within minutes**. If I had known, I could have done this in 6-9 months instead of wasting time on the ways Crane, Dwoskin, and Seretan teach it. I see many complaints about how this method gets stuck and sputters. I realize they **teach it wrong**; essentially they changed the way it should be taught. It's shameful, and it's to get as much money as possible. How many people could be healed if they just used the correct way? IMHO, Lester never got into these multiple release methods - it's just confusing.

===== Page 71 =====

Hui Xuan 2020-09-25 17:19:30 Isn't the "Four Foundations of Mindfulness" about feeling emotions, allowing emotions to surface?

Wind 2020-09-25 17:19:59 The Four Foundations of Mindfulness is about observing, analyzing, mind, matter, phenomena. This is a very **different path**. This requires the concentration of "momentary concentration," which is very different from the Release Method.

===== Page 72 =====

Advanced Method Directly release the two major wants. Including the desire to change the current stuckness. But this must be done on the basis of *familiarity* with releasing. Otherwise, it's just random thinking in the mind. If you can perceive the desire to change, it will be easier to release.

===== Page 73 =====

The chart has many uses. If you can't perceive emotions, you can look at the chart for assistance. This is one use mentioned in the course. Or if you feel several kinds and can't be sure, then first release the *surface* one. If you feel your feeling is particularly *vague and unclear*, then this feeling is "vague and unclear." Directly trace it back to **apathy**.

===== Page 74 =====

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===== Page 75 =====

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===== Page 76 =====

Actually, this **desire to change** is you tightly pressing those emotions down. The suppressed emotions themselves *want to leave*. You let go of this topmost "desire to change," the ones below will *naturally surface*. You release, and it will continuously surface, like **waves**.

===== Page 77 =====

That **"vague feeling"** in it gave me a great insight. That is, if you feel an *unclear* feeling, don't try to make it clear. Instead, see your **desire to change** this vague and unclear feeling, then release the desire to change. This *trick* helped me a lot. Only release the stuck feeling, or even the vague feeling, you might not even be able to see it, because you're trying to escape it, or at least wanting to change this vague and unclear feeling - whatever it is. His tone of voice emphasized this sentence: *only only release the stuck feeling or even the vague feeling.*

===== Page 78 =====

For example, if you can't find the emotion, you're just **stuck** there. When you're stuck, you will want to *stir it up*. That is, you think the current emotion isn't an emotion. You want to **change** this feeling, which is why you want to stir it up. But Lester's meaning is, just **release the feeling of being stuck** there. Release continuously. Because stirring it up is like taking a *detour*. It's like you're bypassing the feeling that is currently blocking your way.

===== Page 79 =====

Contact the feeling, then *consciously* let it leave. In the specific method of the Release Method, it is not recommended to use thoughts to trace back because it might make you imagine in your mind. The pros/cons exercise exists. But Lester called it an **elementary way**. The elementary school way of releasing. You like this, you don't like that.

===== Page 80 =====

That is, do you feel this feeling is too *vague and unclear*? Do you want to **change** it? Release the desire to change it, and this vague and unclear feeling will **immediately become clear**.

===== Page 81 =====

Tencent Translator

Hi Sanford. The foundation of both Larry Crane's and Hale Dwoskin's approach...

Hi Sanford. The foundation of both Larry's and Hale's approaches is **Lester's teachings**. They are built on the same basic process of **letting go** and the sense of self-limitation, which is based on our misunderstanding of lack. Their difference is that Larry's approach focuses purely on **letting go to reveal freedom**, while Hale's opens up the teachings, acknowledging that our already existing infinite reality can be known in this moment, without needing any technique. However, Hale's method fully includes the same letting go process as Larry's. But Hale also adds simply broadening the path to **pure inquiry**, which can reveal our deepest nature, even observing these words. Here it comes. I hope this helps you. I send you greetings, David

Key Vocabulary Interpretation>

===== Page 82 =====

2020-09-23 09:33:57

The reason this question arises is because many people **stagnate** here. **Stuck**, stagnant. Any feeling that stops you is a **stuck feeling**. It's not that there's a special feeling called "stuck." This point is quite important.

===== Page 83 =====

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===== Page 84 =====

A feeling of **gripping**. The feeling seems *stuck on*, not leaving. Or subconsciously wanting to *escape*, afraid to touch it.

===== Page 85 =====

You ask "Can I perceive the desire to control?" Then you look at the desire to control, and you basically tend directly to let it go. Then you can look again at that situation to see if you have a desire to control, and then allow yourself to perceive it again. Ask yourself "Can I let it go?" Look again to see if there's **more**.

===== Page 86 =====

These four paths are: the **rational**, which is the mental path; the **scientific**, which is the specific methodological path; the **emotional**, which is the path of love and devotion; and the **active**, which is the path of practicing selfless service to humanity.

===== Page 87 =====

Will go do other things.

===== Page 88 =====

It's just looking at the goal, an emotion surfaces, **release it**. Look at the goal again, has it reached the "already achieved" state? If not, then it must be want of control and want of approval (emotionally, feelings of powerlessness, lust, anger, fear, etc.)

Release the topmost feeling. **One by one.** **Until completely emptied.** From my personal experience, continuing like this, you will reach a state of "I am very confident the goal can succeed." But this state won't do; this state still needs releasing. This should be around the level of pride and fearlessness. I have tested the goal process many times. Generally speaking, beneath this "I believe it will definitely succeed" feeling, there are still many *subconscious* emotions. After releasing, quite a bit more will emerge. What is the feeling of a truly **completely released** goal like? It's that moment of **"knowing"** (without thinking, without believing) that the goal is already mine, very clear. As if it's right in front of me. At that time, you won't want to do anything to get it, because you are completely sure it's already yours. At that time, I generally won't think about it anymore.

===== Page 89 =====

Wind 2020-09-20 17:58:32 Can you allow yourself to feel the **fear** for a while?

Group Friend 2020-09-20 17:58:35 Heavy. Probably can.

Wind 2020-09-20 17:59:09 Can you let it go?

Group Friend 2020-09-20 17:59:35 Yes.

Wind 2020-09-20 17:59:41 Are you *willing*?

Group Friend 2020-09-20 17:59:51 Yes.

Wind 2020-09-20 17:59:59 *When*?

Group Friend 2020-09-20 18:00:08 Don't know.

Wind 2020-09-20 18:00:16 What do you feel now? Do you feel like some was released? Or is it still *stuck* there, unmoving?

Group Friend 2020-09-20 18:01:31 Can't say clearly. Feels like heaviness and grief.

===== Page 90 =====

Emotion Chart: Imperturbability, Want of Safety/Security/Wanting to Survive, Want of Approval, Want of Control

===== Page 91 =====

Wind 2020-09-11 14:00:08 Venting doesn't count as releasing, right? Suppression, escape, expression, release. **Venting is expression, not release.**

===== Page 92 =====

Wind 2020-09-11 08:25:06 But isn't this easy to fall into wanting to control? From my personal experience, as long as I am **overly conscious**, I get stuck. Later, someone told me it's because I overly focused on body energy; I should be aware of the **emotion itself**. But this is too subtle. A slight lack of attention and you're suppressing it again. Is it necessary to categorize emotions into one of the nine emotions?

===== Page 93 =====

Original Sedona Release Method >

Wind 2020-10-12 09:20:17

Learning from release cases is the easiest method. To learn how the process operates, the best way is to experience it yourself, see how others operate, follow along yourself, or have someone guide you. You'll learn quickly. So you'll see that the Sedona Institute teaches very little theory,

and the practical part is entirely example-based guidance. The entire eight videos are constantly showing you how others release.

One term is emphasized: ***stir up***. This is a guidance frequently used in later videos. What is the current feeling? What desire does it *stir up* (arouse)? Because previously using "what desire does it come from" might make people subconsciously use their minds to analyze the cause. So this point can be emphasized; you can use "stir up," see your current feeling, see if it stirs up your desire to control, or desire to be approved, or desire for safety.

Group member **"Jidi":** I feel I still don't know how to release. How do I allow the desire to leave? If I allow it to leave, will it definitely leave?

"Wind": Mm, it itself *wants to push itself out*. You just need to **let go of the force of suppression**.

"Jidi": I understand, but I don't know how to do it myself.

===== Page 94 =====

Carry out these three things and you will quickly reach imperturbability.

1. **Release only these three wants.**
2. **Make it continuous and release immediately.** Allow the want of approval, want of control and want of security to come into your awareness and **immediately let it go**.
3. **Make it a Do It Yourself tool.**

You now have everything you need to go all the way to **imperturbability**.

===== Page 95 =====

Tian Cheng 07:17:49

Wind (Wind) That's not this individual's responsibility. There will be an Avatar to take on the image of public teacher.

True Love You will also merge directly into the Infinite like Lester?

Wind (Wind) I will.

True Love Why not become a great master who universally saves all beings, like Buddha and Jesus?

Wind (Wind) This is spoken by your current **sense of self**.

Wind (Wind) When you eliminate the sense of self, you will see the complete plan.

===== Page 96 =====

Emotion Chart: Imperturbability, Want of Safety/Security/Wanting to Survive, Want of Approval, Want of Control

===== Page 97 =====

Goals and Success

Continuously release feelings about success and failure until you feel completely more able to succeed in your life.

Goal:

For Goal Success What is my current feeling? Completely released?* Do I feel good now?*
For Goal Failure What is my current feeling? Completely released?* Do I feel good now?*

What is my current feeling? Completely released?* Do I feel good now?* What is my current feeling? Completely released?* Do I feel good now?*

===== Page 98 =====

All That Is
Allow all Beings - One - One - One - One - One - One - One - One - One - One -
All is Me, I am All / Backdrop of Reality

===== Page 99 =====

[Labor Day Special] Ramana Maharshi Three Pieces: Work...

===== Page 100 =====

I don't have to think or strive on those things I want to obtain, like wanting approval, to also have it.

If you don't release that stuckness, and the small tendencies, you **let it run you**. The more stuck, the more you must **continue to release**.

If you don't release the tendencies you use to *escape*, then you will escape, pressing the deeper things you want to escape from further down.

Find the guidance that works for you, and **do it**, rather than getting stuck in confusion by dwelling on several guidances.

Deeply experiencing that we live in **"wanting"** every moment. Releasing one motive of "wanting" terminates related emotions and thoughts, feeling a profound **stillness**. Continuously releasing "wanting" constantly weakens the awareness as the **"doer,"** making life more like a "happening" scene after scene.

There is **nothing out there**. The only component of things is my feeling, and they are all wants of control and wants of approval.

===== Page 101 =====

There is **nothing out there**. The only component of things is my feeling, and they are all wants of control and wants of approval.

Infinite energy is constantly being suppressed by me. When I release a desire, a part of it emerges.

I don't need to understand a thing through the mind. Every thought obscures some inherent **"knowing."** When I discard knowledge and mind, I directly know everything.

Release continuously, just release continuously. The path is already clear, the destination is in sight, just keep going.

Implement the six steps. When I don't want freedom, remind myself how good freedom is. Make a **decision**. All obvious and unobvious feelings are wants of control and wants of approval, **release them**. Every release makes me *freer*.

I cannot possibly be **stuck**, because my stuckness is actually a **desire to change**. This is something that needs releasing. Release cannot be stuck; it cannot passively stop.

===== Page 102 =====

Emotion Chart: Imperturbability, Want of Safety/Security/Wanting to Survive, Want of Approval, Want of Control

===== Page 103 =====

October 30, 2020

Wind The peak is **imperturbability**, absolute stillness that cannot be disturbed by anything.

Wind 7:47 PM It is **freedom**.

Wind 7:48 PM It is **omniscience, omnipotence, omnipresence**.

Wind 7:48 PM It is **infinite existence**.

Wind 7:48 PM As long as you are not omniscient, not omnipotent, not omnipresent, you haven't reached the peak.

Wind 8:19 PM Omniscient, omnipotent, omnipresent.

Wind 8:19 PM This is **enlightenment**.

===== Page 104 =====

Tian Cheng: Samadhi, what does it actually mean?

Wind 11:58:50 Samadhi is the state of **oneness with the Infinite**.

Wind 11:59:01 Even if you **glimpse** it once, you have entered samadhi.

Wind 11:59:17 But before it, there are the preliminary concentration states and many levels of meditation.

Tian Cheng 11:59:29 So, entering samadhi means you can know everything?

Wind 11:59:43 Many people mistake some very *shallow* experiences for samadhi.

Tian Cheng 11:59:47 All knowledge? Regardless of anything?

Wind 11:59:58 At the moment of entering samadhi, you are **omniscient**.

Wind 12:00:07 It's just that when you fall out, you *forget*.

Wind 12:00:31 But if it's **Nirvikalpa Samadhi**, you never lose it, and you never come out of it.

Tian Cheng 12:00:56 Mm.

===== Page 105 =====

Wind 6:35 PM When that **lack** is released, from the cause, truly everything ends.

===== Page 106 =====

Wind 6:32 PM But what is the **cause**?

Wind 6:33 PM The cause really is just the **basic wants** we often talk about.

Bing Zi 6:33 PM Mind program.

Mini 6:33 PM The **three major wants**.

Wind 6:34 PM You created a kind of **lack**.

Wind 6:34 PM That lack was not immediately filled.

Wind 6:35 PM So it developed everything that followed.

===== Page 107 =====

Wind 6:30 PM For example, why is our material world so **stagnant**?

Wind Because **creation was delayed**.

Wind 6:30 PM Because you were unable to recognize that **mind is the cause**, so you imagined all those causal connections.

===== Page 108 =====

But the cause, slightly delayed in finding the object to satisfy it, first produces a body composed entirely of **light**. This body is produced precisely when, having the desire, you *visualize* it. This process is almost simultaneous with the occurrence of your thoughts. Next come up and down, front and back, pairs of thoughts one after another. Those continuously developing thoughts accumulate, feelings go from *light to heavy*. Heavy feelings accumulate a series of connections, relationships, intricate cause and effect. From this blueprint of the light body image, it constitutes the physical body I now identify with.

===== Page 109 =====

October 22, 2020

Wind For a moment, I became aware of **all the thoughts in the universe**.

Wind Hard to describe.

Wind The most important part was that I became aware of the **three bodies**.

Wind I saw that when we release desires, that **"causal" body** is changing.

Wind Let me explain this experience.

Wind The initial body is when your desire arises, it immediately creates a cause, and you identify with that body.

Wind Mm, I immediately found the corresponding knowledge in what Lester said, that is the **causal body**.

===== Page 110 =====

March 17, 2021

Wind Even if you hold onto the works of certified masters like Lester, Yogananda, and read them, as long as you **deviate from the six steps**, you still cannot be free.

Wind I am giving a simplified answer: **implement the six steps**, walk towards the destination.

Wind If in the future someone or some high being appears before you, claiming to be free, what do you care about him for?

Wind You have the **six steps**.

Wind Even if he is a master, you don't need him.

Wind Continue using the Release Method until you reach the destination.

===== Page 111 =====

Wind: If it's *unclear*, then **feel the unclearness**.

Wind 11:29:19 And notice your **desire to change** the unclearness.

Wind 11:29:29 **Release it**, and it will automatically become clear.

Wind 11:30:07 Do not try to use *extra techniques* outside the process to deal with problems encountered in the process.

Wind 11:30:18 The **release process itself** can handle all situations.

Wind 11:30:49 Including "can't feel emotions," including "vague and unclear," including "stuck," including "confusion."

Wind 11:31:06 These can all be resolved after going through the release process.

Wind 11:31:17 No prerequisite exercises are needed.

Wind 11:31:20 Just **practice the process itself**.

===== Page 112 =====

Wind 11:26:41 Because if you **strive** to find a feeling there, that is **wanting to control**.

Wind 11:26:48 If you want to control, you won't get control.

Wind 11:26:52 It's that simple.

Wind 11:28:19 So, very simply, when you are heavily suppressed, you **feel this vague and unclear feeling**.

Wind 11:28:29 **Release your desire to change** this vague and unclear feeling.

Wind 11:28:49 When the desire to change is released, you will be able to feel your current feeling **more clearly**.

Wind 11:29:03 This really doesn't require *effort* to feel.

===== Page 113 =====

Continuous release doesn't mean you maintain a concept of continuous release. **Continuous release means you do one release, experience inner liberation, and then release again.** This rhythm is entirely up to you. After releasing the want of approval for one thing, you can ask yourself **"Is there more?"** to continue releasing. You can also feel the current feeling and ask yourself **"Is it a want of control or a want of approval?"** to continue releasing. Of course, if you find you want to *hold onto* the feeling, don't want to release, you can also ask yourself **"Is this wanting to control?"** to continue releasing. If, at this time, you want to do something else, then you can of course also choose to release on that thing. Feel it, what do I want to gain through that thing? Is it a want of control or a want of approval? Or is it a want of safety/security? These are all ways for you to **continue releasing**.

===== Page 114 =====

Floating up like waves and then leaving.

19:49:01 When release reaches a certain point, the **momentum** becomes very strong. As soon as you make the **decision** to release, it will carry you along.

19:49:17 You don't need to operate as deliberately as before.

===== Page 115 =====

Wind 19:46:30 *__floats up and out__ *

===== Page 116 =====

Unmoved Mind 19:45:18 @Wind Wind, may I ask, when releasing reaches a certain point, if it's like you also use the process step by step to release, or as soon as you perceive any wanting, it leaves, and you don't need to ask the questions anymore?

===== Page 117 =====

Wind: If you feel there is a problem, then there **must** be a desire. Suppression means the **want of control** is operating. Release the want of control, and you won't suppress. The *underlying* wants of approval and wants of survival will surface. But if you don't release the deeper wants of approval and wants of survival, the want of control will keep being discovered. So, **continuous release is key**. Let release happen again and again. **One after another.** Reach deeper and deeper layers. Just let them **float up and leave directly**. If there's a desire to change, release the desire to change. If you release enough, it will be like Lester said **"floats up and floats out."** Like **waves**, continuously being released out. This time in retreat, it floated for two days. Was so high. Being able to use the **six steps** is the advanced stage. Alei's advanced course is just repeatedly explaining how to practice the six steps.

===== Page 118 =====

Big Yellow Cat 20:18:15 Mm, now when awake, I can basically perceive feelings anytime. As for releasing, when alone, I can stay in the release state. But as soon as I interact with people, I'm basically carried away.

Wind 20:19:03 Now you need to **release consciously**.

Big Yellow Cat 20:19:19 When interacting with people, how can I maintain interaction while releasing continuously?

Wind 20:20:02 You can do releases targeting it when you are alone.

Wind 20:20:15 **"I allow myself to release when interacting with people."**

Wind 20:20:24 Release all feelings about this **goal**.

Wind 20:20:30 Until you are sure you can do it.

Big Yellow Cat 20:21:54 Okay 👍👍👍

===== Page 119 =====

March 17, 2021

Big Yellow Cat 20:09:09 Teacher Wind, before you were free, out of 24 hours a day, approximately how many hours were you in a state of release?

Wind 20:16:00 Actually, as long as you spend **more than 50%** of your waking hours doing release every day, you'll find that the **inertia of release** gradually becomes greater than suppression.

Wind 20:16:12 Then, you will **release continuously**.

Wind 20:16:24 You will release very **naturally**.

Wind 20:16:33 Release becomes as normal as **breathing**.

Wind 20:16:42 You will reach **24 hours**.

===== Page 120 =====

Wind 01:48:54 That's because you can no longer surge higher.

Wind 01:49:03 The **troughs** have also been released.

Tian Cheng 01:49:59 Do troughs manifest as being stuck?

Wind 01:50:04 Being stuck is just you **wanting to control**.

Wind 01:50:15 Troughs are **heavy feelings (editor's note: "emotional painbody" per Eckhart Tolle's term)**.

Wind 01:50:24 You allow them to surface, allow them to leave.

Wind 01:50:27 Then you won't get stuck.

Wind 01:50:34 If you get stuck, you **release the desire to control**.

Wind 01:50:37 It's very simple.

Tian Cheng 01:50:50 Is the heavy feeling **fear of death**?

Wind 01:51:12 **Every feeling is heavy.**

===== Page 121 =====

March 13, 2021

image[[189, 52, 252, 97]] **Tian Cheng:** @Wind When reaching a high point and continuing, charging forward without stopping, is it possible to not experience troughs and go straight to **Nirvikalpa Samadhi**?

image[[189, 190, 252, 235]] **Wind** 01:45:53 So-called troughs are **heavy emotions**.

image[[267, 279, 291, 296]] **Wind** 01:46:21 When you reach a high point, you invite the **fear of death** to surface, which is a very heavy feeling.

image[[267, 391, 291, 408]] **Wind** 01:46:58 Lester describes it as a **roller coaster**.

image[[267, 484, 291, 502]] **Wind** 01:47:12 When you go higher, you can also allow **lower** feelings to surface.

image[[267, 599, 291, 616]] **Wind** 01:47:25 Each time you will surge high, then trough.

image[[267, 712, 291, 730]] **Wind** 01:47:58 Until you fall down, and end up landing in your **infinite existence**.

Tian Cheng: So that's how it is.

===== Page 122 =====

Wind 10:52 PM The **perfect map (Six Steps of Lester Levenson)**.

Wind 10:52 PM Change it even a little and you cannot be free.

Wind 10:52 PM **Implement it and you can be free.**

Wind 10:52 PM It's that simple.

Wind 10:53 PM Releasing emotions is also useful, but **the three major wants are faster**.

Wind 11:02 PM Is your current feeling a want of control or a want of approval?

Wind 11:02 PM Can you allow yourself to be *more aware* of it?

Wind 11:03 PM Can you **let it leave**?

Wind 11:03 PM These few sentences take a few seconds?

===== Page 123 =====

Basic wants drive emotions, nine emotions drive hundreds of feelings, feelings drive thousands of thoughts.

Wind : **Want of survival is the root, wants of approval and control are the trunk, emotions are the branches, feelings are the twigs, thoughts are the leaves.**

Wind Trimming leaves one by one, how long will that take?

Wind ☺

Wind So it's just about **efficiency**.

Wind Lester says, if you release the nine emotional categories, for example releasing fear, it would take **hundreds or thousands of lifetimes**.

Wind That's just **one** emotion.

Wind If you release thoughts, multiply hundreds or thousands of lifetimes by **tens of millions**.

===== Page 124 =====

Wind: No need, you just need to **decide** to pick it up.

09:26 Wind

09:26 Release the "want," let the whole world become your water glass.

09:26 Wind

09:27 When you want to pick it up, you can just pick it up.

09:27 Wind

09:27 At this time, you won't want to save, because everything is yours, what are you saving for?

09:27 Wind

09:27 You only create it when you need it.

===== Page 125 =====

Most things happen according to your wanting. When you move to **acceptance** and even to **imperturbability**, almost nothing is impossible. Of course, when you reach the so-called **imperturbability**, that ultimate stillness which cannot be disturbed, you become **omniscient, omnipotent, omnipresent**. Your **"want" will weaken**, your **"deciding to obtain" will increase**. **Release the "want," and you will *feel* having.** When you have released all wanting, you will feel you **possess the whole universe**. At that time, if you want to accomplish something, it's like picking up a water glass from the table.

===== Page 126 =====

July 26, 2021

New Time 17:19:33 After asking the question "Can you let it go?", is answering "yes" or "no" more conducive to releasing, or does answering or not answering not matter?

Wind 17:19:45 By the end of the course, questions are asked **very little**.

Wind 17:19:49 **The questions are tools.**

Wind 17:20:09 When you need to use them, of course, pick them up and use them.

Wind 17:20:30 But when you've **already released** after realizing the desire, why would you still look around for tools?

Wind 17:20:35

New Time 17:20:44 *Got it.*

===== Page 127 =====

Just had another small insight while releasing: If you don't release the tendencies you use to **escape** (e.g., subconsciously maintaining control by looking at your phone, seeking approval by talking to others), then you will escape, pressing the deeper things you want to escape from further down.

This can be solved by a **decision**. A decision. **Decide to release this tendency.**

Often because of **inertia**, you tend not to solve it with release, but choose **suppression**. When you discover a problem, your first reaction is to cover it up ☑

For example, I just had a minor issue with my computer. The file wouldn't open. My first reaction was to *suppress* the feeling of wanting to control, and figure out the problem. Instead of **releasing** the desire that had already surfaced. I consciously corrected it.

===== Page 128 =====

18:13 Wanting freedom.

18:14 Released.

18:14 Wind 18:14 Now can you see this desire to control?

18:14 Wind 18:14 Has it left?

18:14 *Left.*

18:16 This demonstrates the use of the **first step**.

18:16 Wind 18:17 Six Steps Step One.

18:17 Wind 18:17 If you get stuck, use **step five**.

===== Page 129 =====

November 7, 2020

Wind Now, are you more willing to remain *entangled* in these wants of control, or are you more willing to **release them and be free**?

D Of course I want freedom.

Wind So, compared to controlling these feelings, **do you want freedom more**?

D Yes, indeed.

Wind Can you let go of the desire to control it?

D Stuck.

Wind Do you want to keep controlling this stuckness, entangled with it to the end, or **do you want freedom**?

===== Page 130 =====

Tian Cheng 00:47:35 So, after freedom, can great masters still live with their families?

Wind For example, William the Conqueror.

Wind Krishna exemplified the **householder master**.

Wind You won't lose your family, you won't lose your dear world.

Tian Cheng In this era, must a master be a hermit?

Wind Hermit means **not being known** as a master.

Wind Hermit doesn't necessarily mean you have to hide away in the mountains.

Wind Living in the world like an ordinary person is also a form of hermitage.

===== Page 131 =====

March 17, 2021

Tian Cheng Teacher, does this mean that if I attain **Ultimate Freedom**, I cannot continue to stay in the world?

Wind It's up to you to **decide**.

Wind Freedom means freedom.

Wind There is **no compulsion**.

Tian Cheng Can I still continue to stay by my family's side?

Wind Of course.

Tian Cheng I see myself **fearing freedom**, afraid of losing my family after freedom.

Wind There have been quite a few **householder masters**.

Wind Masters can even be **kings**.

===== Page 132 =====

Carry out these three things and you will quickly reach Imperturbability.

1. **Release only the three wants.**
2. **Make it continuous and release immediately.** Allow the wanting approval, wanting to control and wanting security to come into your awareness and **immediately let it go**.
3. **Make it a Do It Yourself Tool.**

You now have all you need to go all the way to **imperturbability**.

===== Page 133 =====

Wind 21:01:24 Just what I posted today, **relearn it every time**.

Wind 21:01:50 Actually, the **six steps** serve this purpose too.

Wind 21:02:05 Don't let the words obscure their true meaning.

I am Infinite 21:02:46 You say it's vague again.

Wind 21:03:05 Lester also thought you would get vague.

Wind 21:03:20 So at the very end, two years before he left, he summarized **three**.

Wind 21:03:32 Those three are a **further condensation** of the six steps.

===== Page 134 =====

Wind 15:16:31 Actually, in '92, Lester had already simplified the six steps further into **three steps**.

Wind 15:16:42 These three steps are the **way to practice** the six steps.

Wind 15:17:23 You can find this three-step process at the **end of the workbook**.

===== Page 135 =====

July 26, 2021

Maple Forest Era 15:13:35 If stuck, release the feeling of wanting to change. I know now I want to change, release the desire to change, but **no progress**. Should I just keep releasing this desire to change (desire to control), keep asking endlessly?

Wind 15:13:46 : No.

Wind 15:14:37 You don't need to **always ask yourself questions**.

Wind 15:15:07 **Questions are a teaching method.** At the end of the course, if you have mastered this method, he will tell you the **six steps**.

Wind 15:15:16 Why does the course tell you the six steps at the very end?

Wind 15:15:29 Because, **before you learn to release**, these words are just words to you.

Wind 15:15:49 But **after you learn**, you have already experienced those things.

Wind 15:15:59 Therefore, you don't need any extra explanation to explain the six steps.

===== Page 136 =====

December 22, 2020

Wind Regarding questions like "can I achieve xxx," I hope you can remember a sentence from Lester.

Wind every impossible, no matter how impossible, becomes immediately a possible, as you completely released on it.

Wind Every impossibility, no matter how impossible, immediately becomes possible, once you have completely released on it.

===== Page 137 =====

November 20, 2020

Tian Cheng I want to ask you for advice.

Tian Cheng How can I move towards freedom **more quickly**?

Wind Use it continuously, use it to the extreme.

Wind I can't give better advice than that.

Wind I strongly suggest you **use it on everything**.

Wind Utilize those goals.

Wind Use **continuous attainment** to promote your own release.

Wind To **enhance the motivation** for release.

Wind If you get used to using it on every one of your goals, you will soon **reach that place**.

===== Page 138 =====

Wind 9:53 AM Now **all masters** are paying attention to people practicing the Release Method.

Wind 9:53 AM Because it is the **only method of this era**.

Wind 9:54 AM Other methods **cannot guarantee** you reach the destination in this lifetime.

Wind 16:37:37 You are **originally free**, just obscured by the mind.

Wind 16:37:44 Freedom is not creating something.

Wind 16:37:51 It's just **ending an illusion**.

Wind 16:40:15 If you truly want freedom, **Lester will inject it into you** (*referring to injecting the inspiration to practice the Release Method*) ←

Wind 16:40:37 I'm not joking, **Lester has always been supporting this work**.

Wind 16:40:56 He is **supporting everyone** using the Release Method.

===== Page 139 =====

3:27 PM Bethlehem Star: The Buddha's saying "Dhamma as island" does not mean relying on a method.

Wind Dhamma means relying on **truth**.

Bethlehem Star What does it refer to?

Wind Reality.

Wind Rely on yourself, rely on universal truth, besides that, rely on nothing.

Wind Attadipa, Dhammadipa, no other refuge.

Wind The Buddha's last words.

Bethlehem Star Indeed, the Buddha.

===== Page 140 =====

Wind: It's not about wanting speed; you can **only rely on yourself**.

Wind Rather, you can **only walk to the destination by yourself**.

Wind That step can **only be taken by yourself**.

===== Page 141 =====

Wind 15:19:05 **Attadipa, Dhammadipa, no other refuge.**

Wind 15:19:15 **Attadipa** comes first.

Wind 15:19:19 You **must rely on yourself**.

Bethlehem Star 15:19:27 Goodness.

Bethlehem Star 15:19:40 So **self-reliance** is very important.

Wind 15:20:23 Actually, there is **no method that achieves enlightenment relying on others**.

===== Page 142 =====

Wind 22:26:34 Don't wait until a gun is pointed at your head to do it.

Wind 22:27:29 You all know yourselves very well.

Wind 22:27:51 Although not so deeply, you will know your own actions.

Wind 22:28:06 If you have **dependence**, you will cling to it.

Wind 22:28:31 If you depend on the outside, you won't discover the inner **infinity**.

Wind 22:28:37 These things are all very simple.

Wind 22:29:01 As someone who has attained **Ultimate Freedom**, I cannot be here.

Wind 22:31:31 As a **self-reliant** method, the Release Method doesn't have that many problems.

Wind 22:31:42 All problems arise when you **deviate from the six steps**.

Wind 22:32:00 Therefore, either you **return to the six steps and continue releasing**, or you move towards limitation.

===== Page 143 =====

Wind: When you seek help outwardly, that is an **opportunity**.

Wind 22:22:40 **Perceive it, release.**

Wind 22:22:51 Find everything you want **inwardly**.

Wind 22:23:05 Absolute security is only found in your **infinite existence**.

Wind 22:23:51 Among all help, there is no better help than **destroying all your supports**.

Wind 22:25:20 Lester told me the world would **"knock down his supports,"** so everyone would be forced to find answers from within. "That's good," he said. "Not explosion, but **ascension**," he laughed. Currently, people always seek happiness externally using various escape methods provided by the world. Eventually, when external escapes are endless, he predicted, we will be **forced to move inward**. "This is really a good thing," he said, "because people will be forced to find answers, know who they truly are, just like me." He always told me he was especially grateful for his **heart attack**.

Wind 22:26:00 When all external escape routes are knocked down, you will be **forced to go inward**.

===== Page 144 =====

Wind 18:36:35 I love you very much, but **dependence is fatal to growth**.

Wind 18:36:58 I hope that after I leave, you will no longer depend on those words or anything else.

Wind 18:37:13 But **go directly to the destination**.

===== Page 145 =====

March 11, 2021

image[[202, 43, 265, 85]] **Wind:** If you truly want freedom, **implement the six steps**.

image[[202, 127, 255, 145]] **Wind: Don't feed your mind (intellect) anymore.**

image[[202, 213, 255, 231]] **Wind: My leaving is the greatest support.**

image[[202, 298, 255, 315]] **Wind:** If you need an **external master**, you will never discover your own **inner infinity**.

===== Page 146 =====

Wind 17:03:26 I have encountered many **heavily suppressed minds**.

Wind 17:03:39 They might need to **repeat the process many times** before feeling it.

Wind 17:04:30 Many such situations also appeared in Lester's original courses.

Wind 17:04:45 It's like riding a bike, some people can ride it immediately.

Wind 17:04:55 Some people need to practice a bit longer to grasp the **sense of balance**.

===== Page 147 =====

Wind 16:59:41 The only slightly special thing about me is that my **memory is very good**.

Wind 17:00:07 After I experience something, I can **immediately find the corresponding original text** that Lester said.

Wind 17:00:18 Therefore I don't describe experiences in my own words.

Wind 17:00:24 But I **rely on Lester's teachings**.

===== Page 148 =====

Wind 16:56:15 The reason my release works so well is really **only one**.

Wind 16:56:23 That is that I **conform to the six steps**.

Wind 16:56:30 I **understand** this method.

Wind 16:56:39 As long as you also use this method, it will have the **same effect**.

Wind 16:56:46 There is **no personal talent** involved here.

===== Page 149 =====

Wind: If you drag this process out very long, then you are definitely **not in the six steps**.

Wind 22:58:39 Lester tells you, **one release is equivalent to meditating for many months**.

Wind 22:58:45 One release only takes **a few seconds**.

Wind 22:58:58 You only need a few seconds to equal months of meditation.

Wind 22:59:11 This method is **extremely efficient**.

Wind 23:00:21 You can look at the **six steps** and know whether you are in them.

Wind 23:00:46 If you are in the six steps, your release will be **continuous**, and your joy will **continuously increase**.

Wind 23:02:00 Make the **decision** to be free.

Wind 23:02:13 **Decide not to stop** until you reach freedom.

===== Page 150 =====

December 16, 2020

Wind If you can't do it in **one month**, if you still can't do it in **two months**, then freedom is **impossible** for you.

Wind You **cannot drag it out** very long.

Wind You cannot say, I do a little bit every day, and after ten years or so, I'll be free.

Wind Implement the six steps. Either you solve it within one or two months, or you will never achieve it in your lifetime.

Wind Because if you haven't achieved freedom in one or two months, then you are **not on the six-step path**.

Wind If you're not on the six-step path, how can you possibly be free?

Wind Releasing according to the six steps, you can reach a **very high state in one week**.

Wind Even enter **Nirvikalpa Samadhi**.

===== Page 151 =====

December 31, 2020

Wind 21:21:46 In the six steps, you can **release continuously**.

Wind 21:22:01 If you're not in the six steps, you will **stop**.

Wind 21:22:19 Keep it by your side, **remind yourself constantly**.

Wind 21:23:04 **Continuous means not stopping.**

Wind 21:23:06 You may not understand now, because you are **trying hard** to release.

Wind 21:23:33 But when release becomes the **norm**, releasing is as natural as **breathing**.

Wind 21:24:24 You just need to **decide** to reach freedom, feelings will continuously **float up and float out**.

Wind 21:28:12 Everything you need to know at the intellectual level is **in the six steps**.

Wind 21:28:47 **Use it to the extreme.**

Wind 21:28:58 This method is **extremely efficient**.

===== Page 152 =====

January 2, 2021

Wind In the Release Method, **implementing the six steps leads to the destination**.

Wind Not implementing the six steps means not reaching the destination.

Wind Do it, or don't do it.

Wind Like Lester finally said to Ralph.

Wind You either do it, or you don't do it. I hope you **do it**.

Wind Simple, or impossible.

===== Page 153 =====

March 14, 2021

Wind Implement the six steps.

Wind When I say this sentence, actually, my meaning is, when you **still need something else**, then freedom is impossible.

===== Page 154 =====

March 11, 2021

Wind Implement the six steps, very simple.

Wind Maintaining limitation is **difficult**.

Wind See the feeling, let it leave.

Wind Empty out all the feelings that drive your thinking.

Wind That's it.

===== Page 155 =====

March 13, 2021

Wind 18:43:27 The **most complete map** is the six steps themselves.

Wind 18:51:58 The six steps are already the **least simplified**, it takes care of all aspects. Because it can be **even more simplified**.

Wind 18:52:30 That is what Lester said: **release all feelings, your mind quiet, that's it**.

Wind 18:52:51 If you want a **complete map**, that is the **six steps**.

Wind 18:53:07 **Accomplish each step, and you succeed.**

Wind 18:53:41 You don't need anything else, you just need to remind yourself to **keep it simple**.

Wind 18:53:56 When you **complicate** it, you are moving towards failure.

Wind 18:54:07 Because you are moving towards **accumulating mind**, which is the opposite of releasing.

Wind 18:55:58 More simplified is Lester's sentence. **Release all feelings, your mind becomes quiet, you have arrived.**

===== Page 156 =====

Wind: Go use this method.

11:29:26 Release the wants of control and approval, release those programs covering the **"fear of death."**

11:29:38 Then allow the **"fear of death"** to surface, **release it completely**.

11:30:26 Initially, you release the **programs of wanting control and approval**.

11:30:33 You are only releasing these **two types of programs**.

11:30:52 As you release, those feelings, those thousands of thoughts about the body, **disappear**.

11:31:35 When you release the deepest **fear of death**, your **entire mind disappears**.

11:31:51 Your sense of separation will dissipate, and what remains is **infinite existence**.

11:32:02 You will **naturally identify** with being infinite existence.

11:32:15 Is this clear enough?

===== Page 157 =====

Wind: When you have released to the point where **"the only source of happiness is infinite existence"** becomes your complete experience, you will **naturally stop** any action of seeking happiness elsewhere in the world.

Wind 16:36:56 At this time, your flow direction changes, and you automatically enter **Savikalpa Samadhi**.

Wind 16:37:08 Once you enter, you **won't come out again**.

Wind 16:37:30 You **won't regress** anymore.

Wind 16:37:37 Because the seeds for the path of regression have **lost their power**.

Wind 16:43:42 You **must** implement the six steps.

Wind 16:43:51 This way, you can get **all happiness from within**.

Wind 16:45:28 Or by achieving goals through release to redirect your direction.

Wind 16:45:39 **get everything by releasing only.**

Wind 16:45:47 This can also keep you on the six-step path.

===== Page 158 =====

Wind 19:13:54 Sometimes you might do other things all afternoon, not releasing.

Wind 19:14:10 That's because the **subconscious is seeking** something.

Wind 19:14:25 You **can't force yourself** to release.

Wind 19:15:11 You need to see **what** you are seeking, and ask yourself **"Can I obtain this from releasing?"** See which way is **easier, more effortless, and happier**.

Wind 19:15:17 Thus **choose to release**.

Wind 19:15:47 That's why I said **successful experiences are important**.

Wind 19:15:51 You need to **get the benefits first**.

Wind 19:16:12 Without benefits, you won't do it; that's your **mind**.

Wind 19:16:38 It will find every way to **escape release, resist release**.

Wind 19:18:34 I remember I said before, **paying attention to the sixth step** truly got me into continuous release.

===== Page 159 =====

Wind: You actually don't need to *enjoy* anything.

Wind 19:02:13 **you don't need enjoy anything, be joy!**

Wind 19:04:16 Write down the possibilities you think can bring happiness.

Wind 19:04:27 Where do you think happiness exists?

Wind 19:04:35 Not intellectual.

Wind 19:04:46 It's **where you actually seek happiness**.

Wind 19:05:10 If you **suppress** these desires, you cannot achieve step one.

Wind 19:08:29 You can force yourself to do homework and work, but you **can't force yourself to release**.

Wind 19:08:31 😊

Wind 19:09:58 Let me elaborate on Lester's favorite teaching: **get everything by releasing only**.

Wind 19:12:53 **What do you want? How are you going to get it? Why not obtain it through releasing?**

Wind 19:13:02 This is how you practice.

Wind 19:13:11 **You choose to release.**

===== Page 160 =====

Wind 18:57:54 My method is that I **constantly confirm my gains and my direction**.

Wind 18:59:17 For example, she just wanted to listen to music. What did she want to obtain from music?

Wind 18:59:27 Can this be obtained from **releasing**?

Wind 18:59:33 Can you **try it**?

Wind 19:00:02 Constantly confirming your **gains** can keep you releasing continuously.

Wind 19:00:35 If you say "I must, I have to release, I cannot listen to music," this won't work, because one subconscious direction is listening to music, which you are **suppressing**.

Wind 19:00:48 Your **conscious and subconscious are pulling** against each other.

Wind 19:00:56 If you don't look at it, this won't succeed.

===== Page 161 =====

November 17, 2020

Wind Rely on the **six steps**.

Wind Start with the six steps, end with the six steps.

Wind Use your **gains** to confirm your direction.

Wind If continuous release becomes your **"task,"** that's not good.

Wind Continuous release is because **each release has benefits**.

Wind This is what the **sixth step** says: each release is **lighter and happier**.

Wind You **feel good**, so you continue releasing.

Wind If you just **force** yourself to release, you will stop.

Wind You won't be able to continue.

Wind Because you are simultaneously **suppressing** your desires for the world.

===== Page 162 =====

July 26, 2021

Wind When you allow **deeper garbage** to come out, your *mood will go down*.

Wind But **that's good**.

Wind It's about **facing deeper garbage**.

Wind Process, release process.

Wind Let the feeling out, **categorize it as wanting control or wanting approval, then let it out**.

===== Page 163 =====

Wind 08:15:58 Just use the process **consciously**.

Wind 08:16:07 **Use feeling more.**

Wind 08:16:15 **Use less mental analysis.**

Wind 08:16:29 This will also make releasing **easier**.

Wind 08:16:49 Of course, it will also be **deeper**.

Wind 08:17:04 Many people think their release is very good simply because they haven't experienced **deeper release**.

Wind 08:17:09 They think release is just like that.

===== Page 164 =====

March 16, 2021

Wind Unless you release the **drive** of those programs.

Wind If you don't release, it will constantly **drive you to get busy**.

Wind All brilliance, all creativity, comes from **infinite existence**.

Wind The mind is a **mechanical program**, it only repeats.

Wind Perhaps it can be said this way: a person **free from the mind program** truly begins to live.

Wind Before that, just a **constantly driven robot**.

===== Page 165 =====

Wind: 13:31:09 Rushing off to force yourself all night, leaving the group, shouting slogans - **that's useless**.

Wind Because that's trying to **eliminate karma through action**.

Wind This just creates **new karma**.

Wind Only releasing is useful.

Wind If you don't release, your programs will constantly **drive you to do those things**.

Wind Therefore, **do not think that any action you take can bring you freedom.**

Wind Deliberate action, deliberate inaction.

Wind That's **not what needs attention**.

===== Page 166 =====

Wind 2020-10-15 12:24:48 Release the **desire to control**, and you will no longer suppress the **fear of death**. It will surface for you to release. Lester said, **release the mind, what remains is infinite existence**. It's that simple. The mind is nothing but a collection of your **feelings and thoughts**. **Desire to control, approve, be safe (survive).** The **three major wants**. Lester sometimes uses **fear of death** to mean the desire to survive. Same meaning. **Desire to change** is also a type of desire to control. So just **release three things**. **Desire to control, desire for approval, desire to survive (fear of death).**

===== Page 167 =====

March 12, 2021

Wind Don't judge a person's tendencies by their **slogans**.

Wind

Tian Cheng Right, shouting slogans is useless.

Wind Release it.

Wind Clear the three major wants.

Tian Cheng Mm.

===== Page 168 =====

Wind 22:16:42 So only by **continuously releasing wants of control and approval**, and then continuously releasing the **want of safety**.

Wind 22:16:48 Only this way can you **reach the destination**.

Wind 22:18:05 **Implement the six steps, everyone can be free.**

Wind 22:19:07 Releasing continuously, always being in the six steps, will lead to **freedom**.

Wind 22:19:22 Yes.

Tian Cheng 22:20:20 As long as you're in the six steps, you are releasing continuously. Can it also be understood this way?

Wind 22:21:47 Yes.

Wind 22:21:53 **Use the six steps to test.**

Wind 22:22:03 As long as you're in the six steps, you **can be free**.

===== Page 169 =====

Xiang Xuan 22:06:28 When I don't want to release, reminding myself of step one, I don't feel anything. Instead, reminding myself that I **want to change myself**, want everything to get better, gives me more motivation.

Wind 22:07:31 That works too.

Wind 22:07:49 Releasing can make you **freer**.

Wind 22:07:53 **Freedom includes everything.**

Wind 22:08:02 Just provide a **motivation** to release.

Wind 22:12:27 Wanting approval can **develop** into wanting control.

Wind 22:15:34 When you feel wanting approval, you **must** release the wanting approval.

Wind 22:15:45 After releasing wanting control, **wanting approval becomes obvious**.

Wind 22:16:03 After releasing enough wanting approval and wanting control, **wanting safety becomes obvious**.

Wind 22:16:27 If you don't release wanting safety, wanting approval and control will be developed again, thus **endlessly**.

===== Page 170 =====

Wind 18:32:44 Make a **decision** to do it, to try releasing.

Wind 18:33:03 Disappointment, even despair, is **just a feeling**.

Wind 18:33:23 As long as it's a feeling, it **can be released**, and the vitality after release is completely different.

Wind 22:03:36 If you are used to suppressing, you'll need **more time** to break the habit of suppressing.

Wind 22:04:00 **Practice releasing more**, this will also happen quickly.

===== Page 171 =====

Wind 10:24:36 **Releasing isn't that hard.**

Wind 10:24:53 We're just **used to suppressing**, which is why we think releasing is so difficult.

Wind 10:25:22 If you **make releasing a habit**, you'll feel that suppressing is what takes effort.

Wind 10:25:42 Until then, **keep deciding to do release**.

===== Page 172 =====

1. **"I can't" means I won't do it.**
2. **"I can't do it" - just this thought prevents you from doing it.**
3. **Those who think they cannot do it actually do not want to do it.**
4. **As long as you get on with doing it, it will happen.**
5. **Wishing and intending are useless, you must ACT!**
6. **Don't just try, DO IT!**

—— **Lester** *"The Ultimate Freedom Path."*

===== Page 173 =====

Wind November 7 23:57:33 So the difficulty lies in **you not doing it**.

===== Page 174 =====

Keep doing it continuously, and you will release it completely.

===== Page 175 =====

November 7 23:54:38 First you **release**.

Wind Releasing isn't about being difficult or not.

Wind It's about **whether you do it or not**, and **how many times you do it**.

Wind If you can do it **once**, you can do it a **second time**.

Wind Then a **third, fourth time**.

===== Page 176 =====

Wind 21:13:47 Mm, as Lester said, you need to **release enough** wants of control and approval.

Wind 21:14:19 It's not about looking, it's about **following along with practice**.

Wind 21:17:34 When a desire is **brought out**, it is released at that moment.

Wind 21:18:23 If not, you **return to the beginning** of the process.

Wind 21:18:37 **Relax the body**, feel it again.

Wind 21:18:54 **Identify** what desire it is, **let it leave**.

Wind 21:19:09 Keep it **simple and easy**. **Repeated practice** will let you master it.

Wind 21:19:21 **Thinking and analyzing** will make it increasingly difficult to release.

Wind 21:19:30 Because the mind only **replays past experiences** anyway.

===== Page 177 =====

Wind 21:09:35 My suggestion is **not to grope around**, **just use the process directly**.

Wind 21:09:53 If you don't feel it the first time, **do it a second time**.

Wind 21:10:01 This will be **faster**.

Wind 21:10:11 Groping around with the mind actually takes **many detours**.

Wind 21:10:17 Because the mind can only **replay past experiences**.

===== Page 178 =====

January 13, 2021

Wind Back then, it took me a **long time** to find the feeling of releasing for the first time.

Wind The Release Method is **suitable for everyone**.

Wind Practice simply, and then you'll get it.

Wind At that time, it also took me a long time to find the feeling of releasing.

Wind Because I **analyzed too much**.

Wind The **less you analyze, stay relaxed, just use it, the faster you'll learn**.

===== Page 179 =====

Wind 10:53:26 **There is no free will in worldly living.**

Wind 10:53:39 Note, in worldly life there is **no free will**.

Wind 10:54:55 There is **only one thing that has free will**, choosing to identify with your body or with **infinite existence (Infinite Beingness)**.

Wind 10:57:50 Trying hard to earn money won't make you richer, trying hard to study won't make your grades better, trying hard to maintain health won't make you healthier.

Wind 10:57:57 Understand? These are all **pre-programmed**.

Wind 10:58:11 **Only removing the programs is useful.**

Wind 11:33:58 Trying to change something through action is just a **delusion** people have, completely useless.

Wind 11:34:09 Yet **most people don't understand this**.

Wind 11:34:48 **Karma drives action**, and your attempts to change karma through action are **also driven by karma**.

Wind 11:36:34 Jack Ma, Bill Gates don't know why they earned money and lost money. Their summaries of their own successful experiences are just **guesses after seeing the surface**.

===== Page 180 =====

March 12, 2021

Wind There is **no reason for you not to use the Release Method**.

Wind Whether it's moving towards **awakening** or obtaining a **better world**, it is the **most efficient**.

Wind Not only efficient, but also **simple**.

Wind Can't find any reason not to use it.

===== Page 181 =====

March 16, 2021

Wind If you want freedom, also release. If you want the world, also release.

Wind It's that simple.

Wind If you want freedom, **releasing is the only thing that can free you**.

Wind No matter how you talk about freedom, it won't get you there. Studying topics about freedom won't free you either.

Wind If you want a better world, **releasing is the only thing that can give you a better world**.

Wind No matter what action you take, every action is **within the karmic program**, within driven reactions.

Wind Therefore, **if you want freedom, release. If you want the world, release. It's that simple.**

===== Page 182 =====

First of all, those who come to this **high-level classroom called Earth** themselves have very **good karma**. Because they **want freedom**, they come to this advanced classroom. Then, among those who become human here, many are here to **experience pain and pleasure**. Only after obtaining enough experiences will they **turn inward**. After turning inward, because of the influence of strong tendencies towards the world, they will encounter some similar **false paths** that satisfy their minds. They need very good karma to encounter the **true method**. And after encountering the true method, they need a **strong tendency towards freedom** to discern it and persist. So, reaching this step indeed requires **very, very good karma**.

===== Page 183 =====

Wind: The six steps are achieved through **continuous release**.

Wind 21:48:05 You need to **continuously gain joy** from the sixth step to achieve the first step.

Wind 21:48:24 Initially, **all six steps are useful**.

Wind 21:48:37 When you don't want to release, **remind yourself of step one**.

Wind 21:48:45 Then **decide to release**, that's step two.

Wind 21:49:03 **Directly release** the wants of control and approval, that's step three.

Wind 21:49:16 **Release continuously**, maintain continuity, that's step four.

Wind 21:49:34 When stuck, **release the desire to control the stuckness**, that's step five.

Wind 21:49:50 Each release feels **more joyful and lighter**, that's step six.

Wind 21:50:16 **Implement the six steps, do them continuously**, will gradually strengthen the motivation for freedom, thus **completely achieving step one**.

===== Page 184 =====

March 14, 2021

Tian Cheng Teacher, can you talk about your **path to success**?

Wind Six steps.

Tian Cheng Why could you do it? While so many people cannot?

Wind Six steps.

Wind Because you need **something else**, whereas I **only need the six steps**.

Wind Throughout the entire process, I **only looked at the six steps**.

Wind I don't need anything **outside the six steps**.

Wind If you want to talk about the secret to success, **this is the secret**.

===== Page 185 =====

July 26, 2021

Wind Course videos, workbook. When you need to use them, pick them up and use them.

Wind But, in the end, you **only need the six steps**.

Wind When you **only need this one tool, the six steps**, you are on the path.

===== Page 186 =====

Wind: Emotions are the **entry point**, letting you learn to release. The workbook's summary at the end of the course is: **release three wants only**.

Wind Only release the three major wants.

Wind Wind Wind Wind

Wind We first enter the conscious mind, **release control, approval**. And those other things you try to release, like fear — you know — you would spend **hundreds or thousands of lifetimes** releasing fear, and after that you'd still have anger, you'd still have other emotions. And when you release the desire to control, **everything underneath it is let go**.

Wind Then when you release the **want of safety**, you release all the wants of approval and control, and everything underneath them. You are currently too low in the trough, so you cannot attack the want of safety. You are overwhelmed, you are terrified by death, so you let it run you. But when you release a **considerable amount** of control and approval, you have the ability to face the **fear of death**.

Wind If you release emotions, it takes **hundreds or thousands of lifetimes** to clear one of them. **Releasing desires is the way to reach the destination in one or two months.** Only this way can you enter the **high efficiency** of the Release Method.

===== Page 187 =====

Process for Releasing Desires

Step One: Allow yourself to feel the current feeling.

Step Two: Notice whether it comes from a want of approval or a want of control.

Step Three: Can you perceive this want of control (or want of approval)? Can you let it leave?

Step Five: Is there still any remaining want of control (or want of approval)? Can you be more aware of this? Can you let it leave?

Repeat the awareness and release until you are completely free.

Wind: Just now in the neighboring group, someone asked about the basic process. I slightly summarized the content from the video. The guidance in the video is like this. You can refer to this process.

===== Page 188 =====

October 3, 2020

Wind Process for Releasing Emotions

Step One: Allow yourself to feel the current feeling, and trace it back to an emotional state (Apathy, Grief, Fear, Lust, Anger, Pride/Indifference).

Step Two: Ask yourself, can I let this feeling go? Am I willing to? When?

Step Three: See how you feel now, and repeat the previous process.

Part 3 of 3

Page 1

Page 2

Page 3

Wind: What about the physical sensation? Will it disappear later? Will it get better once I reach CAP (AGFLAP CAP) ? Or will it follow me around my whole life if I'm not free?

Wind: What are your feelings about the physical sensation?

Wind: Do you want to control it?

Wind: Do you want to change it?

Wind: Just release this

Wind: If the physical sensation is bothering you, release that bother

Wind: Use releasing to solve the problem

Wind: A few releases, and you can release the entirety of a long-term habit, can you imagine that?

Wind: But many times it's like this

Wind: It's within a few minutes, not a long, sticky struggle

Wind: You see in the video it's just a few minutes

Wind: If it takes too long, you're stuck, you're suppressing, you're not releasing

---

Page 4

Page 5

Wind: 00:03:57 Just go do it

Wind: 00:04:01 No need to shout slogans

Wind: 00:04:14 Especially shouting slogans in front of me is even more meaningless

Wind: 00:04:16

Wind: 00:04:24 I can sense your tendency

Wind: 00:04:36 Can I say it?

Tiancheng: 00:04:43 What tendency

Wind: 00:04:44 No need to say

Wind: 00:04:49 Just release it yourself

Tiancheng: 00:05:05 I have a tendency to say things and not do them

Tiancheng: 00:05:14 I discovered it myself, it's been like this for many years

Tiancheng: 00:05:23 All talk, no action

Wind: 00:05:24 So I say no need to shout slogans

Wind: 00:05:29

Wind: 00:05:49 In front of me, don't repeat those words

Wind: 00:05:56 If you want to do it, just go do it

Tiancheng: 00:05:59 Okay

Page 6

Wind: 9:32 AM No longer tempted by the ego

Wind: 9:32 AM Completely inclined towards freedom

Wind: 9:32 AM This is the first step of the *Six Steps*

Wind: 9:33 AM Once again, verified my experience through the master's teachings

Wind: 9:33 AM In yoga, they call it *Nirbikalpa Samadhi*

Wind: 9:34 AM The real work begins

Wind: 9:35 AM Only now do I see that studying yoga science is truly the best timing

Wind: 9:35 AM If I had studied it before, I might have formed fixed understandings that would become my obstacles

Wind: 9:35 AM Thus affecting my understanding of the *Release Method*

Wind: 9:36 AM You don't need anything other than the *Six Steps*

Wind: 9:36 AM Now it's called verification

Wind: 9:36 AM I'm just amazed to find that all masters say the same thing

Wind: 9:36 AM Verification is more fun

Wind: 9:36 AM Of course, it must be so

Wind: 9:36 AM If what they said wasn't the same, they wouldn't be masters

Wind: 9:36 AM Because *truth is not two*

Wind: 9:38 AM If you haven't reached here, you might regress

Wind: 9:38 AM If you have reached it, you won't regress

Wind: 9:39 AM Truly reaching the first step, you won't sink

Wind: 9:39 AM Truly reaching it, you won't

Wind: 9:39 AM Entering the stream

Wind: 9:39 AM No more turning back

Page 7

Wind: 9:40 AM Insight into the source of happiness will lead you to the first step

Wind: After this, every decision you make is inward, each one freeing you from bondage, moving towards your true existence

WeChat Weixin Group "The Sedona Release Method Diamond Island"

Page 8

October 21, 2020

Wind: I spent four years searching for information about Releasing (The Sedona Method).

Wind: While also releasing

Wind: Later, I went abroad and came into contact with Lester Levenson's later audio and the 1992 Original Sedona Method video course

Wind: Only then did I understand a concise, complete map

Wind: It is very clear, concise, and powerful, a complete map towards freedom

Wind: Especially Lester's later audio explaining the *Release Method*

Wind: After learning the release process, everyone can focus on the *The Way* series

Wind: Those are Lester's direct teachings, which will clarify many issues

Wind: And you will also receive great encouragement

Page 9

Wind: Do you prefer to stay stuck in *wanting to control* these, or would you rather release them and be free from them?

D: 18:07 Of course I want freedom

Wind: 18:08 So compared to controlling these feelings, you prefer freedom?

D: 18:09 Yes, exactly

Wind: 18:10 Can you let go of the *wanting to control* it?

D: 18:12 Stuck

Wind: 18:13 Do you want to keep controlling this stuckness, wrestling with it forever, or do you want freedom?

D: 18:13 Want freedom

D: 18:14 Released

Wind: 18:14 Now can you see this *wanting to control*?

Wind: 18:14 Has it left?

D: 18:14 Left

Wind: 18:16 This demonstration is the use of the first step

Wind: 18:16 *Six Steps* Step One

Wind: 18:17 If you get stuck, use step five

Page 10

At the beginning of releasing, we might want to mix in other behaviors as an aid to releasing, such as practicing awareness, practicing insight meditation, practicing mindfulness, etc. But with the *Six Steps* as a reminder, you know these are unnecessary. Lester summarized everything needed (after learning to release) (to reach *ultimate freedom*) into the *Six Steps*.

Page 11

11:25:19 Just be aware of the current feeling and release

Yiman: 11:27:05 Don't do anything other than the *Six Steps*

Yiman: 11:28:11

Yiman: 11:35:21 Why is it said that the *Six Steps* are a map, a navigation?

What is the biggest use of navigation?

To point yourself in the right direction to reach your destination, to check if you have deviated from the correct path.

Yiman: 11:36:17 Walking on the *Six Steps* to release means all actions do not deviate from the *Six Steps*.

Yiman: 11:37:30 When you don't want to release, remind yourself of step one

Then decide to release, this is step two

Directly release *wanting to control* and *wanting approval*, this is step three

Release continuously, maintain continuity, this is step four

When stuck, release the *wanting to control* the stuckness, this is step five

Feel more pleasant and lighter with each release, this is step six

Implement the *Six Steps*, do it continuously, it will gradually enhance the momentum towards freedom, thereby completely achieving step one

---

Page 12

November 9, 2020

Wind: Continuous release is simple

Wind: Just release the *three wants*

Wind: It doesn't matter what feelings arise

Wind: The key is whether you want *control*, *approval*, or *security*

Page 13

Page 14

March 13, 2021

Wind: 18:43:27 The most complete map is the *Six Steps* themselves

Wind: 18:51:58 The *Six Steps* are already the least simplified version; they take care of all aspects. Because it can be even more simplified

Wind: 18:52:30 That is what Lester said: *release all feelings, your mind quiet, that's it*

Wind: 18:52:51 If you want a complete map, that's the *Six Steps*

Wind: 18:53:07 Accomplish each step, and you succeed

Wind: 18:53:41 You don't need anything else, you just need to remind yourself to *keep it simple*

Wind: 18:53:56 When you complicate it, you are heading towards failure

Wind: 18:54:07 Because you are heading towards accumulating mind stuff (intellect) , which is the opposite of releasing

Wind: 18:55:58 Further simplified is Lester's sentence

Wind: 18:56:12 *Release all feelings, your mind quiet, and you're there*

Page 15

December 22, 2020

Wind: 20:56:24 Regarding questions like "can I achieve xx", I hope you can remember Lester's words

Wind: 20:56:50 *every impossible, no matter how impossible, become immediately a possible, as you completely released on it.*

Wind: 20:57:17 Every impossible, no matter how impossible, immediately becomes possible, as long as you *completely release on it*

Page 16

October 30, 2020

Wind: The peak is unshakable, absolute stillness that cannot be disturbed by anything

Wind: 7:47 PM Is freedom

Wind: 7:48 PM Is *omniscience, omnipotence, omnipresence*

Wind: 7:48 PM Is *infinite existence*

Wind: 7:48 PM As long as you are not omniscient, omnipotent, omnipresent, you haven't reached the peak

Wind: 8:19 PM Omniscient, omnipotent, omnipresent

Wind: 8:19 PM This is enlightenment

Page 17

December 31, 2020 to January 1, 2021

Minnie: How about a year-end summary

Wind: Year-end summary: In 2020, completed the most important thing in billions of lifetimes of existence

Wind: 😊

Page 18

March 12, 2021

Wind: You have no reason not to use the Sedona Method – *Release Method*

Wind: Whether it's moving towards awakening or obtaining a better world, it is the most efficient

Wind: Not only efficient, but also simple

Wind: Can't find a single reason not to use it

Page 19

Wind: Do you prefer to stay stuck in *wanting to control* these, or would you rather release them and be free from them?

D: 18:07 Of course I want freedom

Wind: 18:08 So compared to controlling these feelings, you prefer freedom?

D: 18:09 Yes, exactly

Wind: 18:10 Can you let go of the *wanting to control* it?

D: 18:12 Stuck

Wind: 18:13 Do you want to keep controlling this stuckness, wrestling with it forever, or do you want freedom?

D: 18:13 Want freedom

D: 18:14 Released

Wind: 18:14 Now can you see this *wanting to control*?

Wind: 18:14 Has it left?

D: 18:14 Left

Wind: 18:16 This demonstration is the use of the first step

Wind: 18:16 *Six Steps* Step One

Wind: 18:17 If you get stuck, use step five

Page 20

Page 21

Page 22

November 20, 2020

Wind: 22:05:54 I penetrated to the last little limitation within

Tiancheng: 22:06:27 Is it the feeling of separation?

Wind: 22:07:00 Mm, it's the *feeling of separation*

Wind: 22:07:21 Then I retain just enough *fear of death* to barely hold onto the separation

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Page 23

Past habits, and we refuse to look at them. Sexual behavior, just call it that! When we release them.

Every one of us in this world is looking for exactly the same thing. Every creature, even animals, is looking for it. Yet what is it that we are all always looking for? A happiness without sorrow. A state of happiness not invaded by any sorrow. If this is the common goal, why? Because *infinite happiness is our basic nature*. Before we limited it, this is the true natural state. Now why do most of us not possess this sorrowless happiness? There is only one reason: As an infinite being possessing infinite happiness, we, with joy and happiness, said: *I am an individual, separate from all*. In order to separate myself from all, I had to create some method to achieve it. The method is: my mind creates my body and the material world. Then I continue on, creating more and more thoughts, these thoughts create more and more material events, until thoughts and matter trap me and I forget my true identity as the infinite being.

This initial thought, "I am separate from all," necessarily creates a lack. Lack creates...

Page 24

October 30, 2020

Wind: 16:14:34 I touched the *feeling of separation* beneath the *fear of death*

Wind: 16:14:54 I know I'm nearing the end

Tiancheng: 16:14:59 Is it the separation that creates the desire to survive?

Wind: 16:15:20 Mm, it's this *feeling of separation*, "I exist as this body"

Wind: 16:15:40 Because you feel "I am this body", that's why you want to survive, fear death

Tiancheng: 16:15:49 Mm

Wind: 16:15:54 If you knew you were *infinite existence*, you wouldn't have *fear of death*

Tiancheng: 16:16:00 Right

Wind: 16:16:14 But you don't need to deliberately release it

Wind: 16:16:29 When you completely release the *fear of death*, the *feeling of separation* will also dissipate

Wind: 16:16:37 The entire mind becomes still

Wind: 16:16:45 What remains is *infinite existence*

Page 25

Group Chat

December 24, 2020

Wind: 13:12:32 Seems many people misunderstood Lester Levenson's idea of "hootless"

Star of Bethlehem: 13:13:38 Wrong

Star of Bethlehem: 13:14:57 In Lester's recording, I heard "don't give a hoot," it definitely doesn't mean careless

Wind: 13:16:45 If a person stops focusing on something, the desire for it disappears, and you get it

Wind: 13:17:07 This mind naturally stops circling around something, that's *hootless*

Page 26

5:21 PM

Page 27

5:21 PM

Page 28

5:21 PM

Page 29

5:21 PM

Page 30

I noticed one point

When stuck, actually you *want to control*

Only by *wanting to control* do you get stuck

But the way you try to get what you want is through mental effort and resistance

That's not *"get everything by releasing only"*

You're trying to do releasing the way you struggle in the world

Constantly fighting, fighting, fighting

I find reminding each other is really good

October 14th, 17:43

So, as I release, I roughly know the use of the sixth step, I'll write this down later

Ok

Page 31

Yeah, this is *wanting to control*

So using too much force

When releasing, you always release the part you are most aware of

Last night I was releasing very hard all night, got little result, only relaxed a bit and got some results

That is, the part that surfaces most obviously

Yesterday I was digging deep

See, releasing forcefully goes against the sixth step

You're *trying to control*

Absolutely 😂😂

So it won't happen

I only stopped this afternoon

Relax a bit

Page 32

March 12, 2021

Wind: You have no reason not to use the *Release Method*

Wind: Whether it's moving towards awakening or obtaining a better world, it is the most efficient

Wind: Not only efficient, but also simple

Wind: Can't find a single reason not to use it

Page 33

March 16, 2021

Wind: 20:29:20 If you want freedom, also release; if you want the world, also release

Wind: 20:29:23 It's that simple

Wind: 20:29:40 If you want freedom, releasing is the only thing that can free you

Wind: 20:30:08 No matter how you talk about freedom, it won't get you there; studying topics about freedom won't free you

Wind: 20:30:26 If you want a better world, releasing is the only thing that can give you a better world

Wind: 20:31:26 No matter what action you take, every action is within karmic programs, within driven reactions

Wind: 20:31:44 Therefore, if you want freedom, also release; if you want the world, also release; it's that simple

---

Page 34

People who come to Earth, this advanced classroom, already have very good karma

00:47:36 Only those who want freedom come to the advanced classroom

00:48:00 Then, among those who become human here, many come to experience pain and pleasure

00:48:18 After they have gained enough experience, they will turn inward

00:48:54 After turning inward, because there is still a strong tendency towards the world, they will encounter similar false paths that satisfy their minds

00:49:18 Need very good karma to encounter the true method

00:49:38 And after encountering the true method, need a strong inclination towards freedom to discern it and persist

00:49:52 So reaching this step truly requires very, very good karma

---

Page 35

Tiancheng: 00:47:35 Do masters after freedom still live with their families?

Wind: 00:47:39 For example, William the Conqueror

Wind: 00:48:08 Krishna exemplified the *householder master*

Wind: 00:48:23 You won't lose your family, you won't lose your dear world

Tiancheng: 00:48:32 In this age, masters must be hermits

Wind: 00:48:55 Hermit means not being known as a master

Wind: 00:49:08 Hermit doesn't necessarily mean you have to live secluded in the mountains

Wind: 00:49:19 Living in the world like an ordinary person is also a form of hermit life

---

Page 36

March 17, 2021

Tiancheng: 00:45:40 Teacher, does this mean that if I attain *ultimate freedom*, I cannot continue to stay in the world?

Wind: 00:46:02 Up to you to decide

Wind: 00:46:06 Freedom is freedom

Wind: 00:46:16 No compulsion whatsoever

Tiancheng: 00:46:20 Can I still stay with my family?

Wind: 00:46:25 Of course

Tiancheng: 00:46:41 I see myself fearing freedom, afraid of losing my family after freedom

Wind: 00:47:02 There are quite a few *householder masters*

Wind: 00:47:30 Masters can even be kings

Page 37

1. *Release only the three wants.*
2. *Make it continuous and release immediately. Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.*
3. *Make it a Do It Yourself Tool.*

You now have all you need to go all the way to imperturbability.

Page 38

The Lester Levenson's *Six Steps* are achieved through continuous release

21:48:05 You must continuously gain pleasure from the sixth step to achieve the first step

Wind: 21:48:24 At the beginning, all *Six Steps* are useful

Wind: 21:48:37 When you don't want to release, remind yourself of step one

Wind: 21:48:45 Then decide to release, this is step two

Wind: 21:49:03 Directly release *wanting to control* and *wanting approval*, this is step three

Wind: 21:49:16 Release continuously, maintain continuity, this is step four

Wind: 21:49:34 When stuck, release the *wanting to control* the stuckness, this is step five

Wind: 21:49:50 Feel more pleasant and lighter with each release, this is step six

Wind: 21:50:16 Implement the *Six Steps*, do it continuously, it will gradually enhance the momentum towards freedom, thereby completely achieving step one

---

Page 39

Wind: 21:01:24 Just like what I posted today, just relearn every time

Wind: 21:01:50 Actually, the *Six Steps* also serve this purpose

Wind: 21:02:05 Don't let the words obscure their true meaning

I am Infinite: 21:02:46 You said it's vague again

Wind: 21:03:05 Lester also thought you would get vague

Wind: 21:03:20 So at the very end, the last two years before he left, he summarized three

Wind: 21:03:32 Those three are a further concentration of the *Six Steps*

Page 40

Actually, in 1992, Lester further simplified the *Six Steps* into three steps

These three steps are the way to practice the *Six Steps*

You can find this three-step process at the end of the workbook

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Page 41

Fenglin Fenghua: 15:13:35 When stuck, release the feeling of wanting to change. Knowing now that I want to change, release the wanting to change, but there's no progress. Should I just keep releasing this wanting to change (*wanting to control*), keep asking this over and over?

Wind: No

Wind: 15:14:37 You don't always have to ask yourself questions

Wind: 15:15:07 Asking questions is a teaching method. At the end of the course, if you have mastered this method, he will tell you the *Six Steps*

Wind: 15:15:16 Why does the course tell you the *Six Steps* at the end?

Wind: 15:15:29 Because before you learn to release, these words are just words to you

Wind: 15:15:49 And after you learn, you have already experienced those things

Wind: 15:15:59 Therefore, you don't need any extra explanations to explain the *Six Steps*

Page 42

December 22, 2020

Wind: 20:56:24 Regarding questions like "can I achieve xx", I hope you can remember Lester's words

Wind: 20:56:50 *every impossible, no matter how impossible, become immediately a possible, as you completely released on it.*

Wind: 20:57:17 Every impossible, no matter how impossible, immediately becomes possible, as long as you *completely release on it*

Page 43

November 20, 2020

Tiancheng: I'd like to ask you for advice

Tiancheng: How can I move towards freedom more quickly?

Wind: Use Six Steps continuously, use it to the extreme

Wind: I can't give better advice than that

Wind: I strongly suggest you use it on everything

Wind: Utilize those goals

Wind: Utilize continuous gaining to promote your releasing

Wind: To enhance your momentum to release

Wind: If you get used to using it on every one of your goals, you will soon reach that place

Tiancheng: Mm

Page 44

Wind: 16:37:37 You are originally free, just obscured by the mind

Wind: 16:37:44 Freedom is not about creating something

Wind: 16:37:51 It's just ending an illusion

Wind: 16:40:15 If you truly want freedom, Lester will infuse it into you

Wind: 16:40:37 I'm not joking, Lester has been supporting this work

Wind: 16:40:56 He supports everyone who uses the *Release Method*

Page 45

Wind: 9:53 AM Now all masters are paying attention to people practicing the Sedona *Release Method*

Wind: 9:53 AM Because it's the only method for this era

Wind: 9:54 AM Other methods cannot guarantee you reach the goal in this lifetime

---

Page 46

Wind: 3:27 PM What the Buddha meant by "Dhamma as island" is not relying on a method

Wind: 3:27 PM Dhamma means relying on truth

Star of Bethlehem: 3:27 PM Refers to what?

Wind: 3:28 PM Reality

Wind: 3:28 PM Rely on oneself, rely on universal truth, rely on nothing else besides this

Wind: 3:28 PM *Self as island, Dhamma as island, nothing else as island*

Wind: 3:28 PM The Buddha's last words

Star of Bethlehem: 3:29 PM Indeed, the Buddha

Page 47

It's not about wanting speed, you can only rely on yourself

Page 48

Wind: 15:20:23 Actually, there is no method that relies on others for achievement

---

Page 49

March 14, 2021

Tiancheng: Teacher, can you tell me about your path to success?

Wind: The *Six Steps of Lester Levenson.*

Tiancheng: Why were you able to do it? While so many others cannot?

Wind: The *Six Steps*

Wind: Because you need other things, while I only need the *Six Steps*

Wind: Throughout the entire process, I only looked at the *Six Steps*

Wind: I don't need anything outside the *Six Steps*

Wind: If there's a secret to success, this is it

Page 50

Wind: 15:19:05 *Self as island, Dhamma as island, nothing else as island*

Wind: 15:19:15 Self as island comes first

Wind: 15:19:19 You must rely on yourself

Star of Bethlehem: 15:19:27 My goodness

Star of Bethlehem: 15:19:40 So self-reliance is very important

---

Page 51

Don't wait until a gun is at your head to do it

Wind: 22:27:29 You all know yourselves very well

Wind: 22:27:51 Although not that deeply, you will know your own behavior

Wind: 22:28:06 If there's dependence, you'll hold on

Wind: 22:28:31 If you depend on the external, you won't discover the infinite within

Wind: 22:28:37 These things are all very simple

Wind: 22:29:01 As someone who has attained *ultimate freedom*, I cannot be here

Wind: 22:31:31 As a self-reliant method, the *Release Method* doesn't have that many problems

Wind: 22:31:42 All problems arise when you deviate from the *Six Steps*

Wind: 22:32:00 Therefore, either you return to the *Six Steps* and continue releasing, or you head towards limitation

---

Page 52

When you seek help externally, that is an opportunity

Wind: 22:22:40 Notice it, release

Wind: 22:22:51 Find everything you want internally

Wind: 22:23:05 Absolute security exists only in your *infinite being*

Wind: 22:23:51 Among all kinds of help, none is better than destroying all your supports

Wind: 22:25:20 Lester told me the world would "knock down his pillars," so everyone would be forced to find answers from within. "That's good," he said. "It's not an explosion, but a lift-up," he laughed. Currently, people always seek happiness externally using various escapes provided by the world. Eventually, when external escapes are exhausted, he predicted, we will be forced to go within. "This is really a good thing," he said, "because people will be forced to find the answer, to know who they really are, just like I did." He always told me he was especially grateful for his heart attack.

Wind: 22:26:00 When all external escapes are knocked down, you will be forced to go within

---

Page 53

Wind: 18:36:35 I love you very much, but dependence is fatal to growth

Wind: 18:36:58 I hope that after I leave, you won't depend on those words or anything else

Wind: 18:37:13 But go directly to the goal

Page 54

March 11, 2021

Wind: 18:29:09 If you truly want freedom, implement the *Six Steps*

Wind: 18:30:31 Don't feed your mind anymore

Wind: 18:30:44 My leaving is the greatest support

Wind: 18:31:13 If you need an external master, you will never discover your own inner infinity

Wind: 18:31:31 Release, it will bring you all paths

Tiancheng: 18:33:02 Implement the *Six Steps* for one month, can it really be done?

Wind: 18:33:42 Of course

Tiancheng: 18:34:16 Okay.

Tiancheng: 18:35:43

Tiancheng: 18:36:30 Keep it up

Page 55

Wind: 17:03:26 I have encountered many people with severely suppressed minds

Wind: 17:03:39 They might need to repeat the process many times before they feel it

Wind: 17:04:30 Many such situations also appeared in Lester's original courses

Wind: 17:04:45 It's like riding a bike, some people can ride immediately

Wind: 17:04:55 Some people need to practice a bit longer to master the sense of balance

---

Page 56

The slightly special thing about me is that my memory is very good

After experiencing something, I can immediately find the corresponding original text Lester said

Therefore, I didn't describe the experience in my own words

But borrowed from Lester's teachings

Page 57

Wind: 16:56:15 The reason my releasing works so well is really only one

Wind: 16:56:23 That is, I conformed to the *Six Steps*

Wind: 16:56:30 I understood this method

Wind: 16:56:39 As long as you also use this method, the effect is the same

Wind: 16:56:46 There is no personal talent involved here

Page 58

If you drag this process out very long, then you are definitely not in the *Six Steps*

Wind: 22:58:39 Lester tells you, releasing once is equivalent to meditating for many months

Wind: 22:58:45 One release only takes a few seconds

Wind: 22:58:58 You only need a few seconds to equal months of meditation

Wind: 22:59:11 This method is extremely efficient

Wind: 23:00:21 You can look at the *Six Steps* and know if you are in them

Wind: 23:00:46 If you are in the *Six Steps*, your release will be continuous, and your pleasantness will continuously increase

Wind: 23:02:00 Make the decision for freedom

Wind: 23:02:13 Decide not to stop until you reach freedom

Page 59

December 16, 2020

Wind: If you can't do it in one month, you can't do it in two months, then freedom is impossible for you

Wind: You can't drag it out very long

Wind: You can't say, I do a little bit every day, and then become free after more than ten years

Wind: Implement the *Six Steps*, either you solve it within one or two months, or you will never achieve it in your lifetime

Wind: Because if you aren't free in one or two months, then you are not on the *Six Steps*

Wind: Not being on the *Six Steps*, how can you possibly become free?

Wind: Releasing according to the *Six Steps*, you can reach a very high state in one week

Wind: Even enter *Nirbikalpa Samadhi*

Page 60

July 26, 2021

Wind: 17:22:24 Course videos, workbook, pick them up and use them when needed

Wind: 17:23:29 But, in the end, you only need the *Six Steps*

Wind: 17:23:54 When you only need this one tool, the *Six Steps*, you are on the path

---

Page 61

Everything you need to know at the knowledge level is in the *Six Steps*

Page 62

December 31, 2020

Wind: In the *Six Steps*, you can release continuously

Wind: Not in the *Six Steps*, you will stop

Wind: Keep it by your side, remind yourself constantly

Wind: Continuity means not stopping

Wind: You might not understand now, because you are trying hard to release

Wind: But when releasing becomes your normal state, releasing is as natural as breathing

Wind: You just need to decide to reach freedom, feelings will keep surfacing and leaving

---

Page 63

January 2, 2021

Wind: In the *Release Method*, implementing the *Six Steps* leads to the goal

Wind: Not implementing the *Six Steps* means not reaching the goal

Wind: Do, or do not

Wind: Like Lester finally said to Ralph

Wind: You either do it or you don't. I hope you do it

Wind: Simple, or impossible

Page 64

March 14, 2021

Wind: Implement the *Six Steps*

Wind: 18:24:45

Wind: 18:25:52 When I say this sentence, actually, what I mean is, when you still need other things, freedom is impossible

---

Page 65

March 11, 2021

Wind: Implementing the *Six Steps* is very simple

Wind: Maintaining limitation is very difficult

Wind: See the feeling, let it go

Wind: Empty all feelings that drive your thinking

Wind: That's it

Page 66

March 13, 2021

Wind: 18:43:27 The most complete map is the *Six Steps* themselves

Wind: 18:51:58 The *Six Steps* are already the least simplified version; they take care of all aspects. Because it can be even more simplified

Wind: 18:52:30 That is what Lester said: *release all feelings, your mind quiet, that's it*

Wind: 18:52:51 If you want a complete map, that's the *Six Steps*

Wind: 18:53:07 Accomplish each step, and you succeed

Wind: 18:53:41 You don't need anything else, you just need to remind yourself to *keep it simple*

Wind: 18:53:56 When you complicate it, you are heading towards failure

Wind: 18:54:07 Because you are heading towards accumulating mind stuff, which is the opposite of releasing

Wind: 18:55:58 Further simplified is Lester's sentence

Wind: 18:56:12 *Release all feelings, your mind quiet, and you're there*

Page 67

Go use this method

Wind: 11:29:26 Release *wanting to control* and *wanting approval*, release those programs covering the "*fear of death*"

Wind: 11:29:38 Then allow the "*fear of death*" to surface and release it completely

Wind: 11:30:26 At the beginning, you release the programs of *wanting to control* and *wanting approval*

Wind: 11:30:33 You are only releasing these two kinds of programs

Wind: 11:30:52 As you release, those feelings, those thousands of thoughts about the body, disappear

Wind: 11:31:35 When you release the deepest *fear of death*, your entire mind disappears

Wind: 11:31:51 Your *feeling of separation* will dissipate, and what remains is *infinite existence*

Wind: 11:32:02 You will naturally identify yourself as *infinite existence*

Wind: 11:32:15 Is that clear enough?

Wind: 11:32:17

Page 68

Wind: 16:43:42 You must implement the *Six Steps*

Wind: 16:43:51 This way you can get all happiness from within

Wind: 16:45:28 Or by achieving goals through releasing to redirect your direction

Wind: 16:45:39 *get everything by releasing only*

Wind: 16:45:47 This can also keep you walking on the *Six Steps*

Page 69

When you release until "the only source of happiness is *infinite existence*" becomes your complete experience, you will naturally cease all actions of seeking happiness anywhere in the world

Wind: At this point, your flow direction changes, and you will automatically enter *Nirbikalpa Samadhi*

Wind: Once you enter, you will not come out again

Wind: No more falling back

Wind: Because the seeds of the backward path no longer have power

---

Page 70

Sometimes you might do other things all afternoon, not releasing

19:14:10 That's because the subconscious is seeking something

19:14:25 You can't force yourself to release

19:15:11 You need to see what you are seeking, and ask yourself "Can I get it from releasing?", see which way is easier and more joyful

19:15:17 Thus choose to release

19:15:47 This is why I say successful experiences are important

19:15:51 You have to get benefits first

19:16:12 Without benefits, you won't do it, that's your mind

19:16:38 It will find every way to avoid releasing, resist releasing

19:18:34 I remember I said before, paying attention to the sixth step truly got me into continuous releasing

---

Page 71

Emotions are the entry point, allowing you to learn to release. The workbook's final summary of the course is: *release three wants only*

Wind: Only release the *three major wants*

Wind: Lester's explanation of the *Release Method*

Wind: We first enter the conscious mind, release control, approval. And those other things you try to release, like fear — you know, you would spend hundreds or thousands of lifetimes releasing fear, and after that you would still have anger, and you would still have other emotions. But when you release *wanting to control*, everything underneath it is also let go.

Then when you release *wanting security*, you release all *wanting approval* and *wanting to control*, and everything underneath them. You are now too low, so you cannot attack *wanting security* directly. You are overwhelmed, you are terrified by death, so you let it operate you. But when you release a significant amount of control and approval, you will have the ability to face the *fear of death*.

Wind: If you release emotions, it would take hundreds or thousands of lifetimes to clear just one type

Wind: Releasing the *wants* is the method to reach the goal within one or two months

Wind: Only then do you enter the efficiency of the *Sedona Release Method*

Page 72

You actually don't need to enjoy anything

19:01:46

Wind: 19:02:13 *you don't need enjoy anything, be joy!*

Wind: 19:04:16 Write down the possibilities you think can bring happiness

Wind: 19:04:27 Where do you think happiness is?

Wind: 19:04:35 Not intellectually

Wind: 19:04:46 It's where you actually seek happiness

Wind: 19:05:10 If you suppress these desires, you cannot achieve step one

Wind: 19:08:29 You can force yourself to do homework and work, but you cannot force yourself to release

Wind: 19:08:31

Wind: 19:09:58 Let me elaborate on Lester's favorite teaching, *get everything by releasing only*

Wind: 19:12:53 What do you want? How are you planning to get it? Why not get it through releasing?

Wind: 19:13:02 This is how you practice

Wind: 19:13:11 You choose to release

Page 73

My method is that I constantly confirm my gains and my direction

Wind: 18:59:17 For example, she just wanted to listen to music, what did she want to gain from listening to music?

Wind: 18:59:27 Can that be gained from releasing?

Wind: 18:59:33 Can you give it a try?

Wind: 19:00:02 Constantly confirming your gains can keep you releasing continuously

Wind: 19:00:35 If you say "I must, I have to release, I can't listen to music", this won't work, because one direction of your subconscious is to listen to music, and you are suppressing it

Wind: 19:00:48 Your conscious and subconscious are at odds

Wind: 19:00:56 If you don't look at it, this won't succeed

Page 74

November 17, 2020

Wind: Rely on the *Six Steps*

Wind: Start with the *Six Steps*, end with the *Six Steps*

Wind: Use your gains to confirm your direction

Wind: It's not good if continuous release becomes your "task"

Wind: Continuous release is because every release has benefits

Wind: This is what the sixth step says, each release is lighter and more joyful

Wind: You feel good, so you continue releasing

Wind: If you just force yourself to release, you will stop

Wind: You won't be able to keep going

Wind: Because while you are suppressing your desires for the world

---

Page 75

July 26, 2021

Wind: 17:11:08 When you allow deeper garbage to come out, your emotions will go down

Wind: 17:11:13 But that's good

Wind: 17:11:20 That's facing deeper garbage

Wind: 17:13:08 Process, *release process*

Wind: 17:13:46 Let the feeling come out, categorize it as *wanting to control* or *wanting approval*, then let it go

---

Page 76

Wind: 08:15:58 Just use the process consciously

Wind: 08:16:07 Use feeling more

Wind: 08:16:15 Use less mental analysis

Wind: 08:16:29 This will also make releasing easier for you

Wind: 08:16:49 Of course, it will also be deeper

Wind: 08:17:04 Many people think their releasing is really good, simply because they haven't experienced deeper release

Wind: 08:17:09 They think releasing is just like that

Page 77

March 16, 2021

Wind: Unless you release the drive of those programs

Wind: If you don't release, it will continuously drive you to stir up activities

Wind: All brilliance, all creativity, comes from *infinite existence*

Wind: The mind is a mechanical program, it only repeats

Wind: Perhaps it can be said this way, a person free from the mind program truly begins to live

Wind: Before that, just a robot driven continuously

Page 78

Going out all night to force yourself, leaving the group, shouting slogans, that's useless

Wind: Because that's trying to eliminate karma through action

Wind: This only creates new karma

Wind: Only releasing is useful

Wind: If you don't release, your program will continuously drive you to do those things

Wind: Therefore, don't think any action you take can bring you freedom

Wind: Deliberate action, deliberate inaction

Wind: Those are not what need attention

Page 79

Release *wanting to control*, and you will no longer suppress the *fear of death*

It will surface for you to release

Lester said, release the mind, what remains is *infinite existence*

That's how simple it is

The mind is nothing but a collection of your feelings and thoughts

Wanting to control, *wanting approval*, *wanting security* (survival)

The *three major wants*

Lester sometimes uses *fear of death* to mean wanting to survive

It's the same meaning

Wanting to change is also a form of *wanting to control*

So just release three things

Wanting to control, *wanting approval*, *wanting to survive* (*fear of death*)

Page 80

So only by continuously releasing *wanting to control* and *wanting approval*, and then continuously releasing *wanting security*

Wind: 22:16:48 Can you reach the goal

Wind: 22:18:05 Implement the *Six Steps*, everyone can be free

Huixuan: 22:19:07 If you keep releasing continuously, you are always in the *Six Steps*, and you will be free

Wind: 22:19:22 Yes

Huixuan: 22:20:20 As long as you are in the *Six Steps*, you are releasing continuously, can it also be understood this way?

Wind: 22:21:47 Yes

Wind: 22:21:53 Use the *Six Steps* to test

Wind: 22:22:03 As long as you are in the *Six Steps*, you can be free

---

Page 81

Xiangxuan: 22:06:28 When I don't want to release, reminding myself of step one doesn't give me much feeling. Instead, reminding myself that I want to change, that I want everything to get better, gives me more motivation.

Wind: That works too

Wind: Releasing can make you freer

Wind: Freedom includes everything

Wind: Just provide a motivation to release

Wind: *Wanting approval* can develop into *wanting to control*

Wind: If you feel *wanting approval*, you need to release *wanting approval*

Wind: After releasing *wanting to control*, *wanting approval* becomes more apparent

Wind: After releasing enough *wanting approval* and *wanting to control*, *wanting security* becomes more apparent

Wind: If you don't release *wanting security*, *wanting approval* and *wanting to control* will be developed again, and this goes on endlessly

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Page 82

Process for Releasing Wants

Step One: Allow yourself to feel the current feeling

Step Two: Notice whether it comes from *wanting approval* or *wanting to control*

Step Three: Can you be aware of this *wanting to control* (or *wanting approval*)?

Can you let it go?

Step Five: Do you still have any remaining *wanting to control* (*wanting approval*)?

Can you be more aware of this?

Can you let it go?

Repeat the awareness and release until you are completely free.

Just now someone in the other group asked about the basic process

I summarized the video content slightly

The guidance in the video is like this

This process can be used as a reference

Page 83

Wind: 22:03:36 If you are used to suppressing, you'll need more time to break the habit of suppressing

Wind: 22:04:00 Practice releasing more, this will also be quick

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Page 84

Wind: 18:32:44 Make a decision to do it, to try releasing

Wind: 18:33:03 Disappointment or even despair is just a feeling

Wind: 18:33:23 As long as it's a feeling, it can be released, and the attitude after release is completely different from before

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Page 85

Wind: 10:24:36 Releasing isn't that difficult

Wind: 10:24:53 We only think releasing is difficult because we are used to suppressing

Wind: 10:25:22 If you make releasing a habit, you'll find that suppression is what requires effort

Wind: 10:25:42 Until then, just keep deciding to release

Page 86

Wind: November 7 23:57:33 So the difficulty lies in you not doing it

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Page 87

Keep doing it continuously, and you will completely release it

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Page 88

Wind: November 7 23:54:38 You release first

Wind: November 7 23:54:48 There's no difficulty in releasing

Wind: November 7 23:54:55 It's just whether you do it or not, how many times you do it

Wind: November 7 23:55:02 If you can do it once, you can do it a second time

Wind: November 7 23:55:10 Then a third time, a fourth time

Page 89

Yes, as Lester said, you need to release enough *wanting to control* and *wanting approval*

Wind: 21:14:19 It's not about looking, it's about following the practice

Wind: 21:17:34 When the desire is brought out, it is released

Wind: 21:18:23 If not, you go back to the beginning of the process

Wind: 21:18:37 Relax the body, feel it again

Wind: 21:18:54 Identify what desire it is, let it go

Wind: 21:19:09 Keep it simple and easy, repeated practice will help you master it

Wind: 21:19:21 Thinking and analyzing will make it increasingly difficult to release

Wind: 21:19:30 Because the mind only replays past experiences

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Page 90

Wind: 21:09:35 My advice is not to fumble around, just use the process directly

Wind: 21:09:53 If you don't feel anything the first time, do it a second time

Wind: 21:10:01 This will be faster

Wind: 21:10:11 Fumbling with the mind actually takes many detours

Wind: 21:10:17 Because the mind can only replay past experiences

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Page 91

January 13, 2021

Wind: Back then, I spent a long time finding the feeling of releasing for the first time

Wind: The *Release Method* is suitable for everyone

Wind: Practice simply, and then you'll get it

Wind: At that time, it also took me a long time to find the feeling of releasing

Wind: Because I analyzed too much

Wind: The less you analyze, staying relaxed, just using it, the faster you'll learn

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Page 92

Wind: 10:53:26 *There is no free will in worldly living.*

Wind: 10:53:39 Note, *there is no free will in worldly life*

Wind: 10:54:55 There is only one thing with free will, choosing to identify with your body or *infinite existence*

Wind: 10:57:50 Striving to make money won't make you richer, studying hard won't make your grades better, working hard on health won't make you healthier

Wind: 10:57:57 Understand? These are all pre-programmed

Wind: 10:58:11 Only removing programs is useful

Wind: 11:33:58 Trying to change something through action is just a delusion of people, completely useless

Wind: 11:34:09 Yet most people don't understand this

Wind: 11:34:48 Karma drives action, and your actions trying to change karma are also driven by karma

Wind: 11:36:34 Jack Ma, Bill Gates don't know why they made money and lost money; their summaries of their success experiences are just guesses based on seeing the surface

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Page 93

October 3, 2020

Wind: 13:45:52 *Process for Releasing Emotions*

Step One: Allow yourself to feel the current feeling, and trace it back to an emotional state (apathy, grief/sadness, fear, lust/greed, anger, pride)

Step Two:

Ask yourself, can I let this feeling go?

Am I willing to?

When?

Step Three: See what feeling you have now, and repeat the previous process

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Page 94

Page 95

Action Steps Process

Goal: I allow myself to easily achieve and maintain an ideal weight.

What do I feel I need to do to achieve this goal?

Go to the gym

Start dieting

Stop eating snacks

How do I feel about doing this now?

Embarrassment (I don't like exercising in public) ---> *Wanting approval? Wanting to control?*

Resistance (I don't want to diet) ---> *Wanting to control? Wanting security?*

Sadness (but I'm willing) ---> *Wanting to control? Wanting approval?*

Page 96

Goal Process

Goal: I allow myself to easily achieve and maintain an ideal weight.

How do I feel about my goal right now?

Craving ---> I want to eat ---> *Wanting approval, wanting to control.*

Feeling of control ---> I hate dieting ---> *Wanting to control.*

Feeling of failure ---> I don't have time to exercise ---> *Wanting approval, wanting to control.*

Fearlessness ---> I can do it! ---> *Wanting approval.*

[File Content End]

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V3.4 –
Wind – Feng -- Lester Levenson Six Steps – Lester Levenson (The Sedona Method) - Lester Levenson The Sedona Release Method Technique – Lester Levenson – Translations of The Screenshots WeChat and Images content of Wind (Feng)'s pointers on Lester Levenson.

THE END
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